

CHAPTER—XI

1. (Savita Devata, Prajapati Rshi)

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्ज्योतिर्निचाय्य पृथिव्याऽअध्याभरत्॥१॥

Yuñjānaḥ prathamam manastattvāya savitā dhiyaḥ. Agnerjyotirnicāyya prithivyā'adhyābharat.

The man desirous of spiritual vision and earthly brilliance in search of the essence of spirit and matter, should concentrate his senses, mind and memory, direct it all on the universal energy immanent in nature, collect the light of Agni, Supreme Spirit and universal power, and bring that knowledge of experience down to the earth.

2. (Savita Devata, Prajapati Rshi)

युक्तेन मनसा वयं देवस्य सवितुः स्वे ।
स्वर्गाय शक्त्या॥२॥

Yuktena manasā vyaṁ devasya savituḥ save. Svargāya śaktyā.

We men of yoga, in this world of Lord Savita's creation, with all our mind and energy collected, concentrated and directed on the Spirit/on the object of our search, bring the light of heaven to the earth to turn it into a very paradise.

3. (Savita Devata, Prajapati Rshi)

युक्त्वाय सविता देवान्स्वर्यतो धिया दिवम्।

बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥३॥

Yuktvāya savitā devāntsvaryato dhiyā divam. Brhajjyotiḥ kariṣyataḥ savitā prasuvāti tān.

The yogis, noble people, trying to reach the regions of light and heavenly bliss with their mind and sense, refine their faculties as instruments of divination into the light and mystery of infinity. Savita, Lord of light and generator of life, inspires their mind and soul and helps them to join with the object of their love and ambition.

4. (Savita Devata, Prajapati Rshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो
विपश्चितः। वि होत्रा दधे वयुनाविदेकऽइन्मही देवस्य
सवितुः परिष्टुतिः ॥४॥

Yuñjate mana'uta yuñjate dhiyo viprā viprasya brhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ.

Great is the glory and high the praise of Savita, generous creator of light and life, the one mighty, infinite, all seeing, all-knowing lord of the universe. He alone receives all our prayers and sacrifices. Thereon do yogis, men of wisdom and vision, concentrate their mind and intelligence — only there and nowhere else.

5. (Savita Devata, Prajapati Rshi)

युजे वां ब्रह्मं पूर्व्यं नमोभिर्वि श्लोकऽएतु पथ्येव सूरैः।
शृण्वन्तु विश्वेऽअमृतस्य पुत्राऽआ ये धामानि दिव्यानि
तस्थुः ॥५॥

Yuje vām brahma pūrvyam namobhir

*viśloka'etu pathyeva sūreḥ. Śṛṅvantu
viśve'amṛtasya putrā'ā ye dhāmāni divyāni
tastuh.*

I join, and join you both, with the eternal lord of the universe with hymns of praise and prayer as did the yogis of old. May our song of prayer reach its divine destination by the sure path of the great and the wise seers. Listen all ye children of Immortality who inhabit the holy worlds of the Lord's creation and join to reach the goal.

6. (Savita Devata, Prajapati Ṛshi)

यस्य प्रयाणमन्वन्यऽइद्युर्देवा देवस्य महिमानमोजसा।
यः पार्थिवानि विममे सऽएतशो रजाश्सि देवः सविता
महित्वना ॥६॥

*Yasya prayāṇamanvanya'idyayurdevā devasya
mahimānamojasā. Yaḥ pārthivāni vimame sa'
etaśo rajāṃsi devaḥ savitā mahitvanā.*

The great Lord Savita with His own power and majesty has created all the regions of the earth and heaven. He is the lord of light omnipresent in this world whose great path of Dharma and yoga all the noble people and others have followed with all their power and potential.

7. (Savita Devata, Prajapati Ṛshi)

देव सवितुः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय। दिव्यो
गन्धर्वः केतपूः केतन्नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥७॥

*Deva savitaḥ prasuva yajñam prasuva
yajñapatiḥ bhagāya. Divyo gandharvaḥ ketapūḥ
ketam naḥ punātu vācaspatirvācam naḥ svadatu.*

Savita, lord of light and glory, light our yajna and promote our action for the attainment of happiness and prosperity. Bless and promote the yajnapati to achieve honour and wealth. Lord sustainer of the earth, brilliant and holy, giver and purifier of life and knowledge, purify our science and consecrate our pursuit. Lord giver and purifier of speech, purify and elevate our speech with sweetness and grace.

8. (Savita Devata, Prajapati Ṛshi)

इमं नो देव सवितर्यज्ञं प्रणय देवाव्युःसखिविदःसत्राजितं
धनजितंश्स्वर्जितम् । ऋचा स्तोमःसमर्धय गायत्रेण रथन्तरं
बृहद् गायत्रवर्त्तनि स्वाहा ॥८॥

*Imam no deva savitar yajñam praṇaya devāvyaṁ
sakhividaḥ satrājitaḥ dhanajitaḥ svarjitam.
Ṛcā stomaḥ samardhaya gāyatrena
rathantaram bṛhad gāyatravarttani svāhā.*

Savita, lord of life and inspiration, light, promote and expand this yajna of ours which protects our noble people and the virtues of our character, favours our friends, wins our yajnic sessions of truth and gives us wealth and happiness. Let it prosper with the chants of Rgvedic hymns and advance into the wealth of Dharma and knowledge with the truth of word and honesty of action. Let it rise with the gayatri verses revealing the paths of progress and prosperity to be covered and won through the scientific gifts of rathantara, modes of speed and progress.

9. (Savita Devata, Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसुव्वेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।

आददे गायत्रेण छन्दसाङ्गिर्स्वत्पृथिव्याः सुधस्थादग्निं
पुरीष्यमङ्गिर्स्वदाभर् त्रैष्टुभेन छन्दसाङ्गिर्स्वत्॥१॥

*Devasya tvā savituḥ prasave' śvinorbāhubhyam
pūṣṇo hastābhyām. Ādade gāyatrena chandasā-
ṅgirasvatpṛthivyāḥ sadhasthādagnim purīṣya-
maṅgirasvadābhara traiṣṭubhena chandasā-
ṅgirasvat.*

Man of knowledge and vision, I accept and welcome you as a man initiated by fire in this world of Savita's creation along with the force and attraction of the energy of prana and the attraction and retention of the life-giving air.

Take up the study of agni (heat and electricity) immanent in the earth and revealed in the gayatri verses, and discover and develop for us its energy value like that of prana, the breath of life. Discover the energy-potential of the waters revealed in the trishtubh verses, and develop it like the blazing ambers of fire.

10. (Savita Devata, Prajapati Ṛshi)

अभ्रिरसि नार्यसि त्वया वयमग्निंशकेम खनितुं सुधस्थ
आ। जागतेन छन्दसाङ्गिर्स्वत्॥१०॥

*Abhrirasi nāryasi tvayā vayamagniṁ śakema
khanitum sadhastha ā. Jāgatena chandasā-
ṅgirasvat.*

Man of scholarship and imagination, you are a tool of discovery and development of yajnic value for humanity. Living together with you, let us be able to discover the secrets and then develop the power of agni (fire and electricity) with the help of the jagati verses

of the Veda — agni which is like the very breath of life.

11. (Savita Devata, Prajapati Ṛshi)

हस्तऽआधाय सविता बिभ्रदभ्रिःहिरण्ययीम्। अग्नेर्ज्योति-
र्निचाय्यं पृथिव्याऽअध्याभर् दानुष्टुभेन छन्दसाङ्गिर्स्वत्॥११॥

*Hasta ādhāya savitā bibhradabhriṁ hiranyayīm.
Agneryotirnicāyaya pṛthivyā'adhyābharadā-
nuṣṭubhena chandasāṅgirasvat.*

Savita, the creative man of science, having taken up and holding a golden spade, should dig out and collect the light and power of agni (electricity) with the help of the anushtubh verses of the Veda and bear it on the earth like the life-breath of humanity.

12. (Vaji Devata, Nabhanedishta Ṛshi)

प्रतूर्तं वाजिन्नाद्रव वरिष्ठामनु संवतम्। दिवि ते जन्म
परममन्तरिक्षे तव नाभिः पृथिव्यामधि योनिरित्॥१२॥

*Pratūrtam vājinnādrava variṣṭhāmanu
saṁvatam. Divi te janma paramamantarikṣe
tava nābhiḥ pṛthivyāmadhi yonirit.*

Warlike man of heroic knowledge, come flying on the wings at top speed, best and well-controlled. You are a child of the region of the sun, your navel, centre hold, is in the middle regions of the sky, and your home and values are on the ground.

13. (Vaji Devata, Kushri Ṛshi)

युञ्जाथाथरासभं युवमस्मिन् यामे वृषण्वसू।
अग्निं भरन्तमस्मयुम्॥१३॥

Yuñjāthāthā rāśabhaṁ yuvam asmin yāme

vr̥ṣaṅvasū. Agniṁ bharantamasmayum.

Man of science and man of technology, both of you creators of a shower of wealth, yoke this horsepower of fire/electricity to this carriage bearing and taking us to our destination.

14. (Kshatrapati Devata, Shunahshepa Ṛshi)

योगेयोगे त्वस्तरं वाजेवाजे हवामहे ।
सखायुऽइन्द्रमूतये ॥ १४ ॥

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

Friends, in project on project, and battle after battle, we call upon Indra, our powerful ruler, to protect us and defend the country.

15. Ganapati Devata, Shunahshepa Ṛshi)

प्रतूर्वन्नेह्यवक्रामन्नशस्ती रुद्रस्य गाणपत्यं मयोभूरेहि ।
उर्वन्तरिक्षं वीहि स्वस्तिगव्यूतिरभयानि कृण्वन् पूष्णा सयुजा
सह ॥ १५ ॥

*Pratūrvannehyavakrāmannaśastī rudrasya
gānatyām mayobhūrehi. Urvantarikṣam vīhi
svasti gavyūtirabhayāni kṛṇvan pūṣṇa sayujā
saha.*

Overpowering the enemies, crushing the oppositions, go forward and, creating peace and well-being, come on top of the forces of the lord of justice (Rudra).

Creating fearlessness all round, moving on the paths of peace and welfare, with strengthening and

supporting comrades, rise to the vast skies.

16. (Agni Devata, Shunahshepa Ṛshi)

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभराग्निं पुरीष्य
मङ्गिरस्वदच्छेमोऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्यामः ॥ १६ ॥

*Pr̥thivyāḥ sadhasthādagnim purīṣyamaṅgira-
svadābharāgnim purīṣyamaṅgirasvada-
cchemo'gnim purīṣyamaṅgirasvad bhari-
ṣyāmaḥ.*

Man of knowledge and vision, from the surface of the earth/from the midst of the sky, isolate and collect heat/magnetic/electric energy, a source of comfort like the light of the sun. From the surface of the earth/from amidst the sky, we collect in abundance heat/electric/magnetic energy, a source of comfort like the breath of air. From the depths of the earth/heights of the sky, we shall collect heat/magnetic/electric energy in abundance, a source of comfort and prosperity like the breath of life.

17. (Agni Devata, Purodha Ṛshi)

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु
सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवीऽआततन्था ॥ १७ ॥

*Anvagnirūṣasāmagramakhyadanvahāni
prathamō jātavedāḥ. Anu sūryasya purutrā ca
raśmīnanu dyāvāpṛthivī'ātatantha.*

The original agni (fire) is present in every thing that is born in the universe. It is there before the dawn, and with the dawn it proclaims the day. It is there before the sun, and with the sun it pervades the rays of light across the earth, the skies and the heavens.

(As the original fire pervades the heat and light of existence, so should the learned man spread the light of knowledge everywhere).

18. (Agni Devata, Mayobhu Ṛshi)

आगत्य वाज्यध्वान्सर्वा मृधो विधूनुते।
अग्निंसुधस्थे महति चक्षुषा निचिकीषते॥१८॥

Āgatyā vājyadhvānaṁ sarvā mṛdho vidhūnute.
Agniṁ sadhasthe mahati cakṣuṣā nicikīṣate.

The war-horse, having come on the course, shakes the enemy in battle. The house-holder, in his extensive home, loves to collect, light and watch the fire.

(So should the ruler of the land shake the enemies, light the fire of yajna and enlighten the people with education).

19. (Agni Devata, Mayobhu Rishi)

आक्रम्य वाजिन् पृथिवीमग्निमिच्छ रुचा त्वम्।
भूम्या वृत्वाय नो ब्रूहि यतः खनेम तं वयम्॥१९॥

Ākrāmya vājin pṛthivīmagnimiccha rucā tvam.
Bhūmyā vṛtvāya no brūhi yataḥ khanema taṁ vayam.

Hero of light, speed and power, having shaken the enemies and having settled the earth in peace, you take up agni (power and gold) with interest and excitement, and ask us to go over the land so that we may dig out and develop the same.

20. (Kshatrapati Devata, Mayobhu Ṛshi)

द्यौस्ते पृष्ठं पृथिवी सुधस्थमात्मान्तरिक्षंसमुद्रो योनिः।

विख्याय चक्षुषा त्वमभि तिष्ठ पृतन्यतः॥२०॥

*Dyauste pṛṣṭham pṛthivī sadhasthamātmā-
ntarikṣaṁ samudro yoniḥ. Vikhyāya cakṣuṣā
tvamabhi tiṣṭha pṛtanyataḥ.*

Enlightened ruler of the land, your past is as bright as the sun, your present seat is firm as the earth, your soul is magnanimous as the vast sky, your origin is as deep as the ocean. Look round with your eye and be firm and strong to face the challenges.

21. (Dravinoda Devata, Mayobhu Ṛshi)

उत्क्राम महते सौभगायास्मादास्थानाद् द्रविणोदा वाजिन्।
वयंस्याम सुमतौ पृथिव्याऽअग्निं खनन्तऽउपस्थेऽ-
अस्याः॥२१॥

*Utkrāma mahate saubhagāyāsmādāsthānād
draviṇodā vājin. Vayaṁ syāma sumatau
pṛthivyā' agniṁ khananta' upasthe'asyāḥ.*

Man of power and action, giver of wealth, rise up from this place of ours for the sake of great good fortune so that, digging out the wealth of the earth hidden in her womb (that is agni, gold and energy), we may be prosperous and feel secure in our proper mind.

22. (Dravinoda Devata, Mayobhu Ṛshi)

उदक्रमीद् द्रविणोदा वाज्यर्वाकः सुलोकंसुकृतं पृथिव्याम्।
ततः खनेम सुप्रतीकमग्निंस्वो रुहाणाऽअधि नाकमुत्त-
मम्॥२२॥

*Udakramīd draviṇodā vājyārvākaḥ sulokaṁ
sukṛtaṁ pṛthivyām. Tataḥ khanema supratīkam-
agniṁ svo ruhāṇā'adhi nākamuttamam.*

Man of science and technology, producer of wealth, just as a powerful impetuous steed gallops fast and high on its course, so you rise and advance to win a beautiful, well-deserved state of joy, the best, a very paradise on earth. And then we too, desiring and working for a life of joy, shall dig out and collect from earth and air a wonderful golden wealth of energy and create a very heaven for all.

23. (Prajapati Devata, Gritsamada Ṛshi)

आ त्वा जिघर्मि मनसा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम्॥ २३॥
*Ā tvā jigharmi manasā ghr̥tena pratikṣiyantam
bhuvanāni viśvā. Pṛthum tiraścā vayasā
br̥hantam vyaciṣṭhamannai rabhasam dṛśānam.*

I take you up, O fire/wind, to study and celebrate with all my mind, besprinkled with the fragrance of ghee, co-existent with all things and all regions of the world, extensive, moving in all directions in waves, grown powerful with food, and so beautiful to perceive.

24. (Agni Devata, Gritsamada Ṛshi)

आ विश्वतः प्रत्यञ्चं जिघर्म्यर्क्षसा मनसा तज्जुषेता।
मर्यश्री स्पृहयद्वर्णोऽअग्निर्नाभिमृशे तन्वा जर्भुराणः॥ २४॥
*Ā viśvataḥ pratyañcam jigharmyarakṣasā
manasā tajjuṣeta. Maryaśrī spr̥hayadvārṇo'
agnirnābhimṛṣe tanvā jarbhurāṇaḥ.*

I perceive agni (fire and vital air) directly in and from all directions. It is the beauty and wealth of humanity, lovely in form and colour, and, vibrating by and through the body, it is soothing and auspicious to

feel and endure. Just as I take it up for study and celebration with an honest mind full of love and reverence, so you too all take it up and enjoy.

25. (Agni Devata, Somaka Ṛshi)

परि वाजपतिः क्विरग्निर्व्यान्यक्रमीत्।
दधद्रत्नानि दाशुषे॥ २५॥

*Pari vājapatiḥ kaviragnirhavyānyakramīt.
Dadhadratnāni dāśuṣe.*

Agni, creator, producer, preserver and giver of food and energy, omniscient eye of the universe, holds and wields the wealth of the world for the generous and the deserving people. Through the fire, He receives and universally disperses the materials offered in yajna by the house-holders.

26. (Agni Devata, Payu Ṛshi)

परि त्वाग्ने पुरं वयं विप्रसहस्य धीमहि।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम्॥ २६॥

*Pari tvāgne puram vayam vipraṁ sahasya
dhīmahi. Dhṛṣadvārṇam dive dive hantāram
bhaṅgurāvatām.*

Agni/Commander of the forces, brilliant, courageous, enduring, awesome, pious and knowledgeable, defender of the weak and destroyer of the wicked, day in and day out we honour you, praise you, thank you in gratitude.

27. (Agni Devata, Gritsamada Ṛshi)

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मन्स्परि। त्वं

वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः॥२७॥

*Tvamagne dyubhistvamāśuśukṣaṇistva-
madbhyastvamaśmanaspari. Tvaṁ vanebhya-
stvamoṣadhībhyastvaṁ nṛṇām nṛpate jāyase
śuchiḥ.*

Agni/Ruler/Yajamana, guardian and protector of the people, brilliant as daylight, instant in action against evil and darkness, from the waters and air, herbs, forests and sunbeams, thunder, cloud and granite, you take the best and rise pure and purer, strong and stronger among the people every day every way.

28. (Agni Devata, Gritsamada Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत् खनामि । ज्योति-
ष्मन्तं त्वाग्ने सुप्रतीकमजस्रेण भानुना दीद्यतम् । शिवं
प्रजाभ्योऽहिंसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्
खनामः॥२८॥

*Devasya tvā savituh prasave'svinorbāhubhyām
pūṣṇo hastābhyām. Pṛthivyāḥ sadhasthādagnim
purīṣyamaṅgirasvat khanāmi. Jyotiṣmantam
tvagne supratīkamajasreṇa bhānunā dīdyatam.
Śivam prajābhyo'hiṁsantam pṛthivyāḥ
sadhasthādagnim purīṣyamaṅgirasvat
khanāmaḥ.*

In this yajnic world of Lord Savita's creation, (in the field of science and technology), with the attraction-sustenance power of the earth and the sun, and the positive-negative circuit of universal energy, from the womb of the earth and the sky, I discover and develop the heat and light of agni, immanent and beneficent

power of nature present like air everywhere.

Agni, lord of light, by your grace we discover and develop the power of agni, electricity from the midst of the sky, since it is present universally like the breath of air — agni which is a source of light, bright and beautiful, blazing by the splendour of the eternal sun, injuring none, and a means of comfort and happiness for all the people.

29. (Agni Devata, Gritsamada Ṛshi)

अपां पृष्ठमसि योनिर्ग्नेः समुद्रमभितः पिन्वमानम् । वर्ध-
मानो महँ२॥ऽआ च पुष्करे दिवो मात्रया वरिष्णा
प्रथस्व॥२९॥

*Apam pṛṣṭhamasi yoniragneḥ samudramabhitaḥ
pinvamānam. Vardhamāno mahāñ ā'ca puṣkare
divo mātrayā varimṇā prathasva.*

Agni, universal electric energy, you are the carrier of the waters and the mother of fire. Expanding the oceans (on earth and in the sky), yourself expanding on all sides, go on expanding with the expansive space of the heavens in the great womb of eternity.

30. (Dampati Devate, Gritsamada Ṛshi)

शर्म च स्थो वर्म च स्थोऽछिद्रे बहुलेऽउभे ।
व्यचस्वती संवसाथां भृतमग्निं पुरीष्यम्॥३०॥

*Śarma ca stho varma ca stho'chidre bahule'
ubhe. Vyacasvatī samvasāthām bhṛtamagnim
purīṣyam.*

Man and wife, both of you live together in a comfortable home of peace and plenty, safety and security, in a state of abundance and uninterrupted

happiness. Live together a long age with yajna which, well-maintained, is the best guardian-source of conjugal bliss.

31. (Jayapati Devate, Gritsamada Ṛshi)

संवसाथाथःस्वर्विदा समीचीऽउरसा त्मना।
अग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्रमित्॥ ३१॥

*Samvasāthāḥ svarvidā samīcī'urasā tmanā.
A g n i m a n t a r b h a r i ṣ y a n t ī
jyotiṣmantamajasramit.*

Man and wife, come together with heart and soul in unison, fully caring for each other and all, attaining a state of conjugal bliss, and live in peace and joy a long age with yajna fire, eternal light immanent in all, giving life and energy to all — and extended through the yajna of technology to be a source of new power and comfort.

32. (Agni Devata, Bharadwaja Ṛshi)

पुरीष्योऽसि विश्वभराऽअथर्वा त्वा प्रथमो निरमन्थदग्ने।
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। मूर्ध्नो विश्वस्य
वाघतः॥ ३२॥

*Purīṣyo'si viśvabharā'atharvā tvā prathamō niramanthadagne.
Tvāmagne puṣkarādadhyatharvā niramanthata. Mūrdhno viśvasya
vāghataḥ.*

Agni, fire/electric energy, present in everything, you are the sustainer of the world. The first man of highest knowledge of reality, 'Atharva', explores you on top of the world, collects you and brings you down from the sky.

33. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा दध्यङ्दृषिः पुत्रऽईधेऽअथर्वणः।
वृत्रहणं पुरन्दरम्॥ ३३॥

*Tamu tvā dadhyaṅṅṛṣiḥ putra'īdhe'atharvaṇaḥ.
Vṛtrahaṇam purandaram.*

Then 'Dadhyang', man of science and technology, and son-like disciple of the man of vision and science, 'Atharva', further lights and develops you, 'Indra', i.e., electric energy, breaker of the clouds and shatterer of the hidden success.

34. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम्।
धनञ्जयःरणे॥ ३४॥

*Tamu tvā pāthyō vṛṣā samīdhe dasyuhantamam.
Dhanañjayaṁ raṇe raṇe.*

Agni, energy existing in water and air, shower-like source of power, winner of wealth in project after project, destroyer of evil and wickedness, I develop you in a positive and constructive manner.

35. (Hota Devata, Devashrava & Devavata Ṛshis)

सीद होतः स्वऽउ लोके चिकित्वान्त्सादया यज्ञःसुकृतस्य
योनौ। देवावीर्देवान् हविषा यजास्यग्ने बृहद्यजमाने वयो
धाः॥ ३५॥

*Sīda hotaḥ sva'u loke cikitvāntsādayā yajñāṁ
sukṛtasya yonau. Devāvīrdevān haviṣā yajā-
syagne brhadyajamāne vayo dhāḥ.*

Hota, expert of the science of yajna, take your seat of bliss on the vedi, light and complete the yajna in

the home of the noble yajamana. Agni, presiding power of yajna, developed and protected by the noble sages, feed the devas, powers of nature, with yajna materials and bless the yajamana with the great gift of health and longevity.

36. (Agni Devata, Gritsamada Ṛshi)

नि होता होतृषदने विदानस्त्वेषो दीदिवान् ॥ऽअसदत्सुदक्षः।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वोऽग्निः ॥ ३६ ॥

*Ni hotā hotṛṣadane vidānastveṣo dīdivāñ'
asadat sudakṣaḥ. Adabdhavratapramatir
vasiṣṭhaḥ sahasrambharaḥ śucijihvo'agniḥ.*

The young disciple, participant in the yajna of education, sits close to his teacher in the house of learning. Eager to learn and shine brilliant in virtue and Dharma, smart and strong in performance, he is dedicated fearlessly to the vows and values of his own conscious choice. Blest is he with a thousand virtues of generosity, with a tongue of purity like fire itself.

37. (Agni Devata, Praskanva Ṛshi)

सःसीदस्व महान् ॥ऽअसि शोचस्व देववीतमः।
वि धूममग्नेऽअरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ ३७ ॥

*Saṁ sīdasva mahāñ'asi śocasva devavītamah.
Vi dhūmamagne'aruṣaṁ miyedhya sṛja praśasta
darśatam.*

Agni, venerable teacher, participating in the yajna of education, great indeed you are and most eminent of noble scholars. Shine and burn with the light of knowledge and purity. Take your preceptorial seat, remove the dark and create a full human being,

handsome and brilliant as the day.

38. (Apah Devata, Sindhudweepa Ṛshi)

अपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्यः।
तासामास्थानादुज्जिहतामोषधयः सुपिप्पलाः ॥ ३८ ॥

*Āpo devīrupa sṛja madhumatīrayakṣmāya
p r a j ā b h y a ḥ .
Tāsāmāsthānāduggihatāmoṣadhayaḥ
supippalāḥ.*

Man of science and medicine, create excellent waters of spirituous efficacy and with their use in horticulture produce medicinal herbs and fruits for treatment of the people against consumptive diseases.

39. (Vayu Devata, Sindhudweepa Ṛshi)

सं ते वायुमीतरिश्वा दधातूत्तानाया हृदयं यद्विकस्तम्। यो
देवानां चरसि प्राणथेन कस्मै देव वर्षडस्तु तुभ्यम् ॥ ३९ ॥

*Sam te vāyurmātariśvā dadhātūtātānāyā hṛdayaṁ
yadvikastam. Yo devānām carasi prāṇathena
kasmai deva vaṣaḍastu tubhyam.*

Lady of the home, generous and broadminded, may the fragrant air of yajna sailing in the mother-sky support and inspire your liberal heart beaming with joy.

Lord of home, noble and generous, moving in the company of the blessed and the brilliant people with spirit and enthusiasm, may all my effort and action be for your good.

40. (Agni Devata, Sindhudveepa Ṛshi)

सुजातो ज्योतिषा सह शर्म वरुथमासदत्स्वः।
वासोऽग्ने विश्वरूपः संव्ययस्व विभावसो ॥ ४० ॥

*Sujāto jyotiṣā saha śarma
varūthamā'sadatsvah. Vāso'agne viśvarūpaṃ
saṁvyayasva vibhāvaso.*

Agni/Grihastha, well-arisen with light and lustre, abide in peace and security in your happy home. Shining with beauty and prosperity, live decently, enjoy all forms and modes of dress and ornaments, without vanity.

41. (Agni Devata, Vishvamana Ṛshi)

उदु तिष्ठ स्वध्वरावा नो देव्या धिया।
दृशे च भासा बृहता सुशुक्वनिराग्ने याहि सुशस्तिभिः॥४१॥

*Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛśe
ca bhāsā bṛhatā suśukvanirāgne yāhi
suśastibhiḥ.*

Agni, worthy house-holder of yajnic work and conduct of love and non-violence, arise, and, with noble and virtuous intelligence, advance and protect us. Brilliant as fire and the sun, go forward with great splendour and fame, doing laudable work for all to see.

42. (Agni Devata, Kanva Ṛshi)

ऊर्ध्वऽऊ षु णऽऊतये तिष्ठा देवो न सविता।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्विर्विह्यामहे॥४२॥

*Ūrdhva'ū ṣu ṇa'ūtaye tiṣṭhā devo na savitā.
Ūrdhvo vājasya sanitā yadañjibhir-
vāghadbhirvihvayāmahe.*

Learned teacher, of high quality of mind and intelligence, brilliant as the sun, stay firm for our protection and progress. Eminent scholar of science and technology as you are, you procure for us means of

power and defence. We call upon you and honour you with the scholars of distinction and penetrative vision sharp as the beams of sunlight.

43. (Agni Devata, Trita Ṛshi)

स जातो गर्भोऽसि रोदस्योरग्ने चारुर्विभृतऽओषधीषु।
चित्रः शिशुः परि तमाँस्यक्तून् प्र मातृभ्योऽधि कनिक्र-
दद् गाः॥४३॥

*Sa jāto garbho'asi rodasyoragne cāruvibhṛta'
oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra
mātr̥bhyo'adhi kanikradad gāḥ.*

Learned teacher, man of knowledge, just as the morning sun, rising between the heaven and earth, beautiful, of various wonders, as its warmth is absorbed in the herbs, dispels the shades of darkness from the heaven and earth and moves on rising in its glory, so should the child grow up gaining the light of knowledge to shine in the life of its parents in the home.

44. (Agni Devata, Trita Ṛshi)

स्थिरो भव वीद्वङ्गऽआशुर्भव वाज्यर्वन।
पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहणः॥४४॥

*Sthiro bhava vīdvaṅga'āśurbhava vājyarvan.
Pṛthurbhava suṣadastvamagneḥ purīṣavāhaṇaḥ.*

Child, keen for knowledge, be firm in the matter of education. Strong of body, sharp and smart in action, fast in learning and doing, gain practical knowledge of life's affairs. Bright as fire and light, create a place of dignity for yourself. Enjoy great prosperity and support the people around.

45. (Agni Devata, Chitra Ṛshi)

शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः।
मा द्यावापृथिवीऽअभि शोचीमन्तरिक्षं मा
वनस्पतीन्॥४५॥

*Śivo bhava prajābhyo mānuṣībhyastvam-
aṅgiraḥ. Mā dyāvāpṛthivī'abhi śocīrmā'-
ntarikṣaṁ mā vanaspatīn.*

Sonny, dear as my breath of life, be good to the people, to all human creations. Damage not the earth and the environment, pollute not the sky, do not desecrate the heavens. Do not destroy the trees and the forests.

46. (Agni Devata, Trita Ṛshi)

प्रैतु वाजी कनिक्रदन्नानदद्रासभः पत्वा । भरन्नग्निं पुरीष्युं
मा पाद्यायुषः पुरा । वृषाग्निं वृषणं भरन्नपां गर्भसमुद्रियम् ।
अग्नऽआयाहि वीतये ॥४६॥

*Praitu vājī kanikradannānadadrāsabhaḥ patvā.
Bharannagniṁ purīṣyam mā pādyaūṣaḥ purā.
Vṛṣāgniṁ Vṛṣaṇaṁ bharannapāṁ garbhaṁ
samudriyam. Agna'ā yāhi vītaye.*

Dear son, educated and enlightened, vibrating, fast and fiery with electric energy, rushing, roaring, giving, shooting to the goal, fall not before the full years of your life are attained.

Potent, creative, procreative, bearing and using the versatile energy of electricity, bring the showers of rain, child of the sea, sky and solar power, down to earth for the good of all.

47. (Agni Devata, Trita Ṛshi)

ऋतःसत्यमृतःसत्यमग्निं पुरीष्यमङ्गिरस्वद्धरामः। ओषधयः
प्रतिमोदध्वमग्निमेतःशिवमायन्तमभ्यत्र युष्माः। व्यस्यन्
विश्वाऽअनिराऽअमीवा निषीदन्नोऽअप दुर्मतिं
जहि ॥४७॥

*Ṛtaṁ satyamṛtaṁ satyamagniṁ purīṣyam-
aṅgirasvadbharāmaḥ. Oṣadhayaḥ prati-
modadhvamagnimetaṁ śivamāyantamabhyatra
yuṣmāḥ. Vyasyan viśvā' anirā' amīvā
niṣīdanno' apa durmatim jahi.*

Children of the nation, we know the Divine Law, simple, straight, constant and eternal. We observe it in life and conduct. We know the truth of existence, real and dynamic. We follow it in thought, word and deed. We bear and use 'agni', the energy of nature, life's mode of preservation and promotion, and scientific means of protection and prosperity. It blesses herbs, trees and other vegetation, and these give us health and energy.

Listen you all, this agni is come, so good and blissful. Welcome it in response and rejoice.

Be seated, man of science and medicine. Drive off all that is enervating and infectious. Throw off all that is stupid and ill-disposed.

48. (Agni Devata, Trita Ṛshi)

ओषधयः प्रतिगृभ्णीत पुष्पवतीः सुपिप्पलाः।
अयं वो गर्भऽऋत्वियः प्रत्नःसुधस्थमासदत्॥४८॥

*Oṣadhayaḥ pratigrbhñīta puṣpavatīḥ
supippalāḥ. Ayam vo garbha'rtviyaḥ pratnaṁ
sadhasthamāsadat.*

Come would be mothers (in response to the

generosity of nature), take the soothing beauty of the herbal flowers and the nectar-sweets of fruit so that the timely arrival of the coming guest to the maternal womb may be auspicious.

49. (Agni Devata, Utkeela R̥shi)

वि पाजसा पृथुना शोशुचानो बार्धस्व द्विषो रक्षसोऽअमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहःसुहवस्य प्रणीतौ ॥४९॥

Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso'amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagnerahaṁ suhavasya praṇītau.

Dear husband, blest with various strength and power, bright and pure as agni (light), great, prosperous and generous, dedicated to yajna and social life, stop and remove the jealous, hostile and wicked enemies of our married life, and I would live happy in your beautiful home of love and peace, observing your noble values of life.

50. (Apah Devata, Sindhudveepa R̥shi)

आपो हि ष्ठा मयोभुवस्ता नऽऊर्जे दधातन ।
महे रणाय चक्षसे ॥५०॥

Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana. Mahe raṇāya cakṣase.

Women, pure, cool and generous like holy waters, creators of domestic peace and conjugal joy, stay firm and constant and hold on with strength and energy to face the great and memorable battles of life with us.

51. (Apah Devata, Sindhudveepa R̥shi)

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥५१॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ.

Women, the most blissful pleasure and happiness of life that is yours and ours, create and share the same here in the home with us with the love and passion for motherhood.

52. (Apah Devata, Sindhudveepa R̥shi)

तस्माऽअरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥५२॥

Tasmā'araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

Women, cool, pure and generous like holy waters, be active and happy and create conjugal peace and joy for a happy home for us and yourselves. And we too shall be wholly and exclusively with you with all our heart and soul.

53. (Mitra Devata, Sindhudveepa R̥shi)

मित्रः सःसृज्य पृथिवीं भूमिं च ज्योतिषा सह ।
सुजातं जातवेदसमयक्ष्माय त्वा सःसृजामि प्रजाभ्यः ॥५३॥

Mitraḥ saṁsṛjya pṛthivīm bhūmiṁ ca jyotiṣā saha. Sujātaṁ jātavedasamayakṣmāya tvā saṁ sṛjāmi prajābhyaḥ.

Just as Mitra, the sun, joining the earth and the sky, illumines the two with its light, similarly I join you, Agni (yajna fire), brilliant and beautiful, and light you for the health and well-being of the people.

Just as you, husband and dear friend, having

joined the earth and home with the light of your knowledge and sense of justice, give me love and joy for the health and happiness of the family and the people, so do I join and help you, man of noble birth and education, in the life of the home and the people.

54. (Rudra Devata, Sindhudveepa Rshi)

रुद्राः सःसृज्यं पृथिवीं बृहज्ज्योतिः समीधिरे।
तेषां भानुरजस्रऽइच्छुक्रो देवेषु रोचते॥५४॥

Rudrāḥ saṁsṛjya pṛthivīm bṛhajjyotiḥ samūdhire.
Teṣām bhānurajasra'icchukro deveṣu rocate.

Rudras (creative energies of the universe) create the earth and light it with the sun. The sun is the concentration of their energy and shines among the luminous objects continuously.

Similarly, men and women of knowledge and justice create the light and joy of life among the people and shine like the sun.

55. (Sineewalee Devata, Sindhudveepa Rshi)

सःसृष्टां वसुभी रुद्रैर्धीरैः कर्मण्यां मृदम्।
हस्ताभ्यां मृद्वीं कृत्वा सिनीवाली कृणोतु ताम्॥५५॥

Saṁsṛṣṭām vasubhī rudrairdhīraiḥ karmaṇyām
mṛdam. Hastābhyām mṛdvīm kṛtvā sinīvālī
kṛṇotu tām.

Young man, just as an artist refines and softens his plastic material with his hands and creates a beautiful form, so a girl, soft and gentle, dexterous of hand and efficient in yajna ritual, shaped and refined by serious teachers of Vasu and Rudra (of twenty-four and thirty-

six years) standing is worthy of your love. Win her love and take her to wife.

56. (Aditi Devata, Sindhudveepa Rshi)

सिनीवाली सुकपर्दा सुकुरीरा स्वौपशा।
सा तुभ्यमदिते मह्योखां दधातु हस्तयोः॥५६॥

Sinīvālī sukapardā sukurīrā svaupaśā. Sā
tubhyamadite mahyokhām dadhātu hastayoḥ.

Aditi, infinite creative power, mother of the universe, the young woman inspired with love, of beautiful hair, handsome of body, wearing beautiful ornaments, virtuous in action and expert in food preparation carries in her hands a tray of delicious foods and waits on you.

57. (Aditi Devata, Sindhudveepa Rshi)

उखां कृणोतु शक्त्या ब्राहुभ्यामदितिर्धिया। माता पुत्रं
यथोपस्थे साग्निं बिभर्तु गर्भऽआ। मुखस्य शिरोऽसि॥५७॥

Ukhām kṛṇotu śaktyā bāhubhyāmaditirdhiyā.
Mātā putraṁ yathopasthe sāgnim bibharttu
garbha'ā. Makhasya śiro'si.

Young householder, you are the head of yajna. With her power, skill and intelligence, and, with her own hands, may Aditimake a tray of yajna materials for you.

Just as a mother holds her baby in her lap, so may your wife hold agni, a bright and vibrating foetus, in her womb in grihastha yajna.

58. (Vasu, Rudra, Aditya, Vishvedeva Devata, Sindhudveepa Rshi)

वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाऽङ्गिरस्वद् ध्रुवासि
 पृथिव्यसि धारया मयि प्रजाश्रयस्पोषं
 गौपत्यसुवीर्यसः- सजातान्यजमानाय रुद्रास्त्वा कृण्वन्तु
 त्रैष्टुभेन छन्दसाऽङ्गिरस्वद् ध्रुवास्यन्तरिक्षमसि धारया
 मयि प्रजाश्रयस्पोषं
 गौपत्यसुवीर्यसःसजातान्यजमानाया ऽऽ द्वित्यास्त्वा
 कृण्वन्तु जागतेन छन्दसाऽङ्गिरस्वद् ध्रुवासि द्यौरसि
 धारया मयि प्रजाश्रयस्पोषं
 गौपत्यसुवीर्यसःसजातान्यजमानाय विश्वे त्वा देवा
 वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाङ्गिरस्वद् ध्रुवासि
 दिशोऽसि धारया मयि प्रजाश्रयस्पोषं गौपत्यसु-
 सुवीर्यसः सजातान्यजमानाय॥५८॥

*Vasavastvā kṛṇvantu gāyatrena chandasā'-
 ṅgirasvad dhruvā'si pṛthivyasi dhārayā mayi
 prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ
 sajātānyajamānāya rudrāstvā kṛṇvantu
 traiṣṭubhena chandasā'ṅgirasvad dhruvā'-
 syantarikṣamasi dhāryā mayi prajāṁ
 rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātān-
 yajamānayādityāstvā kṛṇvantu jāgatena
 chandasā'ṅgirasvad dhruvā'si dyaurasi dhāryā
 mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ
 sajātānyajamānāya viśve tvā devā vaiśvānarāḥ
 kṛṇvantvānuṣṭubhena chandasā'ṅgirasvad
 dhruvā'si diśo'si dhāryā mayi prajāṁ rāyas-
 poṣaṁ gaupatyaṁ suvīryaṁ sajātān-
 yajamānāya.*

Virgin girl, firm and strong you are like the breath of vitality, blissful and generous as earth. May the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my wife and give you unto me.

Bachelor youth, unshakeable as the vital air and tolerant as the earth, may the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my husband and give you unto me. Bless me with children, wealth of life, good health, economic prosperity, and honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young woman, you are firm like the sky, full of love like the space between earth and heaven. May the teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my wife and give you unto me.

Young man, you are firm like the sky, full of love like the space between earth and heaven. May the teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my husband and give you unto me. Get me children, wealth of life, good health, economic prosperity, and social honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young and learned woman, you are inviolable like the light of the sun, brilliant and enlightening. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as wife.

Young man of learning, you are firm and invincible like the light of the sun, brilliant in character and behaviour. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as husband. Give me children, world fame, good health, economic prosperity and brilliance of well-being. And the children would be for the yajamana, a brilliant teacher, for study.

Blessed girl, you are firm and strong as the universal spirit of life among living beings, darling of

space in all the directions. May all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as wife.

Blessed young man, firm and strong as the vital link of life among living beings, admired of everybody in all the directions, may all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as husband. Bless me with children, glory, health, economic prosperity and intellectual brilliance, and the pride of heroic motherhood. And the children would be for the yajamana, the teacher preceptor of truth, for study.

59. (Aditi Devata, Sindhudveepa Rshi)

अदित्यै रास्नास्यदितिष्टे बिलं गृभ्णातु । कृत्वाय सा
महीमुखां मृन्मयीं योनिमग्नये । पुत्रेभ्यः प्रार्यच्छददितिः
श्रपयानिति ॥५९॥

*Adityai rāsnāsyaditiṣṭe bilam grbhṇātu Kṛtvāya
sā mahīmukhām mṛnmayīm yonimagraye.
Putrebhyaḥ prāyacchadaditiḥ śrapayāniti.*

Mother teacher, you are the giver of knowledge for the girl-child, your disciple. Let the disciple receive your body of knowledge with observance of the discipline of 'brahmacharya' (celibacy and austerity).

Let the mother give the big, sacred, earthen sacrificial tray to the disciples to mix and cook the materials and prepare these for the fire of yajna.

60. (Vasus and others Devata, Sindhudveepa Rshi)

वसवस्त्वा धूपयन्तु गायत्रेण छन्दसाङ्गिर्स्वद् रुद्रास्त्वा
धूपयन्तु त्रैष्टुभेन छन्दसाङ्गिर्स्वदादित्यास्त्वा धूपयन्तु जागतेन

छन्दसाङ्गिर्स्वद् विश्वे त्वा देवा वैश्वानरा
धूपयन्त्वानुष्टुभेन छन्दसाङ्गिर्स्वदिन्द्रस्त्वा धूपयन्तु
वरुणस्त्वा धूपयन्तु विष्णु- स्त्वा धूपयन्तु ॥६०॥

*Vasavastvā dhūpayantu gāyatrena chandasā-
ṅgirasvad rudrāstvā dhūpayantu traiṣṭubhena
chandasāṅgirasvadādityāstva dhūpayantu
jāgatena chandasāṅgirasvad viśve tvā devā
vaiśvānarā dhūpayantvānuṣṭubhena chandasā-
ṅgirasvad indrastvā dhūpayantu varuṇastvā
dhūpayantu viṣṇustvā dhūpayantu.*

Brahmachari/Brahmacharini, may the teachers of the first order of Vasus of 24 years standing, with gayatri verses, like the vitality of pranas, strengthen you with nourishing and delicious foods.

May the scholars of the higher order of Rudras of 36 years standing, with trishtup verses, like science, enlighten you with scientific method and discriminative knowledge.

May the scholars of the highest order of Adityas of 48 years standing, with jagati verses, like the purest air of the sky, temper you with right conduct and behaviour.

May the versatile scholars and men of wide experience of the world, with anushtup verses, like the vibrations of electric currents, vitalize you with inspiring advice and discussion.

May Indra, man of power in governance, train you in the art of management and administration. May Varuna, man of right choice, give you the right vision and will in practical ethics and politics of value. May Vishnu, man of comprehensive knowledge and yoga,

train you in the practice of personal and collective yoga and yajna of cooperation and common pursuits.

61. (Aditi & others Devata, Sindhudveepa Ṛshi)

अदितिष्ट्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थेऽ-
अङ्गिर्स्वत् खनत्ववट देवानां त्वा पत्नीर्देवीर्वि-
श्वदेव्यावतीः पृथिव्याः सधस्थेऽअङ्गिर्स्वद्धतूखे
धिषणास्त्वा देवीर्विश्व- देव्यावतीः पृथिव्याः
सधस्थेऽअङ्गिर्स्वद्भीन्धतामुखे वरूत्रिष्ट्वा
देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽअङ्गिर्-
स्वच्छ्रपयन्तूखे ग्नास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः
सधस्थेऽअङ्गिर्स्वत्पचन्तूखे जनयस्त्वा ऽछिन्नपत्रा
देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽअङ्गिर्स्व-
त्पचन्तूखे॥६१॥

*Aditiṣṭvā devī viśvadevyāvatī pṛthivyāḥ
sadhasṭhe'aṅgirasvat khanatvavata devānām tvā
patnīrdevīrviśvadevyāvatīḥ pṛthivyāḥ sadhasṭhe
aṅgirasvaddadhatūkhe dhiṣaṇāstvā devīrviśva-
devyāvatīḥ pṛthivyāḥ sadhasṭhe aṅgirasvad-
abhīndhatāmukhe varūtrīṣṭvā devīrviśva-
devyāvatīḥ pṛthivyāḥ sadhasṭhe aṅgirasv-
acchrapayantūkhe gnāstvā devīrviśvadevyāvatīḥ
pṛthivyāḥ sadhasṭhe aṅgirasvatpacantūkhe
janayastvāchinnapatrā devīrviśvadevyāvatīḥ
pṛthivyāḥ sadhasṭhe aṅgirasvat pacantūkhe.*

Innocent child, may the noble teachers, distinguished among the scholars of the world, at a settled place on the earth probe and open out your mind for development like the heat of fire.

Intelligent girl, may the wives of scholars,

distinguished among scholars of the world, at a distinguished school on the earth, hold you in their care like the breath of life.

Ambitious girl, may the women of science and word-power, distinguished among scholars of the world, light up your will and intelligence like the vitality of their own life.

Industrious girl, keen for the wealth of knowledge like a yajna vessel, may the noble teachers, eminent among distinguished scholars of the world in the field of science, in a reputed school of the world, enlighten you and temper you to perfection like the light of the sun.

Brilliant girl, may the scholars of Vaidic knowledge, noble and distinguished among scholars of the world, in some reputed institution of the world, enlighten you to fullness of resistance and action like the currents of electricity.

Dedicated girl, may the noble women of distinction, eminent among the scholars of the world, most meritorious and flying high in achievement, generous as teachers refine you and distil your human quality to perfection like the nectar of juices in the lap of mother earth in an ideal institution.

Dear girl, be with them and learn, and grow to human perfection.

62. (Mitra Devata, Vishvamitra Ṛshi)

मित्रस्य चर्षणीधृतो ऽवो देवस्य सानसि ।
द्युम्नं चित्रश्रवस्तमम्॥६२॥

Mitrasya carṣaṇīdhṛto'vo devasya sāsasi.

Dyumnañ citraśravastamam.

Lady of the house, honour and safeguard the old and auspicious wealth and reputation of your noble husband, friend and supporter of all and an admirable man of generosity and hospitality.

63. (Savita Devata, Vishvamitra Ṛshi)

देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत
शक्त्या । अव्यथमाना पृथिव्यामाशा दिशऽआपृण॥६३॥

*Devastvā savitodvapatu supāṇiḥ svaṅguriḥ
subāhuruta śaktyā. Avyathamānā pṛthivyāmāśā
diśa'āpṛṇa.*

Lady of the house, your noble husband, brilliant and generous like the sun, of long arms, beautiful hands and lovely fingers, with his strength and potency may bless you with conjugal joy and children. You too, without fear or trouble, may fill the earth in all direction with hope and expectation.

64. (Mitra Devata, Vishvamitra Ṛshi)

उत्थाय बृहती भवोदु तिष्ठ ध्रुवा त्वम्।
मित्रैतां तऽउखां परिदाम्यभित्याऽएषा मा भेदि॥६४॥

*Utthāya bṛhatī bhavodu tiṣṭha dhruvā tvam.
Mitrāitāṃ ta'ukhām pari dadāmyabhittyā'eṣā
mā bhedi.*

Enlightened girl, arise, and having risen, be great and stay firm.

Friend, dear groom, I give unto you this noble and generous girl for wife wholly and exclusively for a free and fearless life. Never have any reservations with

her, never entertain any differences with her as a matter of faith and trust.

65. (Vasus & others Devata, Vishvamitra Ṛshi)

वसवस्त्वाछन्दन्तु गायत्रेण छन्दसाङ्गिर्स्वद्रुद्रास्त्वाछन्दन्तु
त्रैष्टुभेन छन्दसाङ्गिर्स्वदादित्यास्त्वाछन्दन्तु जागतेन
छन्दसाङ्गिर्स्वद्विश्वे त्वा देवा
वैश्वानराऽआछन्दन्त्वानुष्टुभेन छन्दसाङ्गिर्स्वत्॥६५॥

*Vasavastvā"chṛndantu gāyatrena chandasā-
ṅgirasvadrudrāstvā"chṛndantu traiṣṭubhena
chandasāṅgirasvadādityāstva"ccṛndantu
jāgatena chandasāṅgirasvadviśve tvā devā
vaiśvānarā'āccṛndantvānuṣṭubhena
chandasāṅgirasvat.*

May the scholars of the first order of Vasus, with the inspiring gayatri verses, kindle you like fire. May the scholars of the higher order of Rudras, with the enlightening trishtup verses, enlighten and firm you up, like pranic energy, in the triple discipline of knowledge, action and worship. May the scholars of the highest order of Adityas, like the sun, brighten you up with the jagati verses of world vision. May all the noble saints and sages of the world, with the elevating anushtup verses, enliven and sanctify you like the distilled essences of nature's powers.

66. (Agni & others Devata, Vishvamitra Ṛshi)

आकूतिमग्निं प्रयुज्थस्वाहा मनो मेधामग्निं प्रयुज्थस्वाहा
चित्तं विज्ञातमग्निं प्रयुज्थस्वाहा वाचो विधृतिमग्निं
प्रयुज्थस्वाहा प्रजापतये मनवे स्वाहाऽग्नये वैश्वानराय
स्वाहा॥६६॥

*Ākūtimagnīṃ prayujaṃ svāhā mano medhām-
agnīṃ prayujaṃ svāhā cittaṃ vijñātamagnīṃ
prayujaṃ svāhā vāco vidhṛtimagnīṃ prayujaṃ
svāhā prajāpataye manave svāhā'gnaye
vaiśvānarāya svāhā.*

With truth of word and action, light the fire which inspires to courageous thinking and collective decision.

With truth and honesty of social behaviour, light up the inner vitality which inspires the mind to will and the intellect to analyse and understand the problems of life.

With honest social action, promote the agni, social will, which inspires chitta, instrument of knowledge, to think and preserve the knowledge already gained.

With truth of word and honesty of commitment, maintain the fire which inspires you to proclaim the truth in speech and to safeguard it in memory and tradition.

Keep up the fire of inspiration, action and enthusiasm for the preservation and promotion of agni (fire and energy, both physical and mental), lighted, used and applied in personal yoga and collective action in the service of Prajapati, lord of the created world, Manu, men of thought, research and meditation, Agni, the enlightened leaders of the world, and Vaishwanara, the omnipresent Life of existence — the Supreme.

(Keep up the fire, for the fire, in the service of Fire, Agni).

67. (Savita Devata, Atreya Ṛshi)

विश्वो देवस्य नेतुर्मतो वुरीत सख्यम्।
विश्वो रायऽइषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा॥६७॥

*Viśvo devasya neturmarto vurīta sakhyam. Viśvo
rāya'īṣudhyati dyumnaṃ vṛṇīta puṣyase svāhā.*

Let the people of the world opt for the love and friendship of the leading Light of the world. Let them all gird up their loins, take up arms for the wealth of the world and win the prize of honour and prosperity with truth of word and deed. This is how you flourish.

68. (Amba Devata, Atreya Ṛshi)

मा सु भित्था मा सु रिषोऽम्ब धृष्णु वीरयस्व सु।
अग्निश्चेदं करिष्यथः॥६८॥

*Mā su bhittā mā su riṣo'mba dhṛṣṇu vīrayasva
su. Agniścedaṃ kariṣyathah.*

Mother, alienate us not from learning. Hurt us not to ruin. Proud and bold, be valiant and take us to the end of the job with success. Mother and father/Mother and child, doing thus bold and fine together like Agni, fire and the sun, you will accomplish the task on hand.

69. (Amba Devata, Atreya Ṛshi)

दृहस्व देवि पृथिवि स्वस्तयऽआसुरी माया स्वधया
कृतासि। जुष्टं देवेभ्यऽद्दमस्तु हव्यमरिष्टा त्वमुदिहि
यज्ञेऽस्मिन्॥६९॥

*Dr̥mhasva devi pṛthivi svastaya'āsūrī māyā
svadhayā kṛtā'si. Juṣṭaṃ devebhya'idamastu
havyamariṣṭā tvamudihī yajñe'asmin.*

Noble woman of knowledge and brilliance,

generous as mother earth, be strong and firm for the sake of peace and joy. By your own virtue, with food and water, you have realized the power vibrant in pranic energy. Pure and unsullied, rise in this home yajna and help us grow. The food you have prepared for the yajna and the knowledge you have gathered, may it be a gift for all the people.

70. (Agni Devata, Somahuti Ṛshi)

द्रवन्नः सर्पिरासुतिः प्रतो होता वरेण्यः ।
सहसस्पुत्रोऽअद्भुतः ॥७०॥

Drvannah sarpirāsutiḥ pratno hotā vareṇyah.
Sahasasputro'adbhutaḥ.

Noble young man, living on herbs and fruits for food, and the fragrance of distilled ghee from yajna for 'drink' (breathing), a yajnic of long standing, choice of the good, son of a bold and courageous man, wonderful of nature, character and performance, rise in this home yajna of the family for growth in peace and joy.

71. (Agni Devata, Virupa Ṛshi)

परस्याऽअधि संवतो ऽवरारं ॥२॥ऽअभ्यातर ।
यत्राहमस्मि ताँ ॥२॥ऽअव ॥७१॥

Parasyā'adhi samvato'varāñ'abhyātara.
Yatrāhamasmi tāñ'ava.

Virgin girl of excellence, on marriage, leave those you have departed from, and come, join those who are here on this side. Support and defend those wherever I am. If there was anything low or mean earlier, give up that, and adopt and uphold the values of our family.

72. (Agni Devata, Varuni Ṛshi)

परमस्याः परावतो रोहिदश्वऽइहागहि ।
पुरीष्यः पुरुप्रियोऽग्ने त्वन्तरा मृधः ॥७२॥

Paramasyāḥ parāvato rohidaśva'ihāgahi.
Purīṣyah purupriyo'gne tvam tarā mṛdhaḥ.

Agni, young man of excellence, best of social supporters, most loved of the people, come here from afar on a chariot of fire for this excellent girl, join her, and with her overcome the hurdles of your life.

73. (Agni Devata, Jamadagni Ṛshi)

यदग्ने कानि कानि चिदा ते दारुणि दध्मसि ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥७३॥

Yadagne kāni kāni cid ā te dāruṇi dadhmasi.
Sarvaṁ tadastu te gṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman, brilliant like fire, whatever things are for you, all those we place on the shelf. Accept and take all that as fire accepts the oblations of ghee. All that is ours is yours. All that is yours is ours too.

74. (Agni Devata, Jamadagni Ṛshi)

यदत्त्युपजिह्विका यद्वम्रोऽअतिसर्पति ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥७४॥

Yadattyupajihvikā yad vamro atisarpati. Sarvaṁ tadastu te gṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman of excellence, brilliant as fire, whatever the woman/man of controlled taste and tongue eats, and howsoever her/his breath flows in and out, all

that is yours, for you. That is for your love and joy. Take all that as fire consumes the oblations.

75. (Agni Devata, Nabhanedishtha Ṛshi)

अहरहरप्रयावुं भरन्तोऽश्वयेव तिष्ठते घ्रासमस्मै। रायस्पोषेण
समिषा मद्दन्तोऽग्ने मा ते प्रतिवेशा रिषाम॥७५॥

*Aharaharaprayāvam̐ bharanto' śvāyeva
tiṣṭhate ghāsamasmāi. Rāyaspoṣeṇa samīṣā
madanto'-gne mā te prativeśā riṣāma.*

Agni, learned man of justice and brilliance, just as we bear lovely green grass for a horse in the stables every day, so we bear good and wholesome food and other things to this fair and just house-holder as his partners in good deeds of Dharma. May we, enjoying ourselves with plenty of food and energy, health and wealth with him, never injure the honour and reputation of this noble man out of jealousy.

76. (Agni Devata, Nabhanedishtha Ṛshi)

नाभा पृथिव्याः समिधानेऽग्नौ रायस्पोषाय बृहते हवामहे।
इरम्मदं बृहदुक्थं यजत्रं जेतारमग्निं पृतनासु
सासहिम्॥७६॥

*Nābhā pṛthivyāḥ samidhāne'agnau
rāyaspoṣāya bṛhate havāmahe. Irammadam̐
bṛhaduktham̐ yajatram̐ jetāramagnim̐ pṛtanāsu
sāsahim.*

When the fire is lit in the vedi in the heart of the land and the battle is raging for abundance and prosperity and for high national honour, we call upon agni, a fiery leader with electric action, victorious in battle and of tremendous endurance, himself a man of

plenty and prosperity, admirable of character and adorable in performance. (We call upon such a man to lead the nation.)

77. (Agni Devata, Nabhanedishtha Ṛshi)

याः सेनाऽअभित्वरीराव्याधिनीरुगणाऽउता।

ये स्तेना ये च तस्करास्ताँस्तेऽग्नेऽ पिदधाम्यास्ये॥७७॥

*Yāḥ senā'abhītvārīrāvyaādhinīrugaṇā'uta. Ye
stenā ye ca taskarāstāñste'agne'pi
dadhāmyāsye.*

There are the forces up against in arms, large, swift and ready to strike. There are the thieves and the smugglers. All these that are there, I throw into the flames of fire. President of the Council, commander of the army, you do the same.

78. (Agni Devata, Nabhanedishtha Ṛshi)

दशष्ट्राभ्यां मलिम्लून् जम्भ्यैस्तस्कराँऽउता।

हनुभ्यांस्तेनान् भगवस्ताँस्त्वं खाद सुखादितान्॥७८॥

*Daśṣṭrābhyāṃ malimlūñjambhyaistaskarañ'
uta. Hanubhyāñ stenān bhagavastāñstvam̐
khāda sukhādītān.*

Ruler of the land, Chief of law and order, tear the night-walkers and highway men with the fangs of punishment, crush the robbers and smugglers with the jaws of justice. Seize and hold the thieves and grabbers of others' rights and property with the chains of law. You eliminate them all.

79. (Senapati Devata, Nabhanedishtha Ṛshi)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने।

ये कक्षेष्वघायवस्तांस्ते दधामि जम्भयोः॥७९॥

Ye janeṣu malimlava stenāsastaskarā vane. Ye kakṣeṣvaghāyavastāñste dadhāmi jambhayoḥ.

Chief of law and order, those who commit despicable acts in the public, rob and smuggle in the forests, and commit crimes in high and hiding places and live a life of sin and crime, all these I put into the court of your justice.

80. (Adhyapaka-Upadeshika Devata, Nabhanedishtha Ṛshi)

योऽअस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः।
निन्दाद्योऽअस्मान् धिप्साच्च सर्वं तं मस्मसा कुरु॥८०॥

Yo'asmabhyamarātīyādyaśca no dveṣate janah. Nindādyo'asmān dhipsācca sarvaṁ taṁ bhasmasā kuru.

Ruler of the land, if a person maligns us out of hostility, or hates us out of jealousy, or speaks ill of us out of contempt, or deceives us to injure and destroy us, reduce all that hate, anger and negativity to ashes.

81. (Purohita & Yajamana Devata, Nabhanedishtha Ṛshi)

संशितं मे ब्रह्म संशितं वीर्यं बलम्।
संशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः॥८१॥

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam. Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ.

I am the high-priest of the yajamana, foremost in his creative and constructive projects. May the yajamana's knowledge of the Veda and mine be

commendable. May his strength and prowess and mine be admirable. May his power and dominion and mine be great and praise-worthy.

82. (Sabhapati & Yajamana Devata, Nabhanedishtha Ṛshi)

उदेषां बाहूऽअतिरमुद्वर्चोऽअथो बलम्।
क्षिणोमि ब्रह्मणामित्रानुन्नयामि स्वाँ॥८२॥

Udeṣāṁ bāhū'atiramudvarco'atho balam. Kṣiṇomi brahmaṇā'mitrānunnayāmi svāñ'aham.

I am the high-priest of the yajamana. With my knowledge and science of the Veda, I overcome the strength of arms, power and valour, honour and lustre of the others, i.e., thieves, robbers and cut-throats, etc., reduce their strength to nullity, and raise our honour and lustre high.

83. (Yajamana & Purohita Devata, Nabhanedishtha Ṛshi)

अन्नपतेऽन्नस्य नो देह्यानमीवस्य शुष्मिणः।
प्रप्र दातारं तारिषऽऊर्जं नो धेहि द्विपदे चतुष्पदे॥८३॥

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ. Pra pra dātāraṁ tāriṣa'ūrjaṁ no dhehi dvipade catuspade.

Lord of food and energy, bless us with food, nourishing, invigorating, free from pollution and pleasing to taste. Bless the giver, the yajamana, to advance and attain fulfilment and prosperity. Give us energy both for humans and the animals.

CHAPTER—XII

1. (Agni Devata, Vatsapri Rshi)

दृशानो रुक्मोऽउर्व्या व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः।
अग्निर्मृतोऽभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः॥१॥

*Drśāno rukma'urvyā vyadyaud durmarṣamāyuh
śriye rucānaḥ. Agniramṛto'abhavadvayo-
bhiryadenam dyaurationayatsuretāḥ.*

Agni, Lord of Light, Light Itself, the Sun, explodes into light and illuminates the earth and reveals all the objects on the earth. The self-luminous lord, Himself the immortal seed of life, for His own glory and joy of the creatures, creates forms of indestructible life with foods as means and support of life. And He it is who creates the man of knowledge and vision (to show the divine path of life to others).

2. (Agni Devata, Kutsa Rshi)

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकःसमीची।
द्यावाक्षामा रुक्मोऽअन्तर्विभाति देवाऽअग्निं धारयन्
द्रविणोदाः॥२॥

*Natkoṣāsā samanasā virūpe dhāpayete
śiśumekaṁ samīcī. Dyāvākṣāmā rukmo'
antarvibhāti devā'agniṁ dhārayan draviṇodāḥ.*

The night and the dawn, one dark, the other luminous, both different in form but of equal mind, together nurse one child, the sun, like two mothers. The self-luminous agni, light and life of the universe — of which the sun is a child — pervades both the earth and

the heavens. All the powers of nature which sustain and invigorate life hold on to agni, the central life and spirit.

3. (Savita Devata, Shyavashva Rshi)

विश्वा रूपाणि प्रतिमुञ्चते कृविः प्रासावीद् भद्रं द्विपदे
चतुष्पदे। वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो
विराजति॥३॥

*Viśvā rūpāṇi pratimuñchate kaviḥ prāsāvīd
bhadraṁ dvipade catuṣpade. Vi nākamakhyat
savitā vareṇyo'nu prayāṇamuṣaso virājati.*

Savita, lord of light and life, the sun, choice of all, watches all and inspires all. It lights up the dawn and illuminates and reveals all the forms of existence. It creates the means of life and support for the humans and the animals, and lights up the heavens above.

4. (Garutman Devata, Shyavashva Rshi)

सुपर्णोऽसि गरुत्मौस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे
पक्षौ। स्तोमोऽआत्मा छन्दांस्यङ्गानि यजूंषि नाम। सामं
ते तनूवीमदेव्यं यज्ञायज्ञियं पुच्छं धिष्याः शफाः। सुपर्णोऽसि
गरुत्मान्दिवं गच्छ स्वः पत॥४॥

*Suparṇo'si garutmāṅstrivṛtte śiro gāyatraṁ
cakṣurbṛhadrathantare pakṣau. Stoma'ātma
chandāṅsyaṅgāni yajūṃṣi nāma. Sāma te
tanūrvāmadevyam yajñāyajñiyam pucchaṁ
dhiṣṇyāḥ śaphāḥ. Suparṇo'si garutmān divaṁ
gaccha svaḥ pata.*

Man of knowledge and of the power of knowledge, you are like a celestial bird with beautiful wings and a high-flying soul: threefold virtue of knowledge, action and divine worship is your head and

brain by which you ward off the miseries of others. The knowledge of gayatri verses is your eye and vision. Brihad-rathantara sama verses are like your wings, something like a chariot by which you can cross the rivers of misery. Rigveda is your soul. The chhanda verses of the Veda are like the limbs of your body. The verses of Yajurveda are like your name and identity. Samaveda is like your body. The do's and dont's of the Vamadevyia Samans are like your back bone. The roll of your voice is like your claws. You are like the divine eagle, Garuda, majestic and magnanimous. You are the sun, master of grandeur. Rise to the heavens. Find the bliss of heaven.

5. (Vishnu Devata, Shyavashva Ṛshi)

विष्णोः क्रमोऽसि सपत्नहा गायत्रं छन्दऽआरोह पृथिवीमनु
विक्रमस्व विष्णोः क्रमोऽस्यभिमातिहा त्रैष्टुभं छन्दऽ-
आरोहान्तरिक्षमनु विक्रमस्व विष्णोः क्रमोऽस्यरातीयतो
हन्ता जागतं छन्दऽआरोह दिवमनु विक्रमस्व विष्णोः
क्रमोऽसि शत्रूयतो हन्ताऽऽनुष्टुभं छन्दऽआरोह दिशोऽनु
विक्रमस्व॥५॥

*Viṣṇoḥ kramo'si sapatnahā gāyatraṁ chanda'ā
roha pṛthivīmanu vikramasva viṣṇoḥ kramo'
syabhimātiḥā traiṣṭubhaṁ chanda'ārohā-
ntarikṣamanu vikramasva viṣṇoḥ kramo'sya-
rāṭīyato hantā jāgataṁ chanda'āroha divamanu
vikramasva viṣṇoḥ kramo'si śatrūyato
hantā"nuṣṭubhaṁ chanda'āroha diśo'nu
vikramasva.*

Brilliant man of expansive knowledge, you are an instrument of Vishnu, omnipresent lord of the world, born to eliminate the jealous rivals. Study the gayatri

verses, use the power revealed in there, go and expand over the earth, cooperate with the earth, work on its resources, and develop the wealth and prosperity of the land.

Noble scientist, you are a co-worker with omnipresent nature, born to defeat the proud and jealous forces inimical to growth. Study the trishtubh verses for knowledge and power for threefold comfort of body, mind and soul and, flying on the wings of that knowledge, cover the skies to explore and exploit the resources of the sky.

Tempestuous scientist and astronaut, you are a friend of agni, universal electric energy, born to eliminate the failures and adversities of the internal and external life. Study the jagati verses for the knowledge of light and space and, on the wings of that knowledge, reach the heavens. Cooperate with space and light energy, cooperate with universal energy and conquer the inner darkness with the light, and external failures with knowledge.

Steady man of technology, you are an instrument of eternal energy meant to serve as well as exploit the natural resources of the environment and eliminate the enemies who stem your growth. Go forward in and over all the directions on the earth and around on the wings of anushtubh verses, work with and on the currents of wind and energy and dominate over the directions to create one world on the earth in a healthy environment.

6. (Agni Devata, Vatsapree Ṛshi)

अक्रन्दद्गि स्तनयन्निव द्यौः क्षामा रेरिहद्विरुधः समञ्जन्।
सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना

भात्यन्तः॥६॥

*Akrandadagni stanayanniva dyauḥ kṣāmā
rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi
hīmiddho'akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars like thunder in the sky and proclaims itself. Colourfully vitalizing the trees it caresses and blesses the earth with beauty and fruit. Properly lighted, it shines bright and immediately makes itself known. Between the earth and the heavens it blazes with its own splendour like the sun.

(Just as agni is radiant and benevolent with its own majesty, so should the ruler/President of the republic be brilliant with his own qualities of nature, character and actions and bless the people with his grace and benevolence. Only a person of benevolence and brilliance deserves to be the ruler.)

7. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽभ्यावर्त्तिन्नभि मा निवर्त्तस्वायुषा वर्चसा प्रजया
धनेन। सन्या मेधया रय्या पोषेण॥७॥

*Agne'bhyāvarttinnabhi mā nivarttasvāyusā
varcasā prajayā dhanena. Sanyā medhayā rayyā
poṣeṇa.*

Agni, brilliant and blazing presence abiding before us, generous man of knowledge, come blessing us with health and longevity, lustre of life, children and family, wealth and prosperity, acquisition and fulfilment, discriminative intelligence, beauty and dignity of life,

and all-round growth and progress.

8. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽअङ्गिरः शतं ते सन्त्वावृतः सहस्रं तऽउपावृतः।
अथा पोषस्य पोषेण पुनर्नो नष्टमाकृधि पुनर्नो रयिमा-
कृधि॥८॥

*Agne'aṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta'
upāvṛtaḥ. Adhā poṣasya poṣeṇa punarno
naṣtamākṛdhi punarno rayimā kṛdhi.*

Agni, lord of light, knowledge and power/Man of natural and material science, come and visit us a hundred times with your acts and gifts. And may the blessings of your visits and gifts be a thousandfold for us. With the strength and support of your promoters, recreate and supplement for us whatever we might have lost in knowledge or natural and material wealth. Rebuild and regain for us whatever honour and prestige we might have lost or compromised.

9. (Agni Devata, Vatsapree Ṛshi)

पुनरूर्जा निवर्त्तस्व पुनरग्नऽइषायुषा। पुनर्नः पाह्यःहंसः॥९॥

*Punarūrjā nivarttasva punaragna iṣā'yusā.
Punarnaḥ pāhyaṁhasaḥ.*

Agni, brilliant power of light and knowledge/Man of knowledge and science, come, return your visits with the gifts of food and energy, health and age. Save us from sin and evil deeds again and again, and inspire us to do great things.

10. (Agni Devata, Vatsapree Ṛshi)

सह रय्या निवर्त्तस्वाग्ने पिन्वस्व धारया। विश्वप्स्य्या

विश्वत्स्परी ॥ १० ॥

*Saha rayyā nivarttasvāgne pinvasva dhāryā.
Viśvapsnyā viśvataspari.*

Agni, brilliant power/Enlightened sages, come with all the wealth, come with gifts of that language and that intelligence which holds for us all the means and materials of comfort and prosperity. Come, and help us grow in all directions of life.

11. (Agni Devata, Dhruva Ṛshi)

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः।
विशस्त्वा सवी वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ११ ॥

*Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ.
Viśastvā sarvā vāñchantu mā tvadrāṣṭram-
adhibhraśat.*

Agni/Ruler of the land, we accept you and conduct you to the council as the ruler. Grace the seat of your office, be firm and stay inviolable. All the people accept and honour you. Let the land and the nation, under your control, never fail and fall to ruin.

12. (Varuna Devata, Shunahshepa Ṛshi)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसोऽअदितये स्याम ॥ १२ ॥

*Uduttamaṁ varuṇa pāśamasmadavādhamam vi
madhyamaṁ śrathāya. Athā vayamāditya vrate
tavānāgaso aditaye syāma.*

Varuna, lord of freedom and bondage, Ruler of the land, power of law and liberty, loosen and untie our chains of bondage of the highest, medium and the lowest

order and let them drop from us. And then O Sun, lord of majesty, we shall be free from evil, crime and sin and, dedicated to the vows of your discipline and law, we shall serve our land of inviolable freedom and integrity.

13. (Agni Devata, Trita Ṛshi)

अग्ने बृहन्नुषसामूर्ध्वोऽअस्थान्निर्जगन्वान् तमसो ज्योतिषागात् ।
अग्निर्भानुना रुशता स्वङ्गाजा जातो विश्वा सदान्यप्राः ॥ १३ ॥

*Agre brhannuṣasāmūrdhvo'asthānnirjaganvān
tamaso jyotiṣāgāt. Agnirbhānunā ruśatā
svaṅga'ā jāto viśvā sadmānyaprāḥ.*

Agni, the sun, great, first and foremost, positioned over and above the dawn, comes forth from the dark and rises with all its glory. Resplendent with its wonderful beams which adorn it like brilliant limbs of its personality, it expands over the regions of the world, dispels the darkness and illuminates them all over with its light. (So should the ruler, first and great among the brilliant people of the land, come forth with the greatness of his personality, illuminate the land and glorify all the people.)

14. (Jiva & Ishwara Devata, Trita Ṛshi)

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्वयोमसद्वजा गोजाऽऋतजाऽअद्विजाऽऋतं
बृहत् ॥ १४ ॥

*Haṁsaḥ śuciṣad vasurantarikṣasaddhotā
vediṣadatithirduroṇasat. Nṛṣad varasad ṛtasad
vyomasadabjā gojā'rtajā'adrijā'rtam brhat.*

Hansa is the great soul that destroys evil. It exists

in purity. It lives in all and all live in it. It fills the skies and expresses in holy work. It is the giver and receiver of oblations in yajna. It sits in the vedi and in the earth. It is rambling around as a venerable visitor. It stays in the home and in the sky and all through the seasons. It rules over people and commands the commanders. It is with and above the best of people. It lives in truth and in virtuous conduct. It is in space and in the heart. It is in the waters and in the vitality of prana, and it creates the waters and the vitality. It activates the senses, moves the animals and magnetizes the earth. It creates the universal law and abides in it. It forms the mountains and the clouds and it showers with the rain. It is the truth and dynamic reality of existence, and it is great over all.

(It is the man of such an individual soul, inspired by the attributes of the great supreme soul, who deserves to be the ruler.)

15. (Agni Devata, Trita Ṛshi)

सीद त्वं मातुरस्याऽउपस्थे विश्वान्यग्ने वयुनानि विद्वान् ।
मैनां तपसा मार्चिषाऽभिशोचीरन्तरस्याऽशुक्रज्योतिर्वि-
भाहि ॥१५॥

*Sīda tvam māturasyā'upasthe viśvānyagne vayunāni vidvān. Mainām tapasā mā'rciṣā'bhi-
śocīrantarasayām śukrajyotirvibhāhi.*

Agni/Ruler/individual soul, you know all the ways of the world. Sit in the lap of this mother earth/mother-land/mother. Don't hurt her with the heat of your power and passion. Don't dazzle her with the beams of your knowledge. Light of knowledge and power of vitality, be in the heart of the mother and shine there

with the light of life.

16. (Agni Devata, Trita Ṛshi)

अन्तरग्ने रुचा त्वमुखायाः सदने स्वे।
तस्यास्त्वःहरसा तपञ्जातवेदः शिवो भव॥१६॥

*Antaragne rucā tvamukhāyāḥ sadane sve.
Tasyāstvaḥ harasā tapañjātavedaḥ śivo bhava.*

Omniscient Agni/All knowing wide-awake ruler of the land, brilliant with your own light in your place in the world/dominion, blazing with your power and glory, be good and kind to the people.

17. (Agni Devata, Trita Ṛshi)

शिवो भूत्वा मह्यमग्नेऽअथो सीद शिवस्त्वम्।
शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः॥१७॥

*Śivo bhūtvā mahyamagne atho sīda śivastvam.
Śivaḥ kṛtvā diśaḥ sarvāḥ svaḥ yonimihāsadaḥ.*

Agni, ruler of the land, having been good and kind to us, the people, sit at peace undisturbed. And then, having rendered all the regions of the land in all directions safe and secure in the good life, be comfortable with satisfaction in your own office of justice and governance.

18. (Agni Devata, Vatsapree Ṛshi)

दिवस्परि प्रथमं जज्ञेऽअग्निरस्मद् द्वितीयं परि जातवेदाः।
तृतीयमप्सु नृमणाऽअजस्रमिन्धानऽएनं जरते स्वाधीः॥१८॥

*Divaspari prathamam jajñe'agnirasmad
dviṭīyam pari jātavedāḥ. Trṭīyamapsu nṛmanā'
ajasramindhāna enam jarate svādih.*

Agni, the sun, first rises over the heavens. Then it rises over us all illuminating our world. Third, it emerges in the pranic energies of nature, in the waters and in the mind of humanity — thus illuminating and activating everything and every mind from within. The pious and the devout people invoke, light and worship Agni, perpetual power, spirit and light of the world.

(Just as Agni is the power, spirit and light of the world, so should the ruler be. And so should he/she vitalize and illuminate the people, and so should the people adore him/her.)

19. (Agni Devata, Vatsapree Ṛshi)

विद्या तेऽअग्ने त्रेधा त्रयाणि विद्या ते धाम् विभृता पुरुत्रा।
विद्या ते नाम परमं गुहा यद्विद्या तमुत्सं यतऽआजगन्थ॥१९॥

Vidmā te 'agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nāma paramaṁ guhā yad vidmā tamutsaṁ yata'ājagantha.

Agni, light, energy and power of the world, let us know the three orders of the three powers of yours (heat, light and electricity). Lord of majesty, love and favourite of all, let us explore and know the various forms and places where you exist, which you support and which support you. Let us know that supreme name and the thing you are in the essence which is hidden in a mysterious cave. Let us discover the spring, the water and the cloud from where you issue forth in formal existence (so that we may be blest with the power and prosperity which follows the discovery and the applications).

20. (Agni Devata, Vatsapree Ṛshi)

समुद्रे त्वा नृमणाऽअप्स्वन्तर्नृचक्षाऽईधे दिवो अग्नऽऊर्धन्।
तृतीयै त्वा रजसि तस्थिवाथ्समपामुपस्थे महिषाऽअवर्धन्॥२०॥

Samudre tvā nṛmaṇā'apsvantarnṛcakṣā'īdhe divo agna'ūdhan. Trītiye tvā rajasi tasthivāṁsamapāmupasthe mahiṣā'avardhan.

Agni, light and life of the world, a leader of thought among men, as I am, I discover and light you in the oceans. A visionary of humanity, I discover you in the foods, in the vapours and in the clouds. In the third region of the heavens of light, abiding in the solar sphere, in the dawn and in the heart of steam and flowing waters, great men discover, light and develop you.

21. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन्।
सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना
भात्यन्तः॥२१॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho'akhyadā rodasī bhānunā bhātyantaḥ.

Agni, light and energy of life, roaring as lightning, reverberates in the skies with an explosion. Lighted well all-round and immediately blazing, it shines and illuminates everything. Between the heaven and the earth it shines with the beams of its own brilliance. The light reaches the earth, energizes the soil and emerges in the beauty of vegetation.

22. (Agni Devata, Vatsapree Ṛshi)

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः
सोमगोपाः। वसुः सूनुः सहसोऽअप्सु राजा
विभात्यग्रऽउषसामिधानः॥२२॥

*Śrīṇāmudāro dharuṇo rayiṇām manīṣāṇām
prārpaṇaḥ somagopaḥ. Vasuḥ sūnuḥ sahaso'
apsu rājā vibhātyagra uṣasāmidhānaḥ.*

Generous lord of the light and glory of life, spirit of the graces of nature, sustainer of wealth and beauty, source of desire and fulfilment, guardian of the sweetness, joy and greenery of the earth, haven and mainstay of the world, child of the very force and victory of life, brilliant in the dynamics of existence, He blazes in splendour before the dawns. Such is Agni. (Such should be the ruler.)

23. (Agni Devata, Vatsapri Ṛshi)

विश्वस्य केतुर्भुवनस्य गर्भऽआ रोदसीऽअपृणाज्जायमानः।
वीडुं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥२३॥

*Viśvasya keturbhuvanasya garbha'ā rodasī'
aprṇājjāyamānaḥ. Vīḍuṁ cidadrimabhinat
parāyan janā yadagnimayajanta pañca.*

Light of the world, going everywhere, seed of life, rising as the sun, illuminating the earth and heaven, breaker of the darkest cloud, hallowed and consecrated by the people and the energies of nature, such is Agni. (Such should be the ruler in his domain.)

24. (Agni Devata, Vatsapree Ṛshi)

उशिक् पावको अरतिः सुमेधा मर्त्येष्वग्निर्मृतो नि
धायि। इयर्त्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा
द्यामिनक्षन् ॥२४॥

*Uśik pāvako aratiḥ sumedha martyeṣvagnir-
amṛto ni dhāyi. Iyartti dhūmamaruṣaṁ
bharibhraducchukreṇa śociṣā dyāminakṣan.*

Immortal agni, lovely and lovable, pure and purifier, intelligent and self-conscious, a holy presence, is existent in men and women. The same throws up the fiery smoke upward and with instantaneous light illuminates the sun and heaven.

25. (Agni Devata, Vatsapree Ṛshi)

दृशानो रुक्मऽउर्व्या व्यद्यौहुर्मर्षमायुः श्रिये रुचानः।
अग्निर्मृतोऽअभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः॥२५॥

*Dṛśāno rukma'urvyā vyadyauiddurmarṣamāyuh
śriye rucānaḥ. Agniramṛto'abhavadvayobhir-
yadenam dyaurajanayatsuretāḥ.*

Agni, immortal light and vitality of existence, brilliant, golden glorious, explodes in heaven and illuminates everything with the earth. In love, as if, with the beauty of the world, it assumes various forms of self-assertive and inviolable life. And yet that Heavenly Power which creates this agni and brings it into existence is another, the Eternal Life of life and Light of light.

26. (Agni Devata, Vatsapree Ṛshi)

यस्तेऽअद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने। प्र तं
नय प्रतरं वस्योऽअच्छाभि सुम्नं देवभक्तं यविष्ठ ॥२६॥

*Yaste'adya kṛṇavadbhadraśoce'pūpaṁ deva
ghṛtavantamagne. Pra taṁ naya prataraṁ
vasyo'acchābhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, brilliant and blissful lord of light, generous

and ever youthful, whosoever may well prepare and faithfully offer for you rich and sumptuous food as sacrifice to-day, shower on him/her the gift of your light and take that favourite of the gods across to the world of joy.

27. (Agni Devata, Vatsapree Ṛshi)

आ तं भज सौश्रवसेष्वग्ना उक्थऽ उक्थऽ आभज शस्यमाने ।
प्रियः सूर्ये प्रियोऽग्ना भवात्युज्जातेन भिनदुज्जनिवैः ॥२७॥

*Ā taṁ bhaja sauśravaseṣvagna'uktha'uktha ā
bhaja śasyamāne. Priyaḥ sūrye priyo'agnā
bhavātyujjātena bhinadadujjanitvaiḥ.*

Men of knowledge, wisdom and expertise, celebrate agni and promote it among the famous and the prosperous. Sing of it in verses of praise on the auspicious and admirable occasions of yajna. It is dear to the men of heat and light and the sun. Promote it with the hopes and actions of your children. Promote it with the hopes and aspirations of those who are yet to be born.

28. (Agni Devata, Vatsapree Ṛshi)

त्वामग्ने यजमानाऽअनु द्यून् विश्वा वसु दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो विवव्रुः ॥२८॥

*Tvāmage yajamānā'anu dyūn viśvā vasu
dadhire vāryāṇi. Tvayā saha draviṇa-
micchamānā vrajaṁ gomantamuśijo vivavruḥ.*

Agni, lord of fire and science, the experts of yajna dedicated to you, with the use of fire and your blessings, daily pursue and achieve all the desired objects of the world. Men of reason, intelligence and will, desirous

of wealth, choose for research and work on the cowshed and the cloud with the rays of the sun for the realisation of progress and prosperity.

29. (Agni Devata, Vatsapree Ṛshi)

अस्ताव्यग्निर्नराऽसुशेवो वैश्वानरऽऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥२९॥

*Astāvvyagnirnarāṁ suśevo vaiśvānarā'ṛṣibhiḥ
somagopāḥ. Advēṣe dyāvāpṛthivī huvema devā
dhatta rayimasme suvīram.*

Agni, worshipped by seers and sages, is the darling of humanity, auspicious and adorable. Omnipresent, universal and all-commanding, it is the guardian and promoter of the means of life, peace and joy. We invoke the powers of earth and heaven — powers free of hate and jealousy and sources of bliss. Great men of the world, brilliant and generous, guardians of the peace and prosperity of life, generate and hold for us the wealth and power of life and polity which creates a great nation and fearless humanity.

30. (Agni Devata, Virupaksha Ṛshi)

समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् ।
आस्मिन्हव्या जुहोतन ॥३०॥

*Samidhā'gnim duvasyata ghṛtairbodhayatā-
tithim. Āsmin havyā juhotana.*

(Agni is an 'atithi', a chance guest, which comes at its own will whenever it comes. Serve it with the best of offerings you have.)

Light and serve agni (fire) with fuel and fragrant materials. Wake it up, raise it with ghee and other

sumptuous offerings as you would feed a venerable chance visitor. Offer the best of yajna into the fire.

(Like the fire of yajna, serve the man of light and knowledge with the best you can offer for food and gifts whenever such a venerable person happens to visit you.)

31. (Agni Devata, Tapasa Ṛshi)

उदु त्वा विश्वे देवाऽअग्ने भरन्तु चित्तिभिः।

स नो भव शिवस्त्वःसुप्रतीको विभावंसुः॥३१॥

Udu tvā viśve devā'agne bharantu cittibhiḥ. Sa no bhava śivastvaḥ supratīko vibhāvasuḥ.

Agni, of lovely forms of manifestation and lord of infinite light and wisdom, may all the noble and generous people of the world serve and celebrate you with the best of intention, devotion and acts of worship. May Agni, light of the universe, be good and kind to us all. (May the man of knowledge and wisdom be good and kind to us all as such persons are agni in human form.)

32. (Agni Devata, Tapasa Ṛshi)

प्रेदग्ने ज्योतिष्मान् याहि शिवेभिर्चिभिष्ट्वम्।

बृहद्भिर्भानुभिर्भासन् मा हिंसीस्तन्वा प्रजाः॥३२॥

Predagne jyotiṣmān yāhi śivebhirarcibhiṣtvam. Bṛhadbhirbhānubhirbhāsan mā hiṁsīstanvā prajāḥ.

Agni, lord of light and life, come forth to bless us with the gracious beams of light and warmth of life. Burning and blazing with the mighty flames of fire, hurt not our people and our children.

(As Agni, so should the ruler and the commander of the army be mighty and blazing with splendour, always protective but never unjust and hurtful.)

33. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना
भात्यन्तः ॥३३॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyanth.

Agni roars and thunders like lightning in the sky as it proclaims its presence on the earth. Joining every bit of life and vegetation, it inspires all forms of existence with passion and vitality and thus manifests itself, protecting and promoting life. And it goes on blazing with its mighty splendour from the earth below to the highest heaven.

(So does the scholar with his knowledge, the ruler with his power, and the commander with his force, shine and blaze all round, protecting, promoting and inspiring the nation and the environment with freedom, passion and enthusiasm).

34. (Agni Devata, Vasishtha Ṛshi)

प्रप्रायमग्निर्भर्तस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः।
अभि यः पूरुं पृतनासु तस्थौ दीदाय दैव्योऽअतिथिः शिवो
नः ॥३४॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rocate bṛhadbhāḥ. Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo'atithiḥ śivo naḥ.

This agni, ruler/commander of the forces, attends to the affairs of the state, and, distinguished with great knowledge and brilliance of character, shines forth like the sun. He stands firm every way by the state and the nation in the battles of life and defence. Dear and favourite of the good, intelligent and generous people, moving around among the people like a visitor, may he be good, kind and beneficent to us and shine.

35. (Apah Devata, Vasishtha Rshi)

आपो देवीः प्रतिगृभ्णीतु भस्मैतत्स्योने कृणुध्वंसुरभाऽड
लोके । तस्मै नमन्तां जनयः सुपत्नीमातेव पुत्रं बिभृताप्स्वे-
नत् ॥ ३५ ॥

*Āpo devīḥ pratigrbhṇīta bhasmaitatsyone
kṛṇudhvaṃ surabhā'u loke. Tasmai namantāṃ
janayah supatnīrmāteva putraṃ bibhṛtāpsvenat.*

Celestial waters, receive this light of agni, this ray of light, this seed of life. Keep it and nourish it in some soft, fragrant and beautiful region of freedom. Wives of the most virtuous order of character, honour and bow to it to receive it. Bear it in the vapours of space as a mother bears a child in the womb.

36. (Agni Devata, Virupa Rshi)

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे।
गर्भे सञ्जायसे पुनः ॥ ३६ ॥

*Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe san jāyase punaḥ.*

Agni, seed of life, the soul with the subtle and the causal body, your home is in the celestial waters of

space. You love to grow in existence with the herbs, and thence, placed in the mother's womb, are born again.

37. (Agni Devata, Virupa Rshi)

गर्भोऽअस्योषधीनां गर्भो वनस्पतीनाम्।
गर्भो विश्वस्य भूतस्याग्ने गर्भोऽअपामसि ॥ ३७ ॥

*Garbho'asyoṣadhīnāṃ garbho vanaspatīnām.
Garbho viśvasya bhūtasyāgne garbho'apāmasi.*

Agni, light of life, seed with the subtle and the causal body, you are a child of the herbs. You are a child of the plants and trees. You are a child of the entire forms of life in existence. You are a child of the waters of earth and heaven.

38. (Agni Devata, Virupa Rshi)

प्रसद्य भस्मना योनिमपश्च पृथिवीमग्ने।
संसृज्य मातृभिष्ट्वं ज्योतिष्मान् पुनरासदः ॥ ३८ ॥

*Prasadya bhasmanā yonimapaśca pṛthivī-
magne. Saṃsṛjya matr̥bhiṣṭvaṃ jyotiṣmān
punarā"sadaḥ.*

Soul, light of consciousness and seed of life, through the ashes of the funeral pyre you rise to a new home in the celestial waters of space. Then you come down to the earth to be with the forms of herbs. And then you come in to the mother's womb and are born again in a new body.

39. (Agni Devata, Virupa Rshi)

पुनरासद्य सदंनमपश्च पृथिवीमग्ने।
शेषे मातुर्यथोपस्थे ऽन्तरस्यां शिवतमः ॥ ३९ ॥

*Punarāsadya sadanamapasca pṛthivīmagne.
Śeṣe māturyathopasthe'ntarasyāṁ śivatamaḥ.*

Agni, soul with the desire and will to live in the forms of existence, again and again you come to find a place in the celestial waters of space. Again and again you descend to the earth to attain herbal forms of life. Then again you enter the mother's womb and rest there to grow as a part of her life within. When you are born, you sleep in her lap in peace and joy. Noble soul, be good to the mother, be the darling of her love, joy and fulfilment.

40. (Agni Devata, Vatsapree Ṛshi)

पुनरूर्जा निवर्त्तस्व पुनरग्नऽद्भुषायुषा ।
पुनर्नः पाह्यःहंसः ॥४०॥

*Punarūrja nivarttasva punaragna'iṣā'yuṣā.
Punarnaḥ pāhyaṁhasaḥ.*

Agni, come again with energy, come with food, come with health and vitality for a long age. Come again and again, save us from sin and evil.

41. (Agni Devata, Vatsapree Ṛshi)

सह रय्या निवर्त्तस्वाग्ने पिन्वस्व धारया ।
विश्वप्स्या विश्वतस्परी ॥४१॥

*Saha rayyā nivarttasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari.*

Agni, come with wealth and honour. Come with a shower of all round nourishment and universal energy to the point of satisfaction and satiation for all and help us grow, develop and progress. Come with food for body and mind.

42. ((Agni Devata, Dirghatama Ṛshi)

बोधा मेऽअस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य
स्वधावः । पीर्यति त्वोऽअनु त्वो गृणाति वन्दारुष्टे तन्वं
वन्देऽअग्ने ॥४२॥

*Bodhā me'asya vacaso yaviṣṭha maṁhiṣṭhasya
prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti
vandāruṣṭe tanvaṁ vande agne.*

Agni, intent listener, most youthful man/woman of independent and comfortable means, understand the sense and meaning of this great word of mine, important, worthy of attention and expressive of deep meaning with further implications. Let anyone denigrate you, let someone praise you, I am your admirer, and I appreciate and value your health of body and intelligence of mind.

43. (Agni Devata, Somahuti Ṛshi)

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषांसि विश्वकर्मणे स्वाहा ॥४३॥

*Sa bodhi sūrirmaghavā vasupate vasudāvan.
Yuyodhyasmad dveṣāṁsi viśvakarmaṇe svāhā.*

Agni, man of wealth and honour, creator and generous giver of power and prosperity, intelligent lord of knowledge, know for us the truth of life and existence and, in truth of word and deed, fight out our negativities and eliminate our hostilities for the achievement of success in all the affairs of life.

44. (Agni Devata, Somahuti Ṛshi)

पुनस्त्वाऽऽदित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो
वसुनीथ यज्ञैः । घृतेन त्वं तन्वं वर्धयस्व सत्याः संन्तु

यजमानस्य कामाः॥४४॥

Punastvā'dityā rudrā vasavaḥ samindhatām punarbrahmāṇo vasunūtha yajñaiḥ. Ghṛtena tvam tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ.

Agni, creator and giver of wealth and honour, may the brahmacharis and scholars of the Vasu, Rudra and Aditya order light you up in the vedi again and again. May the devotees of the lord of existence and masters of the science of yajna promote your gifts with the performance of yajna. Agni, power of light and life, grow on in your operations with the oblations of ghee and fragrant materials so that the plans and ambitions of the yajamana be fulfilled.

45. (Pitarah Devata, Somahuti Ṛshi)

अपेत व्रीत वि च सर्पतातो येऽत्र स्थ पुराणा ये च नूतनाः । अदाद्यमोऽवसानं पृथिव्याऽअक्रन्निमं पितरो लोकमस्मै॥४५॥

Apeta vīta vi ca sarpatāto ye'tra stha purāṇā ye ca nūtanāḥ. Adād yamo'vasānaṁ pṛthivyā' akrannimam pitaro lokamasmai.

The teachers who are old and those who are new and the parents and other seniors who are here on the earth, all should realise and actualise for young aspirants the knowledge of this world. The judge of the aspirants' performance may grant them the certificate of completion and graduation in achievement. Hence keep away from Adharma (injustice and untruth), go on firmly with Dharma (truth and justice), and realise it without

delay here and now.

46. (Agni Devata, Somahuti Ṛshi)

संज्ञानमसि कामधरणं मयि ते कामधरणं भूयात् । अग्नेर्भस्मास्यग्नेः पुरीषमसि चितं स्थ परिचितऽऊर्ध्वचितः श्रयध्वम् ॥४६॥

Samjñānamasi kāmadharaṇam mayi te kāmadharaṇam bhūyāt. Agnerbhasmāsyagneḥ. purīṣamasi cita stha paricita 'urdhvacitaḥ śrayadhvam.

Agni, man of knowledge, having passed through the crucibles of fire like ash, you are knowledge itself, full and complete like the orb of the sun and powerful like the force of electricity. May your plans, intentions and aspirations pass on to me as mine.

Be wide-awake, collect knowledge from all round, go forward and take it to the heights. Be cooperative, mutually dependent, collectively self-dependent. Take to knowledge and to the teachers.

47. (Agni Devata, Vishvamitra Ṛshi)

अयंसोऽअग्निर्यस्मिन्सोममिन्द्रः सुतं दधे जठरं वावशानः । सहस्त्रियं वाजमत्यं न सप्तिससवान्सन्तस्तूयसे जातवेदः॥४७॥

Ayaṁ so'agniryasmintsomamindraḥ sutam dadhe jaṭhare vāvaśānaḥ. Sahasriyam vājamatyam na saptiṁ sasavāntsantstūyase jātavedaḥ.

This is that agni, vital heat of life, in which Indra, the sun, as if in love with life, places the nectar of life, Soma, like the distilled and delicious food for a thousand people. Life of life, Jataveda, generous giver as you are,

you are worshipped by the devotees in your own right. It is for the love of life that I absorb the same nectar of life into my body system. It is for the same love of life that I hold on to my darling wife and I enjoy my food and drink.

48. (Agni Devata, Vishvamitra Ṛshi)

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र।
येनान्तरिक्षमुर्वततन्थ त्वेषः स भानुरर्णवो नृचक्षाः॥४८॥

*Agne yatte divi varcaḥ pṛthivyām yadośadhī-
ṣvapsvā yajatra. Yenāntarikṣamurvātatantha
tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, light of the universe, life of existence, power and presiding presence of the world, lord of yajna and friend of the yajniks, the glory that is yours shines in the heavens, vibrates in the earth, blooms in the herbs and breathes in the waters. It is the same by which the skies are pervaded and expanded. It blazes as the sun, it rolls as the oceans of space, and it watches our human performance as the universal eye.

(Let the scholar and the teacher attain the knowledge of the universal spirit, nature and life in existence and, like agni among human beings, impart the same to his/her disciples.)

49. (Agni Devata, Vishvamitra Ṛshi)

अग्ने दिवोऽर्णमच्छा जिगास्यच्छा देवाँः॥ऽऊचिषे धिष्या
ये । या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्तऽ-
आपः॥४९॥

*Agne divo arṇamacchā jigāsyacchā
devāñ'ūciṣe dhiṣṇyā ye. Ya rocane parastāt*

sūryasya. yāścāvastādupatiṣṭhanta'āpaḥ.

Agni, man of knowledge and light of the world, your knowledge reaches unto the waters of heaven and you proclaim that knowledge to the bold and the best among intelligent people who impart it to their disciples. It covers the waters which float in the luminous sphere of the sun and studies the vapours and energy vibrant on this side of the sun and beyond.

50. (Agni Devata, Vishvamitra Ṛshi)

पुरीष्यासोऽअग्नयः प्रावणेभिः सजोषसः।
जुषन्तां यज्ञमद्दुहोऽनमीवाऽइषो महीः॥५०॥

*Purīṣyāso'agnayah prāvaṇebhiḥ sajośasaḥ.
Juṣantām yajñamadruho' namīvā'iṣo mahīḥ.*

All men and women of the world, experts in knowledge and blest with virtue, brilliant and energetic like agni (fire and electricity), living together with mutual love and shared qualities of enlightenment, free from hate, jealousy, fear and all physical and mental ailments, dedicate themselves to yajna (creative and constructive cooperative activities) and enjoy great plenty and prosperity of high order in life.

51. (Agni Devata, Vishvamitra Ṛshi)

इडामग्ने पुरुदःसःसनिं गोः शश्वत्तमःहवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे॥५१॥

*Idāmage purudaṁsaṁ sanim goḥ śaśvattamaṁ
havamānāya sādha. Syānaḥ sūnustanayo
vijāvāgne sā te sumatirbhūtvasme.*

Agni, light of life/brilliant man of knowledge, may your light, knowledge and intelligence be for our

share. Create for us and help us create wealth of cows, plenty of milk, food and energy, divine speech, vision and wisdom for all time for the sake of yajna and the yajniks. May we beget children capable of mighty deeds and achievements. And may the brilliant teacher bless our children with universal wealth of existence and the vision of divinity.

52. (Agni Devata, Vishvamisra Ṛshi)

अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तोऽअ॒रोच॑थाः।
तं जा॒नन्न॑ग्न्ऽआ रो॒हार्था॑ नो वर्ध॒या र॒यिम्॥५२॥

Ayam te yonirṛtviyo yato jāto 'arocathāḥ. Tam jānannagna 'ā rohāthā no vardhayā rayim.

Agni, man of pure soul and brilliant character like light and fire, dear son, this is your place/home of birth where, born at the right auspicious time, you shine by your life and conduct. Know this, rise high and help us advance in wealth, prosperity, honour and happiness.

53. (Agni Devata, Vishvamisra Ṛshi)

चि॒द॒सि॒ तया॑ दे॒वत॑याङ्गि॒र॒स्वद् ध्रु॒वा सी॒द।
प॒रि॒चि॒द॒सि॒ तया॑ दे॒वत॑याङ्गि॒र॒स्वद् ध्रु॒वा सी॒द॥५३॥

Cidasi tayā devatayā 'ngirasvad dhruvā sīda. Paricidasi tayā devatayā 'ngirasvad dhruvā sīda.

Son/Daughter, you are knowledgeable, well aware and intelligent. Stay firm in this place of yours sitting close with that noble soul like the breath of life. Master/Mistress you are all round versatile. Stay firm in your place sitting close with the noble spirit of your Dharma and Karma. Be firm with the spirit of

omniscience, giver of all wealth and joy.

54. (Agni Devata, Vishvamisra Ṛshi)

लो॒कं पृ॒ण छि॒द्रं पृ॒णाथो॑ सी॒द ध्रु॒वा त्वम्।
इ॒न्द्रा॒ग्नी त्वा॒ बृ॒हस्प॑ति॒र॒स्मिन् यो॒ना॒वसी॑षदन्॥५४॥

Lokam pṛṇa chidram pṛṇātho sīda dhruvā tvam. Indrāgnī tvā brhaspatirasmin yonāvasīṣadan.

Fill up, serve and complete this life. If there is any loophole, plug it. If there is any short-coming, overcome it, advance and excel. In this field of knowledge and action, may Indra and Agni, father and mother, nurture you with instruction and advice. May Brihaspati, the teacher, guardian of divine knowledge and good conduct, guide and confirm you in virtue. Be strong and stay firm in your place.

55. (Apar Devata, Priyamedha Ṛshi)

ताऽअ॒स्य॒ सू॒द॒दो॒हसः॑ सोमं॑ श्री॒णन्ति॑ पृ॒श्नयः॑।
जन्म॑न्दे॒वानां॑ वि॒शस्त्रि॑ष्वा रो॒चने॑ दि॒वः॥५५॥

Tā'asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayah. Janmandevānām viśastriṣvā rocane divaḥ.

Blooming women of beauty and grace, wives of noble people, in this wonderful paradisaal phase of their cultured home life, milk the dappled cows and prepare and season delicious foods with the dressing of soma. They create sweetness and joy in all the three phases of time, past, present and future, and are blest with noble and promising children.

56. (Indra Devata, Sutajetra Madhuchhanda Ṛshi)

इ॒न्द्रं वि॒श्वाऽअ॒वी॒वृ॒धन्त्स॑मु॒द्रव्य॑च॒सं गि॒रः।

रथीतमंरथीनां वाजानांशसत्पतिं पतिम्॥५६॥

Indram viśvā avīvr̥dhantsamudravacyacasam girah. Rathītamaṁ rathīnām vājānām satpatim patim.

All the sacred voices of truth inspire and exalt Indra, man of power and glory, wide and rolling as the sea, supreme hero of the chariots and battles of life, protector of truth and Dharma, and promoter of life and its prosperity.

(The brahmacharis and brahmacharinis, who complete their education with the sacred voice of the Veda and the words of truth written and spoken by the Rishis, rise in life, and when they marry in the vaidic way, they raise families which grow in happiness and prosperity.)

57. (Agni Devata, Madhuchhanda Ṛshi)

समित्सं कल्पेथांसंप्रियौ रोचिष्णू सुमनस्यमानौ।
इषमूर्जमभि संवसानौ॥५७॥

Samitaṁ saṁ kalpethāṁ saṁpriyau rociṣṇū sumanasyamānau. Iṣamūrjamabhi saṁvasānau.

Wedded couple, two-in-one joined in love, brilliant in health and lustre, of equal and enlightened mind, decent and graceful in clothes and ornaments, both of you together plan, act and realise your goal in food, energy, prosperity, honour and glory.

58. (Agni Devata, Madhuchhanda Ṛshi)

सं वां मनांसि सं व्रता समु चित्तान्याकरम्। अग्ने
पुरीष्याधिपा भव त्वं नऽइषमूर्जं यजमानाय धेहि ॥५८॥

Sam vām manāṁsi saṁ vratā samu cittānyā-

karam. Agne purīṣyādhīpā bhava tvam na iṣamūrjam yajamānāya dhehi.

Wedded couple, I join you as two-in-one in life and sanctify you with identical thoughts, intentions and operations, identical vows of plans, actions and achievements, and identical memories, values and aspirations.

Agni, noble teacher, high-priest of yajna, be our super-guide and guardian. Create, hold and sustain for the yajamana couple nourishment, energy, honour and prosperity.

59. (Agni Devata, Madhuchhanda Ṛshi)

अग्ने त्वं पुरीष्यो रयिमान् पुष्टिमाँर॥ऽअसि। शिवाः कृत्वा
दिशः सर्वाः स्वं योनिमिहासदः॥५९॥

Agne tvam purīṣyo rayimān puṣṭimāṅ asi. Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ.

Agni, Lord of knowledge, light and power of yajna, rich in spirit, science and materials, and presiding priest of all round growth, you are dedicated to the earth and the laws of life. Rise, move abroad and, having created peace and prosperity in all directions, come and grace your super-seat of guidance.

60. (Dampati Devata, Madhuchhanda Ṛshi)

भवतं नः समनसौ सचेतसावरेपसौ। मा यज्ञं हिंसिष्टं मा
यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥६०॥

Bhavataṁ naḥ samanasaṁ sacetasāvarepasau. Mā yajñaṁ hiṁsiṣṭaṁ mā yajñapatim jātavedasau śivau bhavatamadya naḥ.

Wedded couple, both of you be of good mind and thought toward us. Be of noble equanimity and blissful intention for us. Be free of pride, arrogance and negativity. Violate not yajna, nor Dharma, nor the yajnapati. Reborn as master and mistress of the knowledge of creation (as children of Agni), be good and kind to us right now.

61. (Patni Devata, Madhuchhanda Ṛshi)

मातेव पुत्रं पृथिवी पुरीष्यमग्निश्स्वे योनावभारुखा। तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥६१॥

Māteva putram pṛthivī purīṣyamagniś'sve yonāvabhārukhā. Tām viśvairdevairṛtubhiḥ saṁvidānaḥ prajāpatirviśvakarmā vi muñcatu.

Just as the earth like a mother holds the vital heat for the nourishment of life in her womb, so does a woman worthy of love and recognition hold a brilliant soul in her womb till maturity. May Lord Vishwakarma (maker of the world), father and guardian of His children (Prajapati), with gifts and nourishment from all the seasons and powers of nature, deliver her of a noble offspring.

62. (Nirriti Devata, Madhuchhanda Ṛshi)

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य। अन्यमस्मदिच्छ सा तऽद्रुत्या नमो देवि निर्रते तुभ्यमस्तु ॥६२॥

Asunvantamayajamānamiccha stenasyetyāmanvihi taskarasya. Anyamasmadiccha sā ta'ityā namo devi nirṛte tubhyamastu.

Nir-riti, spirit of adversity, desire to catch the

stingy and the miserly who does not perform the yajna and does not extract the soma for libations. Pursue the thief and the smuggler and catch him on the way. Go to someone other than me. That is your desired object and action. Salutations to you, power of justice.

63. (Nirriti Devata, Madhuchhanda Ṛshi)

नमः सु ते निर्रते तिग्मतेजोऽयस्मयं विचृता बन्धमेतम्। यमेन त्वं यम्या संविदानोत्तमे नाकेऽअधि रोहयैनम् ॥६३॥

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vicṛtā bandhametam. Yamena tvaṁ yamyā saṁvidānottame nāke'adhi rohayainam.

Power of eternal law, eternal felicity and adversity, your splendour is awful. You go with the law and are one with the law. Salutations to you. Undo the iron-chains of slavery and take this yajamana to the heights of heavenly bliss.

64. (Nirriti Devata, Madhuchhanda Ṛshi)

यस्यास्ते घोरऽआसन् जुहोम्येषां बन्धानामवसर्जनाय। यां त्वा जनो भूमिरिति प्रमन्दते निर्रतिं त्वाहं परि वेद विश्वतः ॥६४॥

Yasyāste ghora'āsañjuhomyeṣāṁ bandhānā-mavasarjanāya. Yām tvā jano bhūmiriti pramandate nirṛtiṁ tvā'haṁ pariveda viśvataḥ.

Awful spirit of adversity, eternal felicity, ever-abiding with the law, I offer the oblations into your mouth/in the yajna vedi for the breaking of the chains of existence. Ordinary folks play with you in a state of wanton negligence, feeling that you are the all forbearing earth. But I know you well for what you are,

spirit of justice, as the mother of felicity as well as the power of retribution.

65. (Yajamana Devata, Madhuchhanda Ṛshi)

यं ते देवी निरृतिराबन्ध पाशं ग्रीवास्वविचृत्यम्। तं ते
विष्याम्यायुषो न मध्यादथैतं पितुमद्भि प्रसूतः। नमो भूत्यै
येदं चकार॥६५॥

*Yam te devī nirṛtirābabandha pāśaṁ grīvā-
svavicṛtyam. Tam te vi śyāmyāyūṣo na madhyād-
athaitaṁ pitumaddhi prasūtaḥ. Namo bhūtyai
yedaṁ cakāra.*

Yajamana, the inexorable chain which the spirit of adversity, in full justice, had tied round your throat for want of yajna, I undo from the centre of your life right away. Regenerated through yajna, eat of this holy food. The spirit of generosity has done this miracle. Salutations to the spirit of generosity.

66. (Agni Devata, Vishvavasu Ṛshi)

निवेशनः सुङ्गमनो वसूनां विश्वा रूपा ऽभिचष्टे शचीभिः।
देवऽइव सविता सत्यधर्मन्द्रो न तस्थौ समरे पथीनाम्॥६६॥

*Niveśanaḥ saṅgamano vasūnāṁ viśvā rūpā'bhica-
ṣṭe śacībhiḥ. Deva'iva savitā
satyadharmendro na tasthau samare pathīnām.*

Who is a noble yajamana? A successful householder (grihasthi)? The man of vitality who takes a wife, makes a home, creates wealth and contributes to life like Savita, the creator; who watches and illuminates all forms of life on earth with his eyes like the sun, and manages various developments with his acts like Indra, the leader; who is firm in true Dharma and stands

inviolable in the battles of the pathmakers of the world — such a man is the right yajamana and a noble householder.

67. (Krishivala Kavayah Devata, Vishvavasu Ṛshi)

सीरा युञ्जन्ति क्वयो युगा वितन्वते पृथक्।
धीरा देवेषु सुम्या ॥६७॥

*Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.
Dhīrā deveṣu sumnyā.*

Men of vision and intelligence use the plough and the yoke. The men of constancy among the brilliant and the generous separately as well as together devoutly in peace expand the beauty and graces of life and knowledge.

68. (Krishivala Kavaya Devata, Vishvavasu Ṛshi)

युनक्तु सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम्।
गिरा च श्रुष्टिः सभरा असन्नो नेदीयऽइत्सृण्यः पक्वमे-
यात् ॥६८॥

*Yunakta sīra vi yugā tanudhvaṁ kṛte yonau
vapateha bījam. Girā ca śruṣṭiḥ sabharā
asanno nedīya'it sṛṇyaḥ pakvameyāt.*

Work with the plough and yoke the horses/ bullocks. Expand the agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. In accordance with the knowledge of agriculture develop many kinds of produce of the richest order. And when the grains are ripe for harvesting, reap and bring the harvest home for all of us.

69. (Krishivala Devata, Kumaraharita Ṛshi)

शुनःसु फाला वि कृषन्तु भूमिःशुनं कीनाशाऽअभि
यन्तु वाहैः । शुनासीरा हविषा तोशमाना
सुपिप्पलाऽओषधीः कर्त्तनास्मे ॥६९॥

*Śunaṃ su phālā vi kṛṣantu bhūmiṃ śunam
kīnāsā'abhi yantu vāhaiḥ. Śunāsīrā havīṣā
tośamānā supippalā oṣadhīḥ kartanāsmi.*

Let the plough-shares turn the soil well. Let the farmers merrily follow the bullocks while they till the land and sow the seeds. May the sun and the air supplemented by the oblations of rich materials bless the herbs and plants with delicious fruit and nourishing grain.

70. (Krishivala Devata, Kumaraharita Ṛshi)

घृतेन सीता मधुना समज्यतां विश्वैर्देवैरनुमता मरुद्धिः।
ऊर्जस्वती पर्यसा पिन्वमानास्मान्सीति पर्यसाभ्या ववृत्स्वा ॥७०॥

*Ghṛtena sītā madhunā samajyatām viśvair-
devairanumatā Marudbhiḥ. Ūrjasvatī payasā
pinvamānāsmāntsīte payasā'bhyā vavṛtsva.*

Let the furrow in the field, made by the plough-share and levelled and refined by the leveller, accepted and approved by all the noble and generous people and vitalized by winds and rain, be enriched with water, ghee, sugar and honey. Energized and enriched thus with food, the field may yield for us a wealth of delicious nourishment.

71. (Krishivala Devata, Kumaraharita Ṛshi)

लाङ्गलं पवीरवत्सुशेवःसोमपित्सरु।
तदुद्धृपति गामविं प्रफूर्च्य च पीवरीं प्रस्थावद्रथवाहनम् ॥७१॥

*Lāṅgalam pavīravat suśevaṃ somapitsaru.
Tadudvapati gāmaviṃ prapharvyam ca pīvarīm
prasthāvadrathavāhanam.*

The plough, fitted with the share, symbol of peace and joy, a tool of soma—plenty, prosperity and happiness — drawn by horses or bullocks and held firmly by the hilt, turns up the crust of the kind and generous earth to make it ready for sowing.

72. (Mitra & others Devata, Kumaraharita Ṛshi)

कामं कामदुघे धुक्ष्व मित्राय वरुणाय च।
इन्द्रायाश्विभ्यां पूष्णे प्रजाभ्यऽओषधीभ्यः ॥७२॥

*Kāmaṃ kāmādughe dhukṣva mitrāya varuṇāya
ca. Indrāyāśvibhyām pūṣṇe prajābhya'
oṣadhībhyah.*

Mother of fulfilment and source of satisfaction, generous earth/furrow of the field/holy cow, let the desires be fulfilled for friends, noble scholars and guests, persons of power and glory, the people, powers of health and pranic energies, and for the growth of herbs and trees.

73. (Aghnya Devata, Kumaraharita Ṛshi)

वि मुच्यध्वमघ्न्या देवयानाऽअगन्म तमसस्परमस्य ।
ज्योतिरापाम ॥७३॥

*Vimucyadhvamaghnyā devayānā'aganma
tamasaspāramasya. Jyotirāpāma.*

Be free from poverty, ill-health and ignorance.

Let us be rich with the holy inviolable cows for nourishment and prosperity. May we cross this darkness and attain to the light of the sun and the glory of life.

74. (Ashvins Devata, Kumaraharita Ṛshi)

स॒जूर॒ब्दोऽअ॒यवो॒भिः स॒जूरु॒षाऽअ॒रु॒णीभिः। स॒जोष॑साव॒श्विना॒
द॒सोभिः स॒जूः सूर॒ऽए॒त॒शेन॑ स॒जूर्वै॑श्वान॒रऽइ॒ड्या घृ॒तेन॑
स्वाहा ॥७४॥

*Sajūrabdo'ayavobhiḥ sajūruṣā'aruṇībhiḥ.
Sajośasāvaśvinā daṁsobhiḥ śajūḥ sūra'etaśena
sajūrvaiśvānara'idāyā ghr̥tena svāhā.*

The year goes with the divisions of time, the dawn is one with the ruddy morning, the pranic energies express themselves in the actions of nature and of living beings, the sun shines and radiates light with its rays, the vital heat loves the earth, the libations of yajna and the voice of the Veda.

(So should the people live together with one another. So should the husband and wife live a common shared life, complementing and supplementing each other in an integrated life.)

75. (Vaidya Devata, Bhishak Ṛshi)

या ओष॑धीः पूर्वा॑ जा॒ता दे॒वेभ्य॑स्त्रियु॒गं पु॒रा।
म॒नै नु॑ ब॒भ्रूणा॑म॒हःश॒तं धामा॑नि स॒प्त च॑॥७५॥

*Yā ośadhīḥ pūrvā jātā devebhyastryugam purā.
Manai nu babhrūṇāmahaḥ śataṁ dhāmāni
sapta ca.*

Earlier, three years before in the three seasons, whatever herbs such as soma etc. grew out of the earth with other natural powers such as water, air and sunlight,

I should know: the hundred and seven varieties of these brown ones for the treatment of hundred and seven ailments which affect hundred and seven vital spots in the body.

76. (Vaidya Devata, Bhishak Ṛshi)

श॒तं वो॑ऽअ॒म्बु धामा॑नि स॒हस्र॑मु॒त वो रु॒हः।
अ॒धा श॒तक्र॑त्वो यू॒यमि॑मं मे॒ऽअ॒ग॒दं कृ॒त॥७६॥

*Śataṁ vo'amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimaṁ me'agadaṁ kṛta.*

Mother earth, mother of herbs, hundreds are the places where the herbs grow, and thousands are the roots by which they grow into innumerable varieties. Then, O physicians of a hundred specialities of ailments and scholars of a hundred varieties of herbs, come you all and render this body and community of mine free from all disease.

77. (Vaidyas Devata, Bhishak Ṛshi)

ओष॑धीः प्र॒तिमो॑दध्वं पु॒ष्पव॑तीः प्र॒सू॒वरीः।
अ॒श्वाऽइ॒व स॒जित्॒वरी॒र्वीरु॑धः पार॒यि॒ष्णवः॑॥७७॥

*Ośadhīḥ pratimodadhvaṁ puṣpavatīḥ
prasūvarīḥ. Aśvā'iva sajitvarīrvīrudhaḥ
pārayiṣṇavaḥ.*

All of you men and women, herbs, creepers and plants such as soma, in full bloom, rich in fruit and medicine, fast and victorious over disease take you across all ailments and sorrow. Use them, be healthy and strong and, like the victorious men of horse, rejoice and be grateful to them.

78. (Chikitsu Devata, Bhishak Ṛshi)

ओषधीरिति मातरस्तद्धो देवीरुपं ब्रुवे।
सनेयमश्वं गां वासंऽआत्मानं तव पूरुष॥७८॥

*Oṣadhīriti mātaraṣṭadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa'ātmānaṁ tava pūruṣa.*

Herbs and medicinal plants, as mothers, are of divine efficacy. They nourish and save like mothers. Hence I pray for you all: Lord of Life, Supreme Soul, may I by divine grace have the gift of horses, cows, clothes and home, and a healthy body.

79. (Vaidyas Devata, Bhishak Ṛshi)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता।
गोभाजऽइत् किलासथ यत् सनवथ पूरुषम्॥७९॥

*Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja'itkilāsatha yat sanavatha pūruṣam.*

Men and women of the earth, you reside in a body which may or may not last till to morrow. Your life rests like a drop of dew on the leaf. Take the gifts of the earth and look after the soul in the body with herbs and medicines to live a full life.

80. (Oshadhaya Devata, Bhishak Ṛshi)

यत्रौषधीः समग्मत् राजान्ः समिताविव।
विप्रः सऽउच्यते भिषग्रक्षोहामीवचातनः॥८०॥

*Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
Vipraḥ sa'ucyate bhiṣagrakṣohāmīvacātanaḥ.*

Wherever medicinal herbs such as soma grow, there go as brave warriors go to the battlefield against the enemy. That person of intelligence and expertise who fights disease and destroys the anti-life forces is

called the physician, the person who cures.

81. (Vaidya Devata, Bhishak Ṛshi)

अश्वत्वतीथसोमावतीमूर्जयन्तीमुदोजसम्।
आवित्सि सर्वाऽओषधीरस्माऽअरिष्टतातये॥८१॥

*Aśvāvatīṁ somāvatīmūrjayantīmudojasam. Ā
vitsi sarvā'oṣadhīrasmā'ariṣṭatātaye.*

Medicinal herb is that which is powerfully efficacious, nourishing and rejuvenating, strengthening and lustroly invigorating. Physician, know and find all such herbs for the health and immunity of the sick and the needy.

82. (Oshadhaya Devata, Bhishak Ṛshi)

उच्छुष्माऽओषधीनां गावो गोष्ठादिवेरेते।
धनं सनिष्यन्तीनामात्मानं तव पूरुषम्॥८२॥

*Ucchuṣmā'oṣadhīnāṁ gāvo goṣṭhādiverate.
Dhanaṁ saniṣyanṭīnāmātmānaṁ tava pūruṣam.*

O man, the invigorating power and fragrance of vitality of the herbs which are ever keen to give health and lustre to your body and soul issues forth from them just as cows issue forth from the cow-shed (anxious to feed their calves).

83. (Vaidyas Devata, Bhishak Ṛshi)

इष्कृतिर्नाम वो माताथो यूयथस्थ निष्कृतीः।
सीराः पत्रिणीं स्थन् यदामयति निष्कृथा॥८३॥

*Iṣkṛtirnāma vo mātā'tho yuyathastha niṣkṛtīḥ.
Sīrāḥ patatrinī sthana yadāmayati niṣkṛtha.*

Know the medicine which, as mother, serves your life with healing and, like the flowing streams, repay the debt by completing the development of the science of healing by herbs. Whatever causes disease and loss of health, remove from the paths of life.

84. (Vaidyas Devata, Bhishak Ṛshi)

अति विश्वाः परिष्ठा स्तेनऽइव व्रजमक्रमुः।
ओषधीः प्राचुच्यवुर्यत्किं च तन्वो रपः॥८४॥

Ati viśvāḥ pariṣṭhā stena'iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ.

When a thief attacks a cowpen, he is challenged and warded off by the master. So do medicinal herbs, universal in their growth and presence, challenge whatever ailment attacks the body like sin and destroy the ailments.

85. (Vaidyas Devata, Bhishak Ṛshi)

यदिमा वाजयन्नहमोषधीर्हस्तऽआदधे।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा॥८५॥

Yadimā vājayannahamoṣadhīrhasta'ādadhē.
Ātmā yakṣmasya naśyati purā jīvagr̥bhō yathā.

When I refine and strengthen these medicines and hold them in my hand, the very root of the consumptive ailment grabbing the vitality of the sick person is destroyed.

86. (Vaidyas Devata, Bhishak Ṛshi)

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्यरुः।
ततो यक्ष्मं विबाधध्वऽउग्रो मध्यमशीरिव॥८६॥

*Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣ-
paruḥ. Tato yakṣmaṁ vi bādhadhva'ugro
madhyamaśriva.*

When the medicines spread over every part and every joint of the sick person, then, mighty and powerful, present in every cell of the body, they drive away the consumptive forces of disease, eliminating, as if, the enemy intruders of the body.

87. (Vaidyas Devata, Bhishak Ṛshi)

साकं यक्ष्मं प्र पत चाषेण किकिदीविना।
साकं वातस्य ध्राज्या साकं नश्य निहाकया॥८७॥

Sākaṁ yakṣmaṁ pra pata cāṣeṇa kikiḍīvinā.
Sākaṁ vātasya dhrajyā sākaṁ naśya nihākayā.

Physician, let the consumptive disease go off with every dose of medicine, with every new prescription, with every motion of the breath, and let it be eliminated along with the last trace of pain.

88. (Vaidyas Devata, Bhishak Ṛshi)

अन्या वोऽअन्यामवत्वान्यान्यस्याऽउपावत।
ताः सर्वाः संविदानाऽइदं मे प्रावता वचः॥८८॥

*Anyā vo anyāmavatvanyānyasyā'upāvata. Tāḥ
sarvāḥ saṁvidānāḥ idam me prāvata vacaḥ.*

Physicians, of your medicines, let one supplement and protect the other and let the other in turn support and protect the former. Let all of them be thus mutually agreeable in proper proportion. Keep this word of mine as true and hold on to it.

89. (Vaidyas Devata, Bhishak Ṛshi)

याः फ़लिनीर्याऽअफ़लाऽअपुष्पा याश्च पुष्पिणीः।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वःहंसः॥८९॥

*Yāḥ phalinīryā'aphalā'apuspā yāśca puṣpiṇīḥ.
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.*

All the medicinal herbs which are rich in fruit and those which are without fruit, those which are rich in flowers and those which are without flowers, all of them are created by the Lord Creator. Let all of them, with proper treatment and preparation by the physician, protect us and free us from disease and pain.

90. (Vaidyas Devata, Bhishak Ṛshi)

मुञ्चन्तु मा शपथ्यादथो वरुण्यादुत।
अथो यमस्य पद्वीशात्सर्वस्माद् देवकिल्बिषात्॥९०॥

*Muñcantu mā śapathyādatho varuṇyāduta. Atho
yamasya paḍvīśāt sarvasmād devakilviṣāt.*

May the physicians and the medicines protect us against ill-will, anathema and self-guilt. May they free us from water-borne diseases and those which are peculiar to the prosperous and the distinguished persons. May they release us from ailments caused by acts of indiscipline and breach of the rules of health and the good life. May they save us from all diseases caused by neglect or indulgence of the senses and the mind and those caused by frustration of the intellectuals.

91. (Vaidyas Devata, Bhishak Ṛshi)

अवपतन्तीरवदन्दिवऽओषधयस्परि।
यं जीवमश्नवामहै न स रिष्याति पूरुषः॥९१॥

*Avapatantīravadan diva'oṣadhayaspari. Yaṁ
jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.*

The medicinal herbs come from heaven, the region of light and life. So say the wise. The person who feeds upon them never comes to any suffering.

92. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः।
तासामसि त्वमुत्तमारुं कामाय शःहृदे॥९२॥

*Yā'oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsāmasi tvamuttamāraṁ kāmāya śaḥ hṛde.*

Physician, of the many herbal medicines which are efficacious with a hundred properties and of which soma is the chief on top, you are the best judge for the peace of mind and achievement of the desired result.

93. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु।
बृहस्पतिप्रसूताऽअस्यै सन्दत्त वीर्यम्॥९३॥

*Yā'oṣadhīḥ somarājñīrvīṣṭhitāḥ pṛthivīmanu.
Bṛhaspatiprasūtā'asyai sandatta vīryam.*

The many herbal medicines with life-giving properties like soma, specially grown on the earth, are the blessed gifts of the Lord-giver of life, Brihaspati. Refined and vitalized by the physician, they may, we wish and pray, give health and vigour to this woman/man.

94. (Bhishaja Devata, Varuna Ṛshi)

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः।

सर्वाः सुङ्गत्य वीरुधोऽस्यै सन्दत्त वीर्यम्॥१४॥

*Yāścedamupaśṛṅvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho'syai saṁdatta vīryam.*

Men and women of medicine, these herbs of which you and others hear around us, or which are close by, or those which come from afar, all these herbs, plants, creepers and trees together, we wish and pray, may give her/him the gift of health and vitality.

95. (Vaidyas Devata, Varuna Ṛshi)

मा वो रिषत् खनिता यस्मै चाहं खनामि वः।
द्विपाच्चतुष्पादस्माकं सर्वमस्त्वनातुरम्॥१५॥

*Mā vo riṣat khanitā yasmai cāhaṁ khaṇāmi vaḥ.
Dvipāccatuṣpādasmākaṁ sarvamastvanāturam.*

Whoever digs you (roots/minerals) out, may he/she never injure/destroy you, nor should he/she come to any harm. Nor should the person for whom I (the physician) dig you out come to any harm. May all the bi-peds (humans) and all the quadrupeds (animals) of ours be free from suffering and disease.

96. (Vaidyas Devata, Varuna Ṛshi)

ओषधयः समवदन्त सोमेन सह राज्ञा।
यस्मै कृणोति ब्राह्मणस्तराजन् पारयामसि॥१६॥

*Oṣadhayaḥ samavadanta somena saha rājña.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

Herbs and medicines alongwith their chief, soma, power of vitality, say: O Soma, king of herbs, whoever the patient for whom the learned physician has prepared the cure, let us take the person across the pain of

suffering.

97. (Bhishagvara Devata, Varuna Ṛshi)

नाशयित्री बलासस्याशीस उपचितामसि।
अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी॥१७॥

*Nāśayitrī balāsasyāśīsa'upacitāmasi. Atho
śatasya yakṣmāṇāṁ pākārorasi nāśanī.*

Herbal medicine is a destroyer, sure cure, of phlegmatic consumption, piles, hemorrhoids, swellings, chronic sores and numerous types of pulmonary disease.

98. (Vaidyas Devata, Varuna Ṛshi)

त्वां गन्धर्वाऽअखनँस्त्वामिन्द्रस्त्वां बृहस्पतिः।
त्वामोषधे सोमो राजा विद्वान् यक्ष्मादमुच्यत॥१८॥

*Tvām gandharvā'akhanaṅstvāmindrastvām
brhaspatiḥ. Tvāmoṣadhe somo rājā vidvān
yakṣmādamucyata.*

O Gandharva, herbal medicine, the singer and artist searches for and discovers you. So does Indra, man of power and virility, Brihaspati, man of universal Vaidic lore, Soma, man of peace and blessed virtue, the ruler and the scholar. They all search for, discover, use and benefit from herbal medicines and free themselves from consumptive ailments.

99. (Oshadhi Devata, Varuna Ṛshi)

सहस्व मेऽअरातीः सहस्व पृतनायतः।
सहस्व सर्वं पाप्मानं सहमानास्योषधे॥१९॥

*Sahasva me'arātīḥ sahasva pṛtanāyataḥ.
Sahasva sarvaṁ pāpmānaṁ sahamānāsy-*

oṣadhe.

Herbal medicine challenges disease. It resists the anti-life forces and overthrows the enemies of good health : Let the medicine resist all that causes sin and disease. It resists, fights out, defeats and eliminates the negativities and builds up the vitality and invincibility of the system for longevity.

100. (Vaidyas Devata, Varuna Ṛshi)

दीर्घायुस्तऽओषधे खनिता यस्मै च त्वा खनाम्यहम् ।
अथो त्वं दीर्घायुर्भूत्वा शतवल्शा वि रोहतात् ॥१००॥

*Dīrghāyusta'oṣadhe khanitā yasmai ca tvā
khanāmyaham. Atho tvam dīrghāyurbhūtva
śatavalśa virohatāt.*

Medicinal herb, may the person who searches, discovers, digs out and prepares the medicine be of long life. May the patient for whom I, the physician, prescribe, prepare and administer the medicine be of long life. May you (the herb) too be of long life and grow to rise into a hundred roots, shoots and branches.

101. (Bhishaja Devata, Varuna Ṛshi)

त्वमुत्तमास्योषधे तव वृक्षाऽउपस्तयः ।
उपस्तिरस्तु सोऽस्माकं योऽस्माँर ॥ऽ अभिदासति ॥१०१॥

*Tvamuttamāsyōṣadhe tava vṛkṣā'upastayah.
Upastirastu so'smākaṁ yo'asmāñ'abhidāsati.*

Herbal medicine/Physician, you are supreme. All the trees (such as peepal and banyan) are subordinate to you as sources of medicine. Anyone who tries to

suppress us, any disease that might weaken us, let that be under our control. (Strengthen us with health, vitality and courage of spirit.)

102. (Kah Devata, Hiranyagarbha Ṛshi)

मा मां हिंसीज्जनिता यः पृथिव्या यो वा दिवःसत्यधर्मा
व्यानत् । यश्चापश्चन्द्राः प्रथमो जजान कस्मै देवाय हविषा
विधेम ॥१०२॥

*Mā mā hiṁsijjanitā yaḥ pṛthivyā yo vā divaṁ
satyadharmā vyānaṭ. Yaścāpaścandrāḥ
prathamō jajāna kasmai devāya haviṣā vidhema.*

The Lord who is the creator of the earth, who is the lord of the universal law of truth, who is the first of all and creator of the air, waters and the moons, and who pervades the heavens, whom we worship with the best homage of fragrant oblations, that lord of life may never hurt us with disease and ill-health.

103. (Agni Devata, Hiranyagarbha Ṛshi)

अभ्यावर्त्तस्व पृथिवी यज्ञेन पर्यसा सह ।
वपां तेऽअग्निरिषितोऽअरोहत् ॥१०३॥

*Abhyāvartasva pṛthivi yajñena payasā saha.
Vapām te'agniriṣito'arohat.*

Come earth, revolving with yajna and water, milk and food, again and again, continuously. And may agni, vital life-generating heat of nature, activated by the Lord creator of life, bless your fertility and increase your power of production.

104. (Agni Devata, Hiranyagarbha Ṛshi)

अग्ने॒ यत्ते॑ शु॒क्रं यच्च॒न्द्रं यत्पू॑तं यच्च॑ य॒ज्ञिय॑म्।
तद्दे॒वेभ्यो॑ भ॒राम॑सि॥१०४॥

Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam. Taddevebhyo bharāmasi.

Agni, vital energy of the universe, may we imbibe and internalize that power of your nature, character and function which is immaculate and generative, beautiful and blissful, pure and sacred, and worthy of service and worship through yajna for growth and development.

105. (Vidvan Devata, Hiranyagarbha Ṛshi)

इ॒ष॒मूर्ज॑म॒हमि॒तऽआ॑द॒मृत॑स्य॒ योनिं॑ महि॒षस्य॒ धाराम्॑।
आ मा॒ गोषु॑ वि॒श॒त्वा त॒नूषु॑ जहा॑मि
से॒दिम॑नि॒राम॑मी॒वाम्॥१०५॥

Iṣamūrjamahamita'ādamṛtasya yonim mahiṣasya dhārām. Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām.

From Lord Agni and the fire of yajna (spiritual, mental and physical) I receive and imbibe food for life and energy for action. I receive and internalize the fluent voice of the mother of truth and Dharma. May all this food, energy and spirit enter, vitalize and strengthen my body, mind and sense, and may it invigorate my cows with fertility.

With all this food, energy and vitality I'd fight out and eliminate all pain, suffering, disease and debility.

106. (Agni Devata, Pavakagni Ṛshi)

अग्ने॒ तव॑ श्रवो॒ वयो॑ महि॑ भ्राज॒न्तेऽअ॑र्च॒यो वि॒भाव॑सो।
बृ॒ह॒द्भानो॑ शर्व॒सा वा॑र्ज॒मुक्थ्युं॑ दधा॑सि द॒शुषे॑ कवे॥१०६॥

Agne tava śravo vayo mahi bhrājante'arcayo vibhāvaso. Brhadbhāno śavasā vājamukthyam dadhāsi dāśuṣe kave.

Agni, lord of lustre, light of universal knowledge, man of supernal vision, let the adorable message of yours, youthful brilliance and splendid beams of light shine and radiate across the world. Whosoever celebrates you in yajna, you bless the yajamana giver with holistic nourishments and fullness of energy and vitality with additional food for yajna.

107. (Vidvan Devata, Pavakagni Ṛshi)

पा॒व॒क॒वर्चाः॑ शु॒क्रवर्चाः॑ऽअ॒नून॑वर्चाः॑ऽउ॒दिय॑र्षि॒ भानु॑ना।
पु॒त्रो मा॒तरा॑ वि॒च॒र॒न्नुपा॑वसि पृ॒णक्षि॑ रोद॒सीऽउ॒भे॥१०७॥

P ā v a k a v a r c ā ḥ śukravarcā'anūnavarcā'udiyarṣi bhānunā. Putro mātara vicarannupāvasi pṛṇakṣi rodasī'ubhe.

Agni, lord of light and splendour, pure as fire, clear and bright as sunbeams, full and complete, rising to the heights with the sun and pervading the spaces protects the heaven and earth like the son protecting the father and mother.

(Similarly the young brahmachari or brahmacharini, roaming around the sacred premises of his/her institute, grows high in the light and lustre of knowledge, pure as fire, clear as sunbeams, full and complete, and rises high like the sun. He/she protects his/her father and mother as the sun protects the heaven and earth.)

108. (Agni Devata, Pavakagni Ṛshi)

ऊर्जो॑ नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः।
त्वेऽइषः सन्दधुर्भूरिवर्षसश्चित्रोतयो वामजाताः॥१०८॥

Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitāḥ. Tve iṣaḥ sandadhurbhūrivarpa-saścitrotayo vāmajātāḥ.

Agni, child and protector of energy, lord of wealth and intelligence, lover and well-wisher of all, invoked, lighted and raised with devotion and hymns of praise, receive the libations, rejoice and grow. People of various hue, wonderfully favoured and secure in life, children of love and beauty, and sweet and dear by nature, offer food to you for growth and development.

(As fire is invoked with love and devotion and fed with libations, so should the child be fed, nourished and helped to grow by parents and teachers with all the love and faith at their command so that the child not only lives and learns but also rejoices while he/she lives and learns.)

109. (Agni Devata, Pavakagni Ṛshi)

इर्ज्यन्नग्ने प्रथयस्व जन्तुभिर्स्मे रायोऽमर्त्य।
स दर्शतस्य वपुषो विराजसि पृणक्षि सानसिं क्रतुम्॥१०९॥

Irajyannagne prathayasva jantubhirasme rāyo amartya. Sa darśatasya vapuṣo virājasī pṛṇakṣi sānasim kratum.

Immortal Agni/man of action, invoked/inspired and rising in glory, rejoicing with people, create and expand the wealth of life for us all. Shining in the beauty and grace of your form in life, protect, promote and perfect the yajna of life which brings happiness, prosperity and all the blessings of existence.

110. (Vidvan Devata, Pavakagni Ṛshi)

इष्कर्त्तरिमध्वरस्य प्रचेतसं क्षयन्तश्राधसो महः। रातिं वामस्य
सुभगां महीमिषं दधासि सानसिं रयिम्॥११०॥

Iṣkartārmadhvarasya pracetasam kṣayantaḥ śrahaso mahāḥ. Rātim vāmasya subhagāṃ mahīmīṣam dadhāsi sānasim rayim.

Agni, lord of power and sustenance, you uphold who performs and promotes the yajnic programmes of creation, construction and development. You sustain the person who is intelligent and wide-awake. You protect the person who is settled in a peaceful home. You maintain the person who gives liberal amounts in charity. You are the preserver of the great and generous earth and its environment. You maintain a steady supply of food and energy. And it is you who protect and promote the ancient and traditional wealth of existence.

111. (Agni Devata, Pavakagni Ṛshi)

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा॥१११॥

Ṛtāvānaṃ mahiṣam viśvadarśatam agniṃ sumnāya dadhire puro janāḥ. Śrutkarṇaṃ saprathastamaṃ tvā girā daivyaṃ mānuṣā yugā.

For the sake of peace, prosperity and joy, the people of former times have honoured and followed the human traditions of ages and you, Agni, lord of light and life, man of vision and excellence dedicated to Truth and Dharma, great, possessed of universal knowledge and experience, discreet listener and practical achiever and master of divine qualities of character.

112. (Soma Devata, Gotama Ṛshi)

आप्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य सङ्गथे ॥११२॥

*Ā pyāyasva sametu te viśvataḥ soma Vṛṣṇyam.
Bhavā vājasya saṅgathe.*

Soma, ruler, man of grace and blessedness, rise and grow to excellence to win the glory of life. May the vitality, virility and grandeur of life come to you from all sides, and, in the battles of life and the nation, be great.

113. (Soma Devata, Gotama Ṛshi)

सं ते पर्यायसि समु यन्तु वाजाः सं वृष्णयान्यभिमतिषाहः ।
आप्यायमानोऽमृताय सोम द्विवि श्रवांश्चस्युत्तमानि
धिष्व ॥११३॥

*Sam te payāmsi samu yantu vājāḥ saṁ
Vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya
soma divi śravāṁsyuttamāni dhiṣva.*

Soma, man of peace, power and joy, may all delicious waters, milk and juices come to you. May all vigour, virility and vitality come to you. May all food, energy and means of speedy and powerful defence be yours to break down the pride of the enemy forces. Growing mighty and mightier, and rising towards heaven and immortality, hold on to the highest words, thoughts and visions as food for the mind and soul.

114. (Soma Devata, Gotama Ṛshi)

आप्यायस्व मदिन्तम् सोम विश्वेभिरुशुभिः ।
भवा नः सप्रथस्तम् सखा वृधे ॥११४॥

*Ā pyāyasva madintama soma viśvebhiraṁ-
śubhiḥ. Bhavā naḥ saprathastamaḥ sakhā vṛdhe.*

Soma, man of widest fame and highest honour, happiest at heart and creator of joy all round, rise and shine with the beams of your excellence and be friends so that we all together may rise and advance in all directions.

115. (Agni Devata, Vatsara Ṛshi)

आ ते वत्सो मनो यमत्परमाच्चित्सुधस्थात् ।
अग्ने त्वां कामया गिरा ॥११५॥

*Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṅkāmayā girā.*

Agni, lord of life, light and love, the devoted yajamana as a child of yours would divert his mind even from the most exciting places and, with the sweetest words of praise, come to concentrate on you as a calf runs to the mother cow even from the richest pasture.

116. (Agni Devata, Virupa Ṛshi)

तुभ्यं ताऽअङ्गिरस्तम् विश्वाः सुक्षितयः पृथक् ।
अग्ने कामाय येमिरे ॥११६॥

*Tubhyam tā aṅgirastama viśvāḥ sukṣitayaḥ
pṛthak. Agne kāmayā yemire.*

Agni, most brilliant power of the universe, the entire humanity, even though they might be very well placed in life, converge on you, each for the fulfilment of his/her own special desire.

(Just as the children of the Lord creator approach

Him with prayers for the fulfilment of their desires, so do the people of the land, even though well-placed in life otherwise, approach the ruler for the fulfilment of their requests.)

117. (Agni Devata, Prajapati Ṛshi)

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य।

सम्राडेको विराजति॥११७॥

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya. Samrāḍeko vi rājati.

Agni, sole and sovereign lord of the world, loved and worshipped by all that is born and all that is yet to be born, rules and blazes in his glory across the dearest and most beautiful regions of the universe.

(Just as Agni, bright and blazing with His glory, is the lord of the universe, so that person alone is worthy of being the ruler of a country who is brilliant by virtue of his/her mind and character, unique in performance, loved and respected by all and shining across the present and the possible future in all regions of the land.)

इति द्वादशोऽध्यायः ॥

CHAPTER–XIII

1. (Agni Devata, Vatsara Ṛshi)

मयि गृह्णाम्यग्नेऽअग्निश्रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय।
मामु देवताः सचन्ताम्॥१॥

Mayi grhṇāmyagre'agniḥ śrāyaspoṣāya suprajā-stvāya suvīryāya. Māmu devatāḥ sacantām.

First of all I dedicate my mind and soul to the Lord Almighty, Agni, lord of light and life, power and prosperity, and I instal the yajna-fire in my home for the gifts of vigour and valour, wealth and prosperity and a noble family. May all the divine powers, for sure, favour and bless me.

(Just as a house-holder or a student is dedicated to Agni, the Lord Almighty, and to agni, the yajna-fire, so too should he/she be dedicated to the agnis among the community, leading men and women of knowledge, wisdom and virtue who have specialised in various fields of knowledge and development.)

2. (Agni Devata, Vatsara Ṛshi)

अपां पृष्ठमसि योनिर्ग्नेः समुद्रमभितः पिन्वमानम्।
वर्धमानो महार॥१॥आ च पुष्करे दिवो मात्रया वरिष्णा
प्रथस्व ॥२॥

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitāḥ pinvamānam. Vardhamāno mahāñ 'ā ca puṣkare divo mātrayā varimṇā prathasva.

Lord Almighty, infinite spirit and life of the universe, you are the centre-hold of waters and energy. You are the original cause of heat and light. Surrounding and feeding the expansive oceans on earth and in space from all sides, you are great and ever greater in the intervening spaces between earth and heaven. And you reveal your glory by the measure and immensity of the light of heaven.

3. (Aditya Devata, Vatsara Ṛshi)

ब्रह्मं जज्ञानं प्रथमं पुरस्ताद्धि सीमतः सुरुचो वेनऽआवः।
स बुध्न्याऽउपमाऽअस्य विष्ठाः सतश्च योनिमसतश्च
विवः ॥३॥

*Brahma jajñānaṁ prathamam purastād vi
sīmataḥ suruco vena'āvaḥ. Sa budhnyā'upamā'
asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

Brahma, infinite spirit of the universe, all-creator and omniscient, is the first and greatest reality of existence. Worthy of love and adoration, It is the highest object of desire for the wise. The great and glorious objects (such as the sun, the moon, the earth) which fill the skies in various regions of space are exemplary revelations of Its creative power.

In the beginning of creation, that Brahma, from the potential and law of Its own existence, invokes Prakriti, the original Nature which is the cause of all that is come into existence and also that which is yet to come into existence.

4. (Prajapati Devata, Hiranyagarbha Ṛshi)

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा
विधेम॥४॥

*Hiraṇyagarbhaḥ samavarttatāgre bhūtasya
jātaḥ patireka'āsīt. Sa dādharma prthivīm
dyāmutemām kasmai devāya haviṣā vidhema.*

The One Lord of Light and the sole creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer Him homage with libations of fragrant materials.

5. (Ishwara Devata, Hiranyagarbha Ṛshi)

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः॥५॥

*Drapsaścaskanda prthivīmanu dyāmimaṁ ca
yonimanu yaśca pūrvāḥ. Samānaṁ yonimanu
sañcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial joy (Ananda) which blesses and coexists with the earth, the heaven and the original cause of existence, Prakriti, the same joy which universally subsists with its origin, the sole creator, I adore with all my breath of life (five pranas), mind and soul.

6. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु।
येऽअन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः॥६॥

*Namo'stu sarpebhyo ye ke ca prthivīmanu. Ye
'antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ.*

For all those that move in space, and those which move on the earth, which move in the regions of heaven and those which move about in the sky between earth and heaven, for all these moving forms of existence Nature has provided food, the means of sustenance.

7. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

याऽइषवो यातुधानानां ये वा वनस्पतीं१॥ऽरनु।
ये वाव्रटेषु शेरते तेभ्यः सर्पेभ्यो नमः॥७॥

Yā' iṣavo yātudhānānāṃ ye vā vanaspatīñ'ranu.
Ye vāvrateṣu śerate tebhyaḥ sarpebhyo namaḥ.

For all the arrows of the enemies of life, and those who damage the herbs and trees, being poachers and parasites, and those who sleep and wait in the obscure paths for victims, for all these surreptitious forms of moving life, a challenge and a thunderbolt!

8. (Surya Devata, Hiranyagarbha Ṛshi)

ये वामी रौचने दिवो ये वा सूर्यस्य रश्मिषु।
येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः॥८॥

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.
Yeṣāmapsu sadaskṛtaṃ tebhyaḥ sarpebhyo namaḥ.

Or those negative forces that are in the heat of the solar region, or those in the rays of the sun, or those which have taken abode in the waters, to these moving forms of existence, a challenge to counter, overpower or destroy!

9. (Agni Devata, Vamadeva Ṛshi)

वृणुष्व पाजुः प्रसितिं न पृथ्वीं याहि
राजेवामवाँ२॥ऽइभेन। तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि
विध्यं रक्षसस्तपिष्ठैः॥९॥

Kṛṇuṣva pājah prasitiṃ na pṛthvīm yāhi
rājevāmvāñ'ibhena. Trṣvīmanu prasitiṃ
drūṇāno'stā'si vidhya rakṣasastapiṣṭhaiḥ .

Agni, ruler, your influence is fast, far and wide. Increase your strength and power and make it felt. Go like a shot over the earth as a king with his attendant forces. Cast your net of law instantly against the destructive elements and punish them with inescapable consequences.

10. (Agni Devata, Vamadeva Ṛshi)

तव भ्रमासऽआशुया पतन्त्यनु स्पृश धृषता शोशुचानः।
तपूँश्च्यग्ने जुह्वा पतङ्गानसन्दितो विसृज विष्वगुल्काः॥१०॥

Tava bhramāsa'āśuyā patantyanusprṣa dhṛṣata
śośucānaḥ. Tapūñśyagne juhvā pataṅgā-
nasandito vi sṛja viṣvagulkāḥ.

Agni (ruler, commander of the forces, lord of justice), the flames of your fire blaze with awe. Pure and purifying with might and daring, fall upon the forces which burn and destroy life and society, and with libations unrestrained, release a rain of lightning terror striking in all directions.

11. (Agni Devata, Vamadeva Ṛshi)

प्रति स्पशो विसृज तूर्णितमो भवा पायुर्विशोऽअस्या
अदब्धः। यो नो दूरेऽअघशंसो योऽअन्त्यग्ने माकिष्टे
व्यथिरादधर्षीत् ॥११॥

Prati spaśo visṛja tūrṇitamō bhavā pāyurviśo' asyā adabdhah. Yo nō dūre'aghaśaṁso yo' antyagne mā kiṣṭe vyathirā dadharṣīt.

Agni, instant in action, bold and inviolable, if there is a tormentor or a wicked maligner or a supporter of sin and crime far or near against you or against us, release the forces to seize him and remove the obstacles. Be the protector and guardian of this people/community. Let none bully or terrorize you and us.

12. (Agni Devata, Vamadeva Ṛshi)

उदग्ने तिष्ठ प्रत्यातनुष्व न्युमित्रौ२॥ऽओषतात्तिग्महेते। यो नोऽअरातिःसमिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥१२॥

Udagne tiṣṭha pratyā tanuṣva nyamitrāñ' oṣatāttigmahete. Yo nō'arātiḥ samidhāna cakre nīcā taṁ dhākṣyatasam na śuṣkam.

Agni, lord of heat and light, leader of an advancing humanity, rise and grow. Let the light spread around. Wielder of the sharpest weapons and inviolable power, burn the enemies of life and human values. Blazing lord of fire and justice, if someone creates, supports or advances the selfish, ungenerous and ungracious forces, scorch him like a patch of dry shrubs.

13. (Agni Devata, Vamadeva Ṛshi)

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने। अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्रमृणीहि शत्रून्। अग्नेष्ट्वा तेजसा सादयामि॥१३॥

Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇuṣva daivyānyagne. Ava sthirā tanuhi yātujūnām jāmimajāmim pra mṛṇīhi śatrūn. Agneṣṭvā tejasā

sādayāmi.

Agni, lord of light and power, leader of humanity, rise and stay on top. Counter and ward off the enemies of mankind. Develop the best things which our saints and scholars have discovered and invented. Resist and reduce the strength of the opponents to nil. Eliminate the natural, traditional and customary enemies of society. I instal you in your seat with the baptism of light and fire.

14. (Agni Devata, Vamadeva Ṛshi)

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्याऽअयम्।

अपांश्चरेतांश्चसि जिन्वति। इन्द्रस्य त्वौजसा सादयामि॥१४॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā'ayam. Apāñ retāñsi jinvati. Indrasya tvaujasā sādayāmi.

This Agni, the sun, is the chief and summit of heaven. It is the father and sustainer of the earth and its life. It vitalizes and refreshes the waters of life for the earth and her children. So should you be, Ruler of the land. I anoint and consecrate you with the radiant power of Indra, the sun.

15. (Agni Devata, Trishira Ṛshi)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः। दिवि मूर्द्धानं दधिषे स्वर्षा जिह्वामग्ने चकृषे हव्यवाहम्॥१५॥

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyaavāham.

Agni is the leader and mover of the earth and its life, of the motions of wind and energy in the middle

sphere, and of the cosmic yajna of creation. And there everywhere it is one with the blissful dynamics of existence. As it sends up its flames of fire bearing the light and fragrance of yajna, it holds its head high and wields the light of the sun in heaven.

(Similarly, O king, be the leader of the nation's life on earth and the dignity and dynamics of the polity. Be the path-maker of the policies of peace, justice and happiness and hold your head high with words of enlightenment, creativity and joy for the people.)

16. (Agni Devata, Trishira Rshi)

ध्रुवासि धरुणास्तृता विश्वकर्मणा। मा त्वा समुद्रऽउद्वधीन्मा
सुपर्णोऽव्यथमाना पृथिवीं दृंह ॥१६॥

Dhruvāsi dharuṇāstrtā viśvakarmaṇā. Mā tvā samudra'udvadhīnmā suparṇo'vyathamānā pṛthivīm dṛmha.

Spirit of the human nation, polity of the world, you are the centre-hold of dharma, enlightenment and peace, created, completed and blest by the Lord-maker of the world, Vishvakarma. Let not the seas hurt you. Let not the sky, sun and moon and the clouds hurt you. Unhurt, free and peaceful, develop, beautify and beatify the earth.

17. (Prajapati Devata, Trishira Rshi)

प्रजापतिष्ट्वा सादयत्वपां पृष्ठे समुद्रस्येमन्।
व्यचस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि॥१७॥

Prajāpatiṣṭvā sādayatvapaṃ pṛṣṭhe samudra-syeman. Vyacasvatīm prathasvatīm prathasva pṛthivyasi.

Spirit of humanity, mother of the common-wealth, lady of the polity, be open, free and accommodative, be expansive and celebrated. And may the creator of life, father of humanity, Prajapati, establish you with His blessings on the currents of rivers, on the paths of the seas, and over the currents of air in the sky.

18. (Agni Devata, Trishira Rshi)

भूरसि भूमिर्स्यदितिरसि विश्वधाया विश्वस्य भुवनस्य
धत्री । पृथिवीं यच्छ पृथिवीं दृंह पृथिवीं मा हिंसीः॥१८॥

Bhūraṣi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī. Pṛthivīm yaccha pṛthivīm dṛmha pṛthivīm mā hiṃsīh.

Agni, light of the universe, vitality of nature, you are the being and existence, you are the mother-support, whole, inviolable, all sustaining and all-nourishing, centre-hold and wielder of all the regions of the world. Sustain, guide and raise the world, develop and expand the life on earth. Do not hurt the earth nor violate the life of her children. (As Agni is the life and support of the earth, so is the woman the mother of the home.)

19. (Agni Devata, Trishira Rshi)

विश्वस्मै प्राणायानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
अग्निष्ट्वाभिपातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया
देवतयाङ्गिर्स्वद् ध्रुवा सीद ॥१९॥

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Agniṣṭva'bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'-ṅgirasvad dhruvā sīda.

Lady of the home, may Agni, lord of light and

life/your husband, the presiding presence of the home, fully protect and support you in every way for all the energy of life, prevention of suffering, best manners and behaviour, inner strength, dignity and recognition and virtuous conduct. In a state of perfect peace and well-being, with all the joys of life in a good home, stay firm and secure with Agni, the lord of life, and your husband, like Prakriti with Purusha and the light of the dawn with the day.

20. (Patni Devata, Agni Ṛshi)

काण्डात्काण्डात्प्ररोहन्ती परुषःपरुषस्परी।
एवा नो दूर्वे प्रतनु सहस्रेण शतेन च॥२०॥

*Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
Evā no dūrve pra tanu sahasreṇa śatena ca.*

Lady of the home, delicate and graceful as the durva grass, just as the grass grows from one section of the stalk to another, from one knot of joint to another, so you too, grow in life, and let us grow and help us advance in life a hundred-fold and from thereon a thousand fold.

21. (Patni Devata, Agni Ṛshi)

या शतेन प्रतनोषि सहस्रेण विरोहसि।
तस्यास्ते देवीष्टके विधेम हविषा वयम्॥२१॥

*Yā śatena pratanoṣi sahasreṇa virohasi.
Tasyāste devīṣṭake vidhema haviṣā vayam.*

Lady light of the home, root and foundation of the yajna of family life, as you grow a hundred-fold and then you rise a thousand-fold, O noble and generous mother, we offer you love and reverence in homage with

the best fragrant offerings.

22. (Agni Devata, Indragani Ṛshis)

यास्तैऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि॥२२॥

*Yāste'agne sūrye ruco divamātanvanti raśmi-
bhiḥ. Tābhirno'adya sarvābhī ruce janāya
naskṛdhi.*

Agni, those lights of yours which, in the solar region, illuminate the heavenly spaces with the sunbeams, with all those lights to-day bless us with enlightenment for the sake of our people.

(As Agni illuminates the heavens with the light of the sun, so should the teachers of men and women enlighten them with the light of their knowledge. What is the secret of Agni turning into light, and into light of the sun?)

23. (Brihaspati Devata, Indragani Ṛshis)

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते॥२३॥

*Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ.
Indrāgnī tābhiḥ sarvābhī rucam no dhatta
br̥haspate.*

Divine powers of nature, your energy and vitality illuminates the sun and vitalizes the lives of animals like cows and horses. It also works in the motions of objects and the perceptions of the senses.

O Brihaspati, Lord omniscient of this mighty universe, may the heat and light of natural energy invest our vitality with all that power and energy.

Brihaspati, noble teacher and master of knowledge and education, may our teachers like Indra and Agni inform and invest our deep interest in life and nature with the hidden secrets of light, power and sensation as expressions of one universal natural energy (Prakriti).

24. (Prajapati Devata, Indragani Rshis)

विराड् ज्योतिरधारयत् स्वराड् ज्योतिरधारयत्। प्रजापतिष्ट्वा सादयत् पृष्ठे पृथिव्या ज्योतिष्मतीम्। विश्वस्मै प्राणायानाय व्यानाय विश्वं ज्योतिर्यच्छ। अग्निष्टे ऽधिपतिस्तया देवतयाङ्गिर्स्वद् ध्रुवा सीद॥ २४॥

Virāḍ jyotiradhārayat svarāḍ jyotiradhārayat. Prajāpatiṣṭvā sādāyatu pṛṣṭhe pṛthivyā jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvam jyotiryaccha. Agniṣṭe 'dhipatistayā devatayā' ṅgirasvad dhruvā sīda.

The cosmic forms of the universe bear the light of the Lord. Self-luminant stars such as the sun bear the light as their own.

O lady of light and knowledge, noble teacher and torch-bearer, may the father of created beings, Prajapati, instal you in your seat on the face of the earth. Give full light of knowledge to others for the sake of full energy, safeguard against suffering, and give us all good qualities of nature, character and action. Agni, lord of light and life, is your master and guardian. Stay firm and secure with that noble and gracious lord as the soul with the body, Prakriti with Purusha and the light of dawn with the day.

25. (Ritava Devata, Indragani Rshis)

मधुश्च माधवश्च वासन्तिकावृतूऽअग्नेरन्तःश्लेषो ऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः। येऽअग्नयः सम-नसोऽन्तरा द्यावापृथिवीऽइमे। वासन्तिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु तथा देवतयाङ्गिर्स्वद् ध्रुवे सीदतम्॥ २५॥

Madhuśca mādhaveśca vāsantikāvṛtū' agnerantah śleṣo'si kalpetām dyāvāpṛthivī kalpantāmāpa' ośadhayaḥ kalpantāmagnayaḥ pṛthānmama jyaiṣṭhyāya savratāḥ. Ye 'agnayaḥ samanaso'ntarā dyāvāpṛthivī'ime. Vāsantikāvṛtū'abhikalpamānā' indramiva devā' abhisamviśantu tayā devatayā' ṅgirasvad dhruve sīdatam.

Chaitra is a honey-sweet month. Vaishakha is a month of honey-sweets. These are the months of spring. Both these, born of agni, are closely connected to summer. May the earth and heaven be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light each), committed to its own law and function, be favourable to us. May all the forms of vital fire in earth and heaven, integrated and mutually harmonious, supporting and energizing the two spring months like all the powers of nature serving and working for the omnipotent lord Indra, bless and vitalize us in all ways.

Just as the earth and heaven abide firm and secure with the Supreme Lord of the universe, just as the spring months abide by the vital fire of earth and heaven, so should we all abide firm and secure by the lord of the

universe, nature and spring, as breath abides by life, as Prakriti abides by Purusha, and as part abides by the whole.

26. (Kshatrapati Devata, Savita Ṛshi)

अषाढासि सहमाना सहस्वारातीः सहस्व पृतनायतः।
सहस्रवीर्यासि सा मा जिन्व ॥ २६ ॥

*Aṣādhā'si sahamānā sahasvārātīḥ sahasva
pṛtanāyataḥ. Sahasravīryā'si sā mā jinva.*

Ruling power, Shakti, you are tolerant, challenging and invincible. Challenge the mean, the ungenerous and the destructive forces. Face, fight and defeat those who are bent upon violence. You have the strength and prowess of a thousand powers. Be good to me, be good and gracious to all.

27. (Vishvedeva Devata, Gotama Ṛshi)

मधु वाताऽऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधीः ॥ २७ ॥

*Madhu vātā'ṛtāyate madhu kṣaranti sindhavah.
Mādhvīrnaḥ santvoṣadhīḥ.*

The winds blow cool and sweet as honey. The streams and ocean-currents flow cool and sweet as honey. May the herbs and trees be as sweet and pleasant as honey. (Let us too be good and sweet in our conduct as the winds, the streams and the herbs and trees, observing the law and ethics of value.)

28. (Vishvedeva Devata, Gotama Ṛshi)

मधु नक्तमुतोषसो मधु मत्पार्थिवश्रजः।
मधु द्यौरस्तु नः पिता ॥ २८ ॥

Madhu naktamutoṣaso madhumat pārthivaṁ

rajaḥ. Madhu dyaurastu naḥ pitā.

May the nights and the dawns be honey-sweet, soothing and inspiring. May the dust of mother-earth be sweet and fragrant. And may the light of the sun be honey-sweet and kind as father for us all. (Let us too follow the honey-sweets of nature in life.)

29. (Vishvedeva Devata, Gotama Ṛshi)

मधुमात्रो वनस्पतिर्मधुमाँर ॥ अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः ॥ २९ ॥

*Madhumāno vanaspatirmadhumāñ'astu
sūryaḥ. Mādhvīrgāvo bhavantu naḥ.*

May the herbs with their juices and the trees with their fruit be honey-sweet for us. May the sun be kind, sweet and invigorating. May the cows be sweet and rejuvenating as honey with their milk. May the saints, scholars, seniors and teachers be kind and affectionate as the sun, the mother earth and the mother cow.

30. (Prajapati Devata, Gotama Ṛshi)

अपां गम्भन्त्सीद् मा त्वा सूर्योऽभिताप्सीन्माग्निर्वैश्वानरः।
अच्छिन्नपत्राः प्रजाऽअनुवीक्षस्वानु त्वा दिव्या वृष्टिः
सचताम् ॥ ३० ॥

*Apām gambhantsīda mā tvā sūryo'bhi tāpsīn
mā'gnirvaiśvānaraḥ. Acchinnapatrāḥ prajā'
anuvīkṣasvānu tvā divyā vṛṣṭiḥ sacatām.*

Be in the centre of the waters deep as in the clouds so that the heat of the sun may not injure you nor the earthly heat, Vaishwanara, hurt you. Look round so that the people, free and fully protected from heat, are favourable to you. May the showers of celestial rain

bless you.

31. (Varuna Devata, Gotama Ṛshi)

त्रीन्समुद्रान्त्समसृपत् स्वर्गानपां पतिर्वृषभऽइष्टकानाम्। पुरीषं
वसानः सुकृतस्य लोके तत्र गच्छ यत्र पूर्वे परेताः॥३१॥

*Trīntsamudrāntsamasṛpat svargānapāṁ patir-
vṛṣabha'iṣṭakānām. Purīṣaṁ vasānaḥ sukṛtasya
loke tatra gaccha yatra pūrve paretāḥ.*

The master controller of pranic energies of life, through karma, crosses the three oceans of time and space leading to the paradisaal abode of the blessed in the sphere of the sun. Abiding with the Spirit of the universe he/she brightens up the earth and showers it with all the objects of sweetness and desire.

Man/Woman on earth, go thither to the region of the blessed where your noble ancestors have gone. (And that is the spring of the life of supernal joy.)

32. (Dyavaprithivi Devatas, Gotama Ṛshi)

मही द्यौः पृथिवी च नऽद्रुमं यज्ञं मिमिक्षताम्।
पिपृतां नो भरीमभिः॥३२॥

*Mahī dyauḥ pṛthivī ca na'imam yajñam
mimikṣatām. Pipṛtām no bharīmabhiḥ.*

May the great earth and high heaven bless and promote this yajna of our life. So may they and our parents join and bless our yajna of the household with their active blessings.

33. (Vishnu Devata, Gotama Ṛshi)

विष्णोः कर्माणि पश्यत् यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥३३॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.

Indrasya yujyah sakhā.

Behold the great acts of the omnipresent lord of the universe, Vishnu, acts like the creation, sustenance and dissolution of the world. Therein I see the essence, the ultimate blueprint of the discipline and actions for living. He is the great friend and lover of the human soul. He is the giver of bliss.

34. (Jataveda Devata, Gotama Ṛshi)

ध्रुवासि ध्रुणेतो जज्ञे प्रथममेभ्यो योनिभ्योऽअधि जातवेदाः।
स गायत्र्या त्रिष्टुभानुष्टुभा च देवेभ्यो हव्यं वहतु प्रजानन्॥३४॥

*Dhruvā'si dharuṇeto jajñe prathamamebhyo
yonibhyo'adhi jātavedāḥ. Sa gāyatryā
triṣṭubhānuṣṭubhā ca devebhyo havyam vahatu
prajānan.*

Mother of the universe, Prakriti, firm and inviolable power, bearer of the world's forms in existence as you are, it was through your oceanic womb that Agni, the omniscient creative consciousness first manifested Itself. And He, knowing and manifesting through everything born, moved the materials of the cosmic yajna to the evolutionary powers of nature and communicated the cosmic knowledge through gayatri, trishtup and anushtup verses to the visionary sages.

(In the context of the home, grihastha, the wife is the Prakriti-like centre-hold of the organisation and the mother of the familial creation. The husband is agni, jataveda, father and yajamana of the home-yajna.)

35. (Jataveda Devata, Gotama Ṛshi)

इषे राये रमस्व सहसे द्युम्नऽऊर्जेऽअपत्याय।

सम्राडसि स्वराडसि सारस्वतौ त्वोत्सौ प्रावताम्॥३५॥

*Iṣe rāye ramaṣva saḥase
dyumna'ūrje'apatyāya. Samrāḍasi svarāḍasi
sārasvatau tvotsau prāvatām.*

Master/Mistress of the home, you are the ruler, brilliant, self-enlightened and self-disciplined. Be steadfast, live well and abide in the home for the sake of food, energy, courage, wealth, honour and children. May the noble and gracious Brahmanas and the learned and eloquent scholars guide and protect you in your homely world.

36. (Agni Devata, Bharadvaja Ṛshi)

अग्ने युक्त्वा हि ये तवाश्वासो देव साधवः।
अरुं वहन्ति मन्यवे॥३६॥

*Agne yukṣvā hi ye tavāśvāso deva sādhaḥ.
Araṁ vahanti manyave.*

Agni, lord of power and science, those horses of yours which are swift and accurate to carry you to the target of your ardour and ambition like an arrow and thunder bolt, are wonderful. Lord of speed, rise and yoke the horses to your chariot.

37. (Agni Devata, Virupa Ṛshi)

युक्त्वा हि देवहूतमाँर॥ऽअश्वौर॥ऽअग्ने रथीरिव।
नि होता पुर्यः सदः॥३७॥

*Yukṣvā hi devahūtamañ'aśvāñ'agne rathīriva.
Ni hotā pūrvyaḥ sadah.*

Agni, lord of light and power, veteran leader and generous man of yajna, rise and yoke to the chariot of

your mission the horses/powers trained by the gods and, like a glorious ruler and expert master, take your seat on the chariot.

38. (Agni Devata, Virupa Ṛshi)

सम्यक् स्रवन्ति सरितो न धेनाऽअन्तर्हृदा मनसा पूयमानाः।
घृतस्य धाराऽअभिचाकशीमि हिरण्ययो वेतसो मध्येऽ-
अग्नेः ॥३८॥

*Samyak sravanti sarito na dhenā'antarhṛdā
manasā pūyamānāḥ. Ghṛtasya dhārā'abhi
cākaśīmi hiranyayo vetaso madhye'agneḥ.*

Like streams, soft, sweet and ceaseless glides the flow of words distilled and purified by the heart and mind within. And I, wrapped in gold, in the midst of the light and fire of Agni, turned to a flute of reed, hear the murmur of the showers of benediction.

39. (Agni Devata, Virupa Ṛshi)

ऋचे त्वा रुचे त्वा भासे त्वा ज्योतिषे त्वा। अभूद्विदं
विश्वस्य भुवनस्य वाजिनमग्नेर्वैश्वानरस्य च ॥३९॥

*Ṛce tvā ruce tvā bhāse tvā jyotiṣe tvā. Abhūdidam
viśvasya bhuvanasya vājinam agnervaiśvā-
narasya ca.*

To you Agni, lord of knowledge and speech, thanks and salutations for the knowledge of truth, love and lustre of life, light of science, and brilliance of justice and rectitude! By virtue of you alone, this soul has become aware of the entire world and of the universal presence of agni, the vital energy of life and nature active in the earthly sphere. By virtue of Agni alone this scholar and teacher can propagate this

knowledge of reality among the people around.

40. (Agni Devata, Virupa Ṛshi)

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वर्चसा वर्चस्वान्।
सहस्रदाऽअसि सहस्राय त्वा ॥४०॥

*Agnirjyotiṣā jyotiṣmān rukmo varcasā
varcasvān. Sahasradā'asi sahasrāya tvā.*

Agni, Lord of light and life, agni, man of science, is brilliant with the light of knowledge, illustrious with the lustre and splendour of power, golden lovable and blissful, and giver of a thousand gifts. We do homage to you for the innumerable gifts of prosperity, comfort and happiness.

41. (Agni Devata, Virupa Ṛshi)

आदित्यं गर्भं पर्यसा समंद्धि सहस्रस्य प्रतिमां विश्वरूपम्।
परिवृद्धि हरसा माभि मंथस्थाः शतायुषं कृणुहि
चीयमानः ॥४१॥

*Ādityaṁ garbhaṁ payasā samaṅdhi sahasrasya
pratimāṁ viśvarūpam. Parivrṅdhi harasā
mā'bhi maṅsthāḥ śatāyuṣaṁ kṛṇuhi cīyamānaḥ.*

With oblations of milk, honour the rising sun which holds in its womb and reveals innumerable forms and images of the world. With the heat, light and fragrance of the fire, ward off a host of ailments and grow. Growing in health and knowledge, help people to live a hundred years. Never never be proud.

42. (Agni Devata, Virupa Ṛshi)

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानःसरिरस्य मध्ये।

शिंशुं नदीनां हरिमद्रिबुध्नमग्ने मा हिंसीः परमे
व्योमन् ॥४२॥

*Vātasya jūtim varuṇasya nābhimaśvam
jajñānaṁ sarirasya madhye. Śiśuṁ nadīnām
harimadribudhnamagne mā hiṅsīḥ parame
vyoman.*

Agni, universal power, man of knowledge and power, hurt not the velocity of the wind and the centre of the water and vapours. Hurt not anything that is creative and procurative in the midst of the world. Injure not the produce of rivers, the clouds and anything grown on the mountains. Kill not the birds and aquatic creatures. Kill not anything that saves from suffering and evil.

43. (Agni Devata, Virupa Ṛshi)

अजस्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः। स
पर्वभिर्ऋतुशः कल्पमानो गां मा हिंसीरदितिं विराजम् ॥४३॥

*Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe
pūrvacittiṁ namobhiḥ. Sa parvabhirṛtuśaḥ
kalpamāno gāṁ mā hiṅsīraditiṁ virājam.*

I worship Agni, eternal power, bright and fiery, lord of peace and bliss, and giver of health and vigour.

With all means and materials I study and develop the power of fire and electricity collected and developed by the ancients. I proceed season by season, planning and achieving stage by stage.

Agni, man of science and power, do not kill, destroy or injure the productive cow, the creative earth

so bright and unviolated, and the restorative environment.

44. (Agni Devata, Virupa Ṛshi)

वरू॒त्रीं त्वष्टु॑र्वरुणस्य॒ नाभिमविं॑ जज्ञाना॒श्रजसुः॒ पर॑स्मात् ।
मही॑श्रसाह॒स्त्रीमसुर॑स्य मा॒यामग्ने॒ मा हिं॑सीः पर॒मे व्यो॑-
मन् ॥४४॥

Varūtrīm tvaṣṭurvaruṇasya nābhimaviṃ jajñānāśrajasuḥ parasmāt. Mahīśhasāhasrīmāsurasya māyāmagne mā hiṃsīḥ parame vyoman.

Agni, man of knowledge and power, do not injure, do not destroy, the protective power of the sun, the binding power of water, the lightning energy of the cloud born of regions beyond the sky, and the great, generous and regenerative earth, giver of a thousand blessings.

45. (Agni Devata, Virupa Ṛshi)

योऽअ॒ग्निर्ग॒ग्नेर॒ध्यजा॑यत॒ शोका॑त्पृथि॒व्याऽउ॒त वा॑ दि॒वस्प॑रि ।
येन॑ प्र॒जा वि॒श्वकर्मा॑ ज॒जान॒ तमग्ने॑ हेडुः परि॑ ते वृणक्तु ॥४५॥

Yo agniragneradhyajāyata śokāt pṛthivyā'uta vā divaspari. Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu.

Agni, man of science and power, the vital fire and creative energy that was born of the flames of the cosmic yajna of Agni, Lord of life and light, illuminates the wide world and heaven, and with it Vishwakarma, the Lord Maker of all forms, makes the various forms of life in existence. May your passion for knowledge and power spare that creative energy from hurt and damage.

46. (Surya Devata, Virupa Ṛshi)

चि॒त्रं दे॒वाना॑मुद॒गादनी॑कं चक्षु॒र्मित्र॑स्य वरु॒णस्याग्नेः॑ । आप्रा॒
द्यावा॑पृ॒थि॒वीऽअ॒न्तरि॑क्षा॒सू॒र्य॑ऽआ॒त्मा
जग॑तस्त॒स्थुष॑श्च ॥४६॥

Citraṃ devānāmudagādanīkaṃ cakṣurmitrasya varuṇasyāgneḥ. A prā dyāvapṛthivī antarikṣaṃ sūrya ātmā jagatastasthuṣaśca.

The Lord Supreme Creator is the wonderful life and splendour of the gods, universal powers of nature. He is the Eye, light and vitality, of the sun, the oceans of waters, and agni, the vital fire. He pervades and fills the heaven, the earth and the middle regions of the universe. He is the sole universal sun, the soul of the moving and the unmoving world and, like the sun, manifests Himself — ever risen, ever rising, never setting.

47. (Agni Devata, Virupa Ṛshi)

इ॒मं मा हिं॑सीद्वि॒पादं॑ प॒शुःसह॑स्राक्षो मेधा॑य ची॒यमानः॑ ।
म॒युं प॒शुं मेध॑मग्ने॒ जुष॑स्व॒ तेन॑ चिन्वा॒नस्त॒न्वो नि॑षीद । म॒युं
ते शु॒गृच्छ॑तु॒ यं द्वि॒ष्मस्तं॑ ते शु॒गृच्छ॑तु ॥४७॥

Imaṃ mā hiṃsīrdvipādaṃ paśuḥ sahasrākṣo medhāya cīyamānaḥ. Mayuṃ paśuṃ medhamagne juṣasva tena cinvānastanvo niṣīda. Mayuṃ te śugṛcchatu yaṃ dviṣmastam te śugṛcchatu.

Agni/Ruler/Noble man or woman, growing and progressing in happiness, watchful with the vision of a thousand eyes, hurt not the humans, kill not the animals. Love and look after the wild as well as the domestic animals, both holy and serviceable. Working and

progressing by that animal wealth, feel settled, be at peace with yourself. Let your concern address the wild animals, or let it be directed to those who hurt us.

48. (Agni Devata, Virupa Ṛshi)

इमं मा हिंसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारुण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ vājineṣu. Gauramāraṇyamānu te diśāmi tena cinvānastanvo niṣīda. Gauram te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Do not kill this one-hoofed animal, fastest among the fast, roaring in the battles. I advise you, turn your attention to the white, yellow and brown animals, the wild ones, and growing by this animal wealth, sit at peace with yourself. Let your concern address the wild animals. Let it be directed to those who hurt us.

49. (Agni Devata, Virupa Ṛshi)

इमंसाहस्रशतधारमुत्सं व्यच्यमानसरिरस्य मध्ये । घृतं
दुहानामदितिं जनायाग्ने मा हिंसीः परमे व्योमन् । गवय-
मारुण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद । गवयं
ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacya-mānaṁ sarirasya madhye. Ghṛtaṁ duhānām-aditiṁ janāyāgne mā hiṁsīḥ parame vyoman. Gavayamāraṇyamānu te diśāmi tena cinvānastanvo niṣīda. Gavayam te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, enlightened ruler, in the world even in the best of places, do not kill the cow and the bull, infinitely useful, and spring of a hundred streams and showers of milk and ghee for the people. It is holy and worthy of protection and development. I advise you, turn your attention to the wild cow and the bull and other animals. Growing and developing the economy with animal and forest wealth, feel settled with yourself and your land. Let your attention be directed to the wild cow and the forest wealth. Let your concern take on those who hurt us.

50. (Agni Devata, Virupa Ṛshi)

इममूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारुण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥

Imamūrṇāyūṁ varuṇasya nābhiṁ tvacaṁ paśūnāṁ dvipadāṁ catuspadām. Tvaṣṭuḥ prajānāṁ prathamam janitramagne mā hiṁsīḥ parame vyoman. Uṣṭramāraṇyamānu te diśāmi tena cinvānastanvo niṣīda. Uṣṭraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, noble ruler, in the wonderful world of the Supreme Lord, do not hurt, do not kill the sheep and other such animals, one of the first creations of Twashta, the maker of the world, and source of comfort and providers of woollen cover to the human beings and the animals. I point out to the wild camel and other wild animals. Growing and developing the economy with that animal wealth, be at peace with yourself in your land. Let your concern turn to the camel. Let it be

directed to those who hurt us.

51. (Agni Devata, Virupa Ṛshi)

अ॒जो ह्य॒ग्नेर॒जनि॒ष्ट॒ शोका॒त्सोऽअ॒पश्य॒ज्जनि॒तार॒मग्रे॑ ।
तेन॑ दे॒वा दे॒वता॒मग्र॑मायँ॒स्तेन॑ रोह॑माय॒न्नृप॒ मेध्या॑सः ।
श॒र॒भमा॑- र॒ण्यम॑नु॒ ते दि॒शामि॑ तेन॑ चि॒न्वान॑स्त॒न्वो
निषी॑द । श॒र॒भं ते॒ शुर्गृ॑च्छतु॒ यं द्वि॒ष्मस्तं॑ ते॒ शुर्गृ॑च्छतु ॥५१॥

*Ajo hyagnerajaniṣṭa śokāt so'apaśyajanitāra-
magre. Tena devā devatāmagramāyaṅstena
rohamāyannupa medhyāsaḥ. Śarabhamāraṇya-
manu te diśāmi tena cinvānastanvo niṣīda.
Śarabham te śugrchatu yaṁ dviṣmastam te
śugrchatu.*

The unborn individual soul was born in this world from the flame of the Supreme Lord's cosmic yajna of creation. It grew conscious and had a vision of the creator right there. By virtue of the vision and grace of the Lord, the pious souls, purified by the vision, realise the divine powers and rise to the heights of existence. Agni, noble ruler/noble man, I point out to the wild sharabha (fabulous antelope of the snowy forest, mightier than the lion and the elephant). Like that, defend yourself and grow, and growing thereby, be happy and feel satisfied and settled by yourself. Let your concern address the sharabha. Let your concern be directed to those who hurt us.

52. (Agni Devata, Ushana Ṛshi)

त्वं य॑विष्ठ॒ दा॒शुषो॑ नूँः पा॒हि शृ॑णु॒धी गिरः॑ ।
रक्षा॑ तो॒कमु॒त त्मना॑ ॥५२॥

*Tvaṁ yaviṣṭha dāśuṣo nūṅḥ pāhi śṛṇudhī girah.
Rakṣā tokamuta tmanā.*

Young man/woman of superlative energy and character, listen to the voice of Divinity. Protect and promote the people who give with faith and generosity. With your very heart and soul, protect and promote the child — human, animal and all.

53. (Apah Devata, Ushana Ṛshi)

अ॒पां त्वे॒मन्त्सा॑दयाम्य॒पां त्वो॒न्नत्सा॑दयाम्य॒पां त्वा
भस्म॑न्त्सा- दयाम्य॒पां त्वा ज्योति॑षि सादयाम्य॒पां त्वाय॑ने
सादयाम्य॒र्णवे॑ त्वा॒ स॒दने॑ सादयामि॒ समु॒द्रे त्वा॒ स॒दने॑
सादयामि॒ सरि॑रे त्वा॒ स॒दने॑ सादयाम्य॒पां त्वा॒ क्षये॑
सादयाम्य॒पां त्वा॒ स॒धिषि॑ सादयाम्य॒पां त्वा॒ स॒दने॑
सादयाम्य॒पां त्वा॒ स॒धस्थे॑ सादयाम्य॒पां त्वा॒ यो॒नौ
सादयाम्य॒पां त्वा॒ पु॒रीषे॑ सादयाम्य॒पां त्वा॒ पा॒थसि॑
सादयामि॒ गाय॑त्रेण॒ त्वा॒ छन्द॑सा सादयामि॒ त्रैष्टु॑भेन
त्वा॒ छन्द॑सा सादयामि॒ जाग॑तेन॒ त्वा॒ छन्द॑सा
सादयाम्या॒नुष्टु॑भेन॒ त्वा॒ छन्द॑सा सादयामि॒ पाङ्के॑न॒ त्वा॒
छन्द॑सा सादयामि ॥५३॥

*Apām tvemantsādayāmyapām tvodmant-
sādayāmyapām tvā bhasmantsādayāmyapām
tvā jyotiṣi sādāyāmyapām tvā'yane sādāyāmy-
arṇave tvā sadane sādāyāmi samudre tvā sadane
sādāyāmi. Sarire tvā sadane sādāyāmyapām tvā
kṣaye sādāyāmyapām tvā sadhiṣi sādāyāmy-
apām tvā sadane sādāyāmyapām tvā sadhasthe
sādāyāmyapām tvā yonau sādāyāmyapām tvā
purīṣe sādāyāmyapām tvā pāthasi sādāyāmi.
Gāyatreṇa tvā chandasā sādāyāmi traiṣṭubhena
tvā chandasā sādāyāmi jāgatena tvā chandasā
sādāyāmyānuṣṭubhena tvā chandasā sādāyāmi
pāntkena tvā chandasā sādāyāmi.*

For the protection of life and the production and

management of energy, I place/initiate you:

in the waterways management, and study of the source of water, the spatial wind;

in the movement of water into the herbs;

in the concentration of energy in ash;

in the flash of light in lightning;

in the currents of energy in the sky, and the orbits of the stars and planets;

in the source and centre of pranic energy, and concentrations of air in space;

in the secret motions of the mind, and the depths of the sea;

in the power and source of speech, and storms of heaving oceans in space;

in the faculty of vision and the science of light;

in the faculty of hearing and the transmission of sound;

in the science of radiation and the solar region, the source of energy;

in the sources of energy in the middle regions;

in the original sources of energy, the universal ocean of motion of the Rajas mode of Nature (Prakriti);

in the sands of earth and rivers and the waste materials;

in water, air and food, the sources of vital energy.

I initiate you with the visions of nature and spirit contained in the gayatri verses, I initiate you with the pure knowledge contained in the trishtup verses,

I initiate you with the knowledge contained in

the inspiring jagati verses,

I initiate you with the knowledge contained in the enlightening anushtup verses,

I initiate you with the knowledge contained in the clear exhilarating pankti verses of the Veda.

54. (Pranas Devatas, Ushana Ṛshi)

अ॒यं पु॒रो भु॒व॒स्तस्य॑ प्रा॒णो भौ॒वाय॑नो वस॒न्तः प्रा॑णाय॒नो
गा॒य॒त्री वा॑स॒न्ती गा॒य॒त्र्यै गा॒य॒त्रं गा॒य॒त्रादु॑पा॒थंशु॑रु॒पा॒थं-
शो॒स्त्रि॒वृ॒त्त्रि॒वृ॒तो रथ॑न्त॒रं वसि॑ष्ठऽऽ॒ ऋषिः॑ प्र॒जाप॑तिगृहीतया
त्वया॑ प्रा॒णं गृ॑ह्णामि प्र॒जाभ्यः॑ ॥५४॥

*Ayam puro bhuvastasya prāṇo bhauvāyano
vasantaḥ prāṇāyano gāyatrī vāsantī gāyatriyai
gāyatraṁ gāyatrādupāṁśurupāṁśostrivṛt
trivṛto rathantaram vasiṣṭha' ṛṣiḥ prajāpati-
grhītayā tvayā prāṇam grhṇāmi prajābhyah.*

This Agni, universal spirit, is the first and foremost in existence, the eastern horizon of the world. Its offspring is prana, vital energy, life-breath of existence. The offspring of prana is spring. The song of spring is gayatri, joy. Joy is the music of spring from gayatri, the gayatra saman, soft, sweet and low. From gayatra, the upanshu, the receiver of soma, ladle for libation. And from the upanshu, creation of trivrit, the person dedicated to trivrit, threefold integrated Dharma of knowledge, action and prayer. From trivrit, the successful man, sociable, visionary and saviour.

Woman of knowledge, virtue and love, blest by Prajapati, lord of creation, alongwith you I receive the

vital energy of prana for the sake of children and family.

55. (Prajapati Devata, Ushana Ṛshi)

अयं दक्षिणा विश्वकर्मा तस्य मनो वैश्वकर्मणं ग्रीष्मो
मानसस्त्रिष्टुब्धैष्मीं त्रिष्टुभः स्वारश्स्वारादन्तर्यामोऽ-
न्तर्यामात्पञ्चदशः पञ्चदशाद् बृहद् भरद्वाजऽऋषिः
प्रजापतिगृहीतया त्वया मनो गृह्णामि प्रजाभ्यः॥५५॥

*Ayam dakṣiṇā viśvakarmā tasya mano vaiśva-
karmanam grīṣmo mānasastrīṣṭubgraiṣmī
triṣṭubhaḥ svāraṁ. Svārādantaryāmo'-
ntaryāmāt pañcadasaḥ pañcadasād brhad
bharadvāja'rṣiḥ prajāpatigrhītayā tvayā mano
grhṇāmi prajābhyaḥ.*

On the right (south) is the spirit and power of the divine, Vishwakarma, like vayu, wind and electric energy, the divine agency by which is accomplished every action and movement of the world. The offspring of Vishwakarma is the mind, desire and action. The offspring of mind is summer. Trishtup meter is the expression of summer. From trishtup is born swara-sama of heat and lustre as the mid-day. From swara comes the antaryama, the silent libation of soma with self-control. From antaryama comes/is born the fifteen-phase stoma (pancha-dasha-stoma), expression of joy and hilarity. From pancha-dasha stoma comes Brihat-saman, the great saman song of jubilation and celebration. The seer expert of Brihat-saman is Bharadvaja, man of full knowledge and prosperity.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive mana, mind, that is,

love and desire for the sake of family and community.

56. (Prajapati Devata, Ushana Ṛshi)

अयं पश्चाद् विश्वव्यचास्तस्य चक्षुर्वैश्वव्यचसं
वर्षाश्चाक्षुष्यो जगती वार्षी जगत्याऽऋक्सममृक्स-
माच्छुक्रः शुक्रात्सप्तदशः सप्तदशाद्वैरूपं जमदग्निर्ऋषिः
प्रजापतिगृहीतया त्वया चक्षुर्गृह्णामि प्रजाभ्यः॥५६॥

*Ayam paścad viśvavyacāstasya cakṣur-
vaiśvavyacasam varṣāścākṣuṣyo jagatī vārṣī
jagatyā' ṛksamam. Ṛksamācchukraḥ śukrāt
saptadaśaḥ saptadaśādvairūpaṁ jamadagnir-
rṣiḥ prajāpatigrhītayā tvayā cakṣurgrhṇāmi
prajābhyaḥ.*

In the west (on the back) this sun is the divine power that illuminates and covers the whole world with light. The offspring of the sun is the light and the vision of the eye. The product of light and heat is the rain. The joy of rain is expressed in the jagati verse. In jagati metre are composed the Rik-samans. From the joy of Rik-Samans is born 'shukra', the lustre and vitality of life. From shukra is born the sapta-dasha (seventeen) stoma and the seventeen faculty subtle body. From this seventeen-element living life is born the diversity of living forms, of which the seer and visionary expert is jamadagni, man of light and lustre.

Woman of knowledge, virtue and love blest by Prajapati, along with you I receive light and vision for family and the people.

57. (Prajapati Devata, Ushana Ṛshi)

इदमुत्तरात् स्वस्तस्य श्रोत्रंसौवशरच्छैत्र्यनुष्टुप् शारद्व-
नुष्टुभऽ ऐडमैडान्मन्थी मन्थिनऽ एकविंशऽ एकविंशाद्

वैराजं विश्वामित्रऽऋषिः प्रजापतिगृहीतया त्वया श्रोत्रं
गृह्णामि प्रजाभ्यः ॥५७॥

*Idamuttarāt svastasya śrotraṃ sauvaṃ śara-
cchrautryanuṣṭup sāradyanuṣṭubha'aidm aidān
manthī manthina' ekaviṃśa' ekaviṃśad
vairājam viśvāmitra' ṛṣiḥ prajāpatigrhītayā
tvayā śrotraṃ grhṇami prajābhyah.*

On the north is this spirit of bliss and joy. The instrument of joy is the ear, and sharad, autumn, is the season for ear and music. The metre for sharad is anushtup. In anushtup is composed the aida-saman which is the song of beauty and sweetness. From aida is the 'manthi', churner, who churns out hilarity and virility. From manthis comes the twenty-one part stoma which constitutes an integrated programme of twenty one branches of learning. From twenty one stoma comes vairaja saman, a body of knowledge, of which the seer-master is Vishwamitra, friend of the whole world.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the ear and the voice that gives me the songs of joy and virility for the sake of the family and the community.

58. (Prajapati Devata, Ushana Ṛshi)

इयमुपरि मतिस्तस्यै वाङ्मात्या हेमन्तो वाच्यः पङ्क्तिर्हेमन्ती
पङ्क्त्यै निधनवन्निधनवतऽआग्रयणऽआग्रयणात्
त्रिणवत्रयस्त्रिंशौ त्रिणवत्रयस्त्रिंशाभ्यांशाक्वररैवते
विश्वकर्माऽऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि
प्रजाभ्यः ॥५८॥

*Iyamupari matistasyai vānmātyā hemanto
vācyah paṅktirhaimantī paṅktyai nidhanavan-*

*nidhanavata'āgrayana'āgrayanat
triṇavatraya - striṃśa u
triṇavatrayastrīṃśābhyāṃ śākvara-raivate
viśvakarma ṛṣiḥ prajāpatigrhītayā tvayā vācam
grhṇami prajābhyh.*

Up above is this intelligence. From intelligence and for it is speech. With speech goes the season of 'hemanta', winter, and pankti is the metre for hemanta. Nidhanavat, the choric finale of a saman about hemanta, winter-song, is composed in pankti metre. From nidhanavat, the finale, is born the agrayana, first soma libation in agnishtoma yajna for the attainment of plenty of wealth and knowledge. From agrayana, there are twelve and thirty three saman hymns of praise. From these twelve and thirty three, we have shakvara and rewata, means to wealth, honour and power. The person who is an expert visionary of these hymns is a master of all arts and actions leading to wealth, power and honour.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the gift of speech (knowledge, wisdom and expertise) for the sake of children, family and the community.

इति त्रयोदशोऽध्यायः ॥

CHAPTER–XIV

1. (Ashvinis Devata, Ushana Ṛshi)

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवासि ध्रुवं योनिमासीद साधुया। उख्यस्य
केतुं प्रथमं जुषाणाश्विनाध्वर्यू सादयतामिह त्वा॥१॥

*Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ
yonimāsīda sādhyā. Ukhyasya ketuṁ
prathamam juṣāṇā'svinā'dhvaryū
sādayatāmiha tvā.*

Lady of the house, your family and community is settled and strong. Your home is settled and secure. You yourself are firm and inviolable. Settle in peace and security firmly in your home, observing the duties of the household and tasting the first flavours of the heart. May the Ashwins (guides of the day) and the adhvaryus (guides of the familial yajna), teachers and advisors see you firmly settled.

2. (Ashvinis Devata, Ushana Ṛshi)

कुलायिनी घृतवती पुरन्धिः स्योने सीद सदने पृथिव्याः।
अभि त्वा रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि सौभगाया-
श्विनाध्वर्यू सादयतामिह त्वा॥२॥

*Kulāyiniḥ gṛtavatī purandhiḥ syone sīda sadane
pṛthivyāḥ. Abhi tvā rudrā vasavo gṛṇāntvimā
brahma pīpihi saubhagāyā'svinādhvaryū
sādayatāmiha tvā.*

Gentle lady, sweet and decent, blest with a noble family, with abundance of milk and honey, and the wealth of a generous mind, take your abode in a beautiful comfortable home on the earth. May the scholars and

men of justice and generosity appreciate and praise you without reservation. Be generous and kind to these people of knowledge and wisdom for the sake of conjugal bliss and prosperity. May the Ashwinis (guiding stars of the day) and adhvaryus (guides of the home yajna) bless you with a happy and prosperous home and family life.

3. (Ashvinis Devata, Ushana Ṛshi)

स्वैर्दक्षैर्दक्षपितेह सीद देवानां सुम्ने बृहते रणाय। पितेवैधि
सूनवऽआ सुशेवा स्वावेशा तन्वा संविशस्वाश्विनाध्वर्यू
सादयतामिह त्वा॥३॥

*Svairdakṣairdakṣapiteha sīda devānāṁ sumne
br̥hate raṇāya. Pitevaidhi sūnava'ā suśevā
svāveśā tanvā samviśasvā'svinā'dhvaryū
sādayatāmiha tvā.*

Noble woman, like a master controller of his personal powers and expertise and guardian of his people, settle here in this noble family for the great joys and battles of life. As a father protects and promotes his child, so, happy with your self and serving your family, live and advance in your life's mission.

Master controller and promoter of faculties of intelligence, settle here with all your virtues and expertise for the peace and joy of the noble people. Noble woman, come like a father to the child and live in peace and comfort, comely and graceful, happy with yourself and serving the family.

4. (Ashvinis Devata, Ushana Ṛshi)

पृथिव्याः पुरीषमस्यप्सो नाम तां त्वा विश्वेऽअभिगृणन्तु
देवाः। स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा
यजस्वाश्विनाध्वर्यू सादयतामिह त्वा॥४॥

Prthivyāḥ purīṣamasyapso nāma tām tvā viśve abhi gṛṇantu devāḥ. Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā”- yajasvāśvinā’- dhvaryū sādayatāmiha tvā.

Noble lady of the house, you are the protector of the earth (fulfilment of this earthly home). You are sweet and liquid as the waters of life. May all the noble and enlightened people appraise, approve and honour you whole heartedly. Blest with plenty and prosperity of means and materials, keen lover of ritual hymns and yajna sessions, take your rightful place here. Blest with progeny, wealth and honour, win for us the best of life and joy. May the saints and sages of light and the guides of yajna consecrate you here in this home.

5. (Ashvinis Devata, Ushana Ṛshi)

अदित्यास्त्वा पृष्ठे सादयाम्यन्तरिक्षस्य धर्त्रीं विष्टम्भनीं दिशामधिपत्नीं भुवनानाम्। ऊर्मिर्द्रुप्सोऽपामसि विश्वकर्मा तऽऋषिर्श्विनाध्वर्यू सादयतामिह त्वा॥५॥

Adityāstvā pṛṣṭhe sādāyāmyantarikṣasya dhartrīm viṣṭambhanīm diśāmadhiptnīm bhuvanānām. Ūmirdrapso'apāmasi viśvakarmā ta'ṛṣiraśvinā'dhvaryū sādayatāmiha tvā.

On the floor of this earth (in this home) I seat and consecrate you, lady of the inner world of the heart, firm support of the home-life in all directions, mistress and presiding presence of all the residences. You are the ripples of joy on the streams of life. Indeed you are conceived and created by Vishwakarma, the cosmic artist. May the Ashwinis, torch bearers of life, and the adhvaryus, experts of yajnic life, guide and sanctify you here.

6. Grishma Ritu Devata, Ushana Ṛshi)

शुक्रश्च शुचिश्च ग्रैष्मावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽ ओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे । ग्रैष्मावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिर्स्वद् ध्रुवे सीदतम् ॥६॥

Śukraśca śuciśca graiṣmāvṛtū'agnerantaḥśleṣo'- si kalpetām dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅ mama jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'- ntarā dyāvāpṛthivī'ime. Graiṣmāvṛtū' abhikalpa-mānā indramiva devā abhisamviśantu taya devataya'ṅgirasvad dhruve sīdatam.

Jyeshtha and Ashadha are the two months of summer. Two-month summer, you are a temporal offspring of the internal (essential) power of agni, universal fire. May all the modes of agni, each with its natural power, be favourable to me toward honour and excellence. May the earth and heaven be favourable and make it (honour and excellence) possible. May the waters be favourable. May the herbs and trees make it possible. May all the forms of agni, heat, light, electricity, etc., working in earth and the heaven toward one end and maturing the summer season, be firm and steady in nature. Just as all the devas, powers of nature, subserve Indra, the essential and central energy of nature and life, so should the two months of summer faithfully and inviolably serve the power of agni as part subserves the whole.

7. (Vasus & Others Devata, Vishvedeva Rshis)

सजूर्ऋतुभिः सजूर्विधाभिः सजूर्देवैः सजूर्देवैर्वयोना-
 धैरुग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा
 सजूर्ऋतुभिः सजूर्विधाभिः सजूर्वसुभिः सजूर्देवैर्वयोना-
 धैरुग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा
 सजूर्ऋतुभिः सजूर्विधाभिः सजू रुद्रैः सजूर्देवैर्वयोना-
 धैरुग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा
 सजूर्ऋतुभिः सजूर्विधाभिः सजूरादित्यैः सजूर्देवैर्वयोना-
 धैरुग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा
 सजूर्ऋतुभिः सजूर्विधाभिः सजूर्विश्वैर्देवैः सजूर्देवैर्वयोना-
 धैरुग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह
 त्वा॥७॥

*Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ
 sajūrdevairvayonādhairagnaye tvā vaiśv-
 ānarāyāśvinā'dhvaryū sādayatāmiha tvā
 sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ
 sajūrdevairvayonādhairagnaye tvā vaiśv-
 ānarāyāśvinā'dhvaryū sādayatāmiha tvā
 sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrudraiḥ
 sajūrdevairvayonādhairagnaye tvā vaiśvā-
 narāyāśvinā'dhvaryū sādayatāmiha tvā
 sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrādityaiḥ
 sajūrdevairvayonādhairagnaye tvā vaiśvā-
 narāyāśvinā'dhvaryū sādayatāmiha tvā
 sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ
 sajūrdevairvayonādhairagnaye tvā vaiśvā-
 narāyāśvinā'dhvaryū sādayatāmiha tvā.*

Noble man, gentle lady, be in tune with the seasons and the waters, receiving the blessings of nature and breathing the generous vitalities of pranic energy.

May the leading lights of life and the guides of the yajna of home life establish you in this home and consecrate you to Agni, the Spirit of life pervasive in and on the earth.

Noble man, gentle lady, love the seasons, love the waters of the earth and sky, love all the eight Vasus (supports of life), and love all the heavenly gifts of life's vitality. May the path-makers of life and the geniuses of the advancement of humanity establish you in this home for the service of Agni, Lord of life who blesses all his creatures with all they need for total fulfilment.

Noble man, gentle lady, favourite of the seasons, blest with the vitalities of mind and energy, favoured by all the eleven Rudra supports of life-breath, and supported by all the enlightened people of divine knowledge, may the torch-bearers of the day and the experts of yajna establish and bless you here in this home in the service of Agni, lord of light and knowledge, for the happiness and prosperity of humanity.

Noble man, gentle lady, friend of the seasons, master of mind and intellect, favourite of the sun round the year, friend and associate of the scholars and teachers of science, may the leading lights of the day and the specialists of the constructive projects consecrate you here in this life in the service of Agni, Lord of light and prosperity, for the enlightenment and advancement of society.

Noble man of knowledge and education, generous lady of enlightenment, be friends with the seasons, support the creative and constructive programmes, join all the brilliant and generous leaders,

cooperate with the powers that promote life and happiness. May the leading lights of knowledge and progress and the leaders of social yajna consecrate you in this home and dedicate you to Agni, Lord of life and light, for the well-being of all the earth's children and the environment.

8. (Dampati Devate, Vishvadeva Rshi)

प्राणमै पाह्यपानमै पाहि व्यानमै पाहि चक्षुर्मंडुर्व्या
विभाहि श्रोत्रमै श्लोकय । अपः पिन्वौषधीर्जिन्व द्विपादव
चतुष्पात्पाहि दिवो वृष्टिमेरय ॥८॥

*Prāṇam me pāhyapānam me pāhi vyānam me
pāhi cakṣurma'urvyā vibhāhi śrotram me
ślokaya. Apaḥ pinvauṣadhīrjinva dvipādava
catuṣpāt pāhi divo Vṛṣṭimeraya.*

With the earth and the environment, protect and strengthen my pranic energy, protect and strengthen the apana air going down and out, protect and strengthen my vyana air circulating in the body-system. Give the divine light to my eye, the divine voice to my ear. Protect and promote the waters. Refresh and promote the greenery. Protect the bipeds (humans and birds). Protect the four-footed (animals). Bring the showers of rain from heaven.

9. (Prajapati & Others Devata, Vishvedeva Rshis)

मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो
विष्टम्भो वयोऽधिपतिश्छन्दो विश्वकर्मा वयः परमेष्ठी
छन्दो वस्तो वयो विवलं छन्दो वृष्णिर्वयो विशालं
छन्दः पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः
सिंहो वयश्छदिश्छन्दः पष्ठवाड् वयो बृहती छन्दऽउक्षा

वयः कृकुप् छन्दऽऋषभो वयः सतोबृहती छन्दः ॥९॥

*Mūrdhā vayah prajāpatiśchandaḥ kṣatram vayo
mayandaṁ chando viṣṭambho vayo'dhipatiś-
chando viśvakaramā vayah parameṣṭhī chando
vasto vayo vibalaṁ chando vṛṣṇirvayo viśālaṁ
chandaḥ puruṣo vayastandraṁ chando vyāghro
vayo'nādhrṣṭam chandaḥ siṁho vayaśchadiś-
chandaḥ paṣṭhavād vayo bṛhatī chanda'ukṣā
vayah kakup chanda ṛṣabho vayah satobṛhatī
chandaḥ.*

Like Prajapati, protector and sustainer of His children, try to attain the holiest qualities of knowledge, Dharma and peace of mind.

Get to the Kshatriya class of regal virtues, justice, honour, magnanimity and courtesy.

Like the guardian and supporter of the people, cultivate the economic values of freedom, justice, liberality and humility.

Like Vishwakarma, maker of the world and lord of His creatures, try to be free and win the love of the people.

Like a master of social and political activities, try to be a strong and independent expert of all socio-political developments.

Like a mighty generous leader, be an independent harbinger of freedom, joy and prosperity.

Like a great man of action and endeavour, take initiative in lovable action, family bonding and strong individuality.

Like a tiger among men, be a man of invincible

force and inviolable protection.

Like the royal lord of excellence, be a man of light, regality, prowess and prosperity.

Like a carrier of historic burdens, be a man of strength, greatness and endurance.

Like the cloud laden with vapours, be strong and generous, go round in all the quarters and bring showers of joy.

Like a flood of life-giving waters, come with a living message of freedom, holiness, fertility and growth.

10. (Vidvans Devata, Vishvadeva Rshi)

अ॒नु॒इ॒वान्व॒र्यः प॒ङ्क्ति॑श्छ॒न्दो॑ धे॒नु॒र्वयो॑ जगती छ॒न्दस्त्र्य॑-
वि॒र्वय॑स्त्रि॒ष्टुप् छ॒न्दो॑ दित्वा॒द् वयो॑ वि॒राट् छ॒न्दः पञ्चा॑-
वि॒र्वयो॑ गाय॒त्री छ॒न्दस्त्रि॒वत्सो॑ वय॑ऽ उ॒ष्णिक् छ॒न्दस्त्र्य॑वा॒द्
वयो॑ ऽनु॒ष्टुप् छ॒न्दः॥१०॥

*Anadvān vayah pañktiśchando dhenurvayo jagatī chandastryavirvayastrīṣṭup chando dityavāḍvayo virāṭ chandaḥ pañcāvirvayo gāyatrī chandastrivatso vaya'uṣṇik chandas-
turyavāḍvayo 'nuṣṭup chandh.*

Like the bull, be a man of strength, open, free and productive.

Like the cow, be generous and create joy and fulfilment all-round.

Like the trinity of life-support and the cow, sheep and goat, be generous, a man of knowledge, action and worship, and be blest with progeny.

Like the carrier of harvested grain, be a man of

plenty and joy unbounded.

Like a master controller of the five senses, sing ecstatic songs of yajna and have the joy of scientific knowledge.

Like a holy man of knowledge, action and worship, find the blessings of strength with freedom from suffering.

Like a visionary of the four Vedas and master of the four states of consciousness, be blest with knowledge, worship and divine communion.

11. (Indragni Devate, Vishvedeva Rshis)

इ॒न्द्रा॒ग्नी॒ऽअ॒व्य॒थमा॒ना॒मि॒ष्टका॑ं दृ॒ऽहतं॑ यु॒वम्।
पृ॒ष्ठेन॑ द्यावा॒पृथि॒वीऽअ॒न्तरि॑क्षं च॒ विबा॑धसे॥११॥

Indrāgnī'avyathamānāmiṣṭakāṁ dṛmhatām yuvam. Prṣṭhena dyāvaprthivī'antarikṣam ca vi bādhasē.

May Indra and Agni (the sun and universal electric energy), both of you, firm up the unshaken foundation of the yajna of earthly life. And may the heaven and the earth between themselves bind and hold the middle regions of the sky.

(The husband and wife both should strengthen the foundations of home-life-yajna beyond disturbance and, with their intelligence and character, bind their love and yajnic life in stability.)

12. (Vayu Devata, Vishvakarma Rshi)

वि॒श्वकर्मा॑ त्वा सा॒दय॑त्व॒न्तरि॑क्षस्य पृ॒ष्ठे व्य॑च॒स्वती॑
प्रथ॑स्वती॒न्तरि॑क्षं यच्छा॒न्तरि॑क्षं दृ॒ऽहान्तरि॑क्षं मा हि॒ऽसीः।

विश्वस्मै प्राणायानाय व्यानायोदानाय प्रतिष्ठायै
चरित्राय। वायुष्ट्वाभिपातु मह्या स्वस्त्या छुर्दिषा शन्तमेन
तया देवतयाङ्गिर्स्वद् ध्रुवा सीद॥१२॥

*Viśvakarmā tvā sādāyatvantarikṣasya prṣṭhe
vyacasvatīm prathasvatīmantarikṣam
yacchānt-arikṣam dṛṁhāntarikṣam mā hiṁsīh.
Viśvasmai prāṇāyāpānāya vyānāyodānāya
pratiṣṭhāyai caritrāya. Vāyuṣṭva'bhīpātu
mahyā svastyā chardiṣā śantamena tayā
devatayā' ṅgirasvad dhruvā sīda.*

May Vishwakarma, lord maker of the world/your husband, seat you firmly on top of the sky. Do not pollute, do not injure, the sky. Growing expansive, encompassing, enrich the sky, strengthen the sky for the sake of prana, apana, vyana and udana energy, and for honour and strength of character.

May Vayu, wind and universal energy/your husband, protect and promote you in all ways with great good fortune, light, peace and well-being. Stay firm with that divine power like the breath of life.

13. (Dishah Devata, Vishvadeva Ṛshi)

राज्यसि प्राची दिग्विराडसि दक्षिणा दिक् सम्राडसि
प्रतीची दिक् स्वराडस्युदीची दिगधिपत्यसि बृहती
दिक्॥१३॥

*Rājñyasi prācī dig virāḍasi dakṣiṇā dik samrāḍ-
asi prāṭīcī dik svarāḍasyudīcī digadhipatnyasi
br̥hatī dik.*

You are the mistress of the rising light of the east. You are the lady of universal light of the south direction. You are the noble and peaceful power of light in the

west. You are the self-refulgent light of the north. You are the great lady of the top and foundation of the home-land, the great sustaining mother earth of the family.

14. (Vayu Devata, Vishvedeva Ṛshi)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीम्।
विश्वस्मै प्राणायानाय व्यानाय विश्वं ज्योतिर्यच्छ।
वायुष्टे ऽधिपतिस्तया देवतयाङ्गिर्स्वद् ध्रुवा सीद॥१४॥

*Viśvakarmā tvā sādāyatvantarikṣasya prṣṭhe
jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya
viśvam jyotiryaccha. Vāyuṣṭe'dhipatistayā
devatayā' ṅgirasvad dhruvā sīda.*

Lady of light (mistress of the house), may Vishwakarma, lord of noble actions/your husband consecrate you on top of the sky for the sake of total prana, apana and vyana energy (of family life). Receive universal light and radiate the light of joy and peace. Vayu/your husband, is your lord sustainer. Stay firm with that divine power, dear as the breath of life, and be steadfast as the light of the sun.

15. (Ritava Devata, Vishvadeva Ṛshi)

नभश्च नभस्यश्च वार्षिकावृतूऽअग्नेरन्तःश्लेषो ऽसि कल्पेतां
द्यावापृथिवी कल्पन्तामापऽ ओषधयः कल्पन्तामग्नयः पृथङ्
मम् ज्यैष्ठ्याय सव्रताः। येऽअग्नयः समनसो ऽन्तरा
द्यावापृथिवीऽइमे। वार्षिकावृतूऽअभिकल्पमानाऽइन्द्रमिव
देवाऽअभिसविशन्तु तया देवतयाङ्गिर्स्वद् ध्रुवे सीद-
तम्॥१५॥

*Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥ-
śleṣo'si kalpetām dyāvāpṛthivī kalpantāmāpa
oṣadhayaḥ kalpantāmagnayaḥ pṛthamama*

*jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'-
 ntarā dyāvāpṛthivī'ime. Vārṣikāvṛtū'abhikalpa-
 mānā'indramiva devā'abhisamviśantu tayā
 devatavā'ṅgirasvad dhruve sīdatam.*

Cloudy Shravana and misty humid Bhadra, two months of the rainy season, you are touched at heart by the passion of Agni. May heaven and earth be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light), each committed to its own law and function, be favourable to us. May all the vital fires in earth and heaven, integrated and harmonious, supporting and energizing the months of rains, like the power of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Just as earth and heaven abide by God, as rains abide by vital fire, so should we abide by the Lord, nature, and the rains like life and breath, Prakriti and Purusha, and part and the whole.

16. (Ritava Devata, Vishvedeva Rshis)

*इषश्चोर्जश्च शारदावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां
 द्यावापृथिवी कल्पन्तामापुऽ ओषधयः कल्पन्तामग्नयः पृथङ्
 मम् ज्यैष्ठ्याय सव्रताः। येऽअग्नयः समनसोऽन्तरा द्यावा-
 पृथिवीऽइमे। शारदावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽ-
 अभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम्॥१६॥*

*Iṣaścorjaśca śāradāvṛtū'agnerantaḥśleṣo'si
 kalpetām dyāvāpṛthivī kalpantāmāpa'
 oṣadhayaḥ kalpantāmagnayaḥ pṛthānmama
 jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'-
 ntarā dyāvā-pṛthivī'ime. Śāradāvṛtū'abhikalpa-
 mānā'indra-miva devā'abhisamviśantu tayā*

devatayā'ṅgirasvad dhruve sīdatam.

The lovely Ashwin and vigorous Kartika are months of the autumn season. You have the warmth of agni at heart. May the earth and heaven, the waters, the herbs and trees, and all the orders of agni (heat and light), each according to its own law and function, be favourable to us for the gift of excellence. May all the vital fires in earth and heaven, integrated and harmonious, energizing the months of autumn like powers of nature serving the Lord, Indra, bless and vitalize us in all ways.

Just as heaven and earth abide by God, as autumn abides by agni, so should we abide by the Lord, nature and autumn like life with breath, Prakriti with Purusha and part with the whole.

17. (Rtavo Devata, Vishvadeva Rshi)

*आयुर्मे पाहि प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि
 चक्षुर्मे पाहि श्रोत्रं मे पाहि वाचंमे पिन्व मनो मे
 जिन्वात्मानंमे पाहि ज्योतिर्मे यच्छ॥१७॥*

*Āyurme pāhi prāṇam me pāhyapānam me pāhi
 vyānam me pāhi cakṣurme pāhi śrotram me pāhi
 vācam me pinva mano me jinvā tmānam me pāhi
 jyotirme yaccha.*

Light and Law of the Universe, protect my life. Energize my breath. Clear and strengthen my cleansing system and eliminate the wastes. Strengthen the circulation of energy in my body. Protect and sharpen my eye. Protect and sensitize my ear. Guard and enliven my speech. Regenerate and broaden my mind. Save and strengthen my soul. Give me light, give me the light to see and realize.

18. (Chhandans Devata, Vishvadeva Rshi)

मा च्छन्दः प्रमा च्छन्दः प्रतिमा च्छन्दोऽअस्त्रीवयश्छन्दः
पङ्क्तिश्छन्दऽउष्णिक् छन्दो बृहती छन्दोऽनुष्टुप् छन्दो
विराट् छन्दो गायत्री छन्दस्त्रिष्टुप् छन्दो जगती
छन्दः॥१८॥

*Mā chandaḥ prama chandaḥ pratima chando'
asrīvayaśchandaḥ pañktiśchanda'uṣṇik chando
br̥hātī chando'nuṣṭup chando virāṭ chando
gāyatrī chandas triṣṭup chando jagatī chandaḥ.*

Measure is the secret of happiness. Reason is the measure of intelligence. Freedom is the condition of truth incarnate. Practical science is the means of strength, prosperity and brightness. Five-fold yoga is the giver of light. Nature is the sustenance of life. Attachment to pleasure is bhoga (sufferance). The light of knowledge is science. The protector of gayatri is its realization. The well-being of body, mind and soul is happiness. The dynamics of existence lies in omnipotence.

And these are the themes of Vaidic verses.

19. (Prithivi & Others Devata, Vishvadeva Rshi)

पृथिवी छन्दोऽन्तरिक्षं छन्दो द्यौश्छन्दः समाश्छन्दो नक्षत्राणि
छन्दो वाक् छन्दो मनश्छन्दः कृषिश्छन्दो हिरण्यं छन्दो
गौश्छन्दोऽजाच्छन्दोऽश्वश्छन्दः॥१९॥

*Pṛthivī chando'ntarikṣam chando dyau-
ścahndaḥ samāśchando nakṣatrāṇi chando vāk
chando manaśchandaḥ kṛṣiśchando hiraṇyam
chando gauśchando 'jācchando'svaśchandaḥ.*

Earth is the seat of freedom. Sky is the symbol of

joy. Light is knowledge and science. Year is the understanding and measure of time. Stars are free in their orbits. Speech is the medium of truth. Mind is the seat of honesty. Farming is the source of production. Gold leads to pleasure. Cow is the mother of joy and plenty. Goat gives joy. Horse loves freedom. Know this and follow.

And these are the themes of Vaidic verses.

20. (Agni & Others Devata, Vishvadeva Rshi)

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो
देवता रुद्रा देवताऽऽदित्या देवता मरुतो देवता विश्वेदेवा
देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता॥२०॥

*Agnirdevatā vāto devatā sūryo devatā candramā
devatā vasavo devtā rudrā devatā "dityā devatā
maruto devatā viśve devā devatā br̥haspatir-
devatendro devatā Varuṇo devatā.*

Agni (fire) is a divine power and value. It is a god. Vayu (air) is god. Sun is god. Moon is god. Vasus (sustainers of life) are divine. Rudras (powers of law and justice) are divine. The winds are divine. Vishwedevas, the great, brilliant and generous powers of the world, are divine. Lord of the great universe is God. Indra (universal energy) is divine. Varuna (universal waters) are divine.

Know the divine powers and inculcate their qualities in your character and conduct.

21. (Vidushi Devata, Vishvadeva Rshi)

मूर्द्धासि राट् ध्रुवासि ध्रुवणा धर्त्र्यसि धरणी।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा॥२१॥

Mūrdhā' si rāḍ dhruvā' si dharuṇā dhartryasi dharanī. Āyuṣe tvā varcase tvā kṛṣyai tvā kṣemāya tvā.

Noble woman of knowledge and virtue, you are brilliant on top and firm, the support, sustenance and foundation of life like the earth. I accept and honour you for the sake of life and health, light and lustre, food and farming, and protection and presence of the home.

22. (Vidushi Devata, Vishvadeva Ṛshis)

यन्त्री राड् यन्त्र्यसि यमनी ध्रुवासि धरित्री। इषे त्वोर्जे
त्वा र्य्यै त्वा पोषाय त्वा लोकम् ताऽइन्द्रम्॥२२॥

Yantrī rāḍ yantryasi yamanī dhruvā'si dharitrī. Iṣe tvorje tvā rayyai tvā poṣāya tvā lokam tā indram.

Gentle lady, faultlessly disciplined and brilliant, going by rule and leading others to rule, you are firm and sustaining like the earth. I accept and honour you for food and energy and for wealth and nourishment.

23. (Yajna Devata, Vishvedeva Ṛshis)

आशुस्त्रिवृद्धान्तः पञ्चदशो व्योमा सप्तदशो ध्रुणऽ-
एकविंशः प्रतूर्तिरष्टादशस्तपो नवदशोऽभीवर्त्तः सविंशो
वर्चो' द्वाविंशः सम्भरणस्त्रयोविंशो योनिश्चतुर्विंशो
गर्भाः पञ्चविंशोऽओजस्त्रिणवः क्रतुरेकत्रिंशः प्रतिष्ठा
त्रयस्त्रिंशो ब्रध्नस्य विष्टपं चतुस्त्रिंशो नाकः षट्त्रिंशो
विवृत्तोऽष्टाचत्वारिंशो धृत्रं चतुष्टोमः॥२३॥

Āśustrivṛd bhāntaḥ pañcadaśo vyomā saptadaśo dharuṇa'ekaviṁśaḥ pratūrtiraṣṭādaśastapo navadaśo 'bhīvarṭtaḥ savīṁśo varco dvāviṁśaḥ sambharaṇastrayoviṁśo yoniścaturviṁśo

*garbhāḥ pañcaviṁśa'ojastriṇavaḥ kratur-
ekatriṁśaḥ pratiṣṭhā trayastrīṁśo bradhnasya
viṣṭapaṁ catustriṁśo nākaḥ ṣattrīṁśo vivartto'
ṣṭācatvāriṁśo dhartraṁ catuṣṭomaḥ.*

In the year round of yajna there is the spontaneous hymn (song) of the threefold stoma sacred for the purity of body, mind and speech. There is the fifteen part song of light and the moon, the seventeen part song for the sky and the year. There is the twenty-one part stoma for stability, eighteen part song of fast motion, nineteen part song of austerity and discipline, twenty part song of open conduct, twentytwo part song of brilliance, twentythree part song of sustenance, twentyfour part song of union and discussion, twentyfive part song of procreation, twentyseven part song of prowess and lustre, thirtyone part song of karma and intelligence, thirtythree part song of stability, thirtyfour part song of the height of heaven and divinity, thirtysix part song of paradisaal bliss, fortyeight part song of the modes of existence, and four stage song of celebration in chatushtoma yajna in the year.

24. (Medhavinah Devata, Vishvadeva Ṛshi)

अग्नेर्भागोऽसि दीक्षायाम् आधिपत्यं ब्रह्म स्पृतं त्रिवृत्स्तोमऽ-
इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रं स्पृतं पञ्चदश
स्तोमो नृचक्षसां भागोऽसि धातुराधिपत्यं जनित्रं स्पृतं-
सप्तदश स्तोमो मित्रस्य भागोऽसि वरुणस्याधिपत्यं द्विवो
वृष्टिर्वातं स्पृतं एकविंश स्तोमः॥२४॥

Agnerbhāgo'si dīkṣāyā'ādhipatyam brahma sprtaṁ trivṛtstomaḥ Indrasya bhāgo'si viṣṇorādhipatyam kṣatraṁ sprtaṁ pañcadaśa stomḥ. Nṛcakṣasām bhāgo'si dhāturādhipatyam janitraṁ sprtaṁ saptadaśa stomḥ. Mitrasya

*bhāgo 'si varuṇasyādhipatyam divo vṛṣṭirvāta
sprta'ekaviṃśa stomaḥ.*

You are a part of Agni, lord giver of life and protection, wholly under the direction and control of your dedication to the lord. With the observance of Trivrit (three part) stoma, you inculcate, protect and promote the Brahmana character of society.

You are a part of Indra, lord of energy and power, wholly under the direction and control of Vishnu, the omnipresent lord of the world. With the observance of Panchadasha (fifteen part) stoma, you inculcate, protect and promote the power and prowess (Kshatriya character) of the community.

You are a part of the intelligent and wide-awake observers of the people, totally under the direction and control of the lord and ruler of humanity. With the observance of Saptadasha (seventeen part) stoma, you inculcate, protect and promote the economic power of the people.

You are a part of Mitra, sun and universal energy, totally under the direction and control of Varuna, the universal water power. With the observance of Ekavinsha (twenty-one part) stoma, you attract and promote the wind and rain from the region of the sun.

25. (Vasus & Others Devata, Vishvadeva Ṛshi)

वसूनां भागोऽसि रुद्राणामाधिपत्यं चतुष्पात् स्पृतं चतुर्विंश
स्तोमंऽआदित्यानां भागोऽसि मरुतामाधिपत्यं गर्भी स्पृताः
पञ्चविंश स्तोमोऽदित्यै भागोऽसि पूष्णऽआधिपत्यमोज
स्पृतं त्रिणव स्तोमो देवस्य सवितुर्भागोऽसि बृहस्पते-
राधिपत्यं समीचीर्दिशं स्पृताश्चतुष्टोम स्तोमः॥ २५॥

Vasūnām bhāgo'si rudrāṇāmādhipatyam

*catuṣpāt sprtam caturviṃśa stomaḥ. Adityānām
bhāgo'si marutāmādhipatyam garbhā sprtāḥ
pañcaviṃśa stomaḥ. Adityai bhāgo'si pūṣṇa
ādhipatyamoja sprtam triṇava stomaḥ.
Devasya saviturbhāgo'si brhaspaterādhip-
atyam samīcīrdiśa sprtāścātuṣṭoma stomaḥ.*

You are a part of the Vasus, eight sustaining abodes of life, under care and control of the Rudras, protectors of life. With the observance of Chaturvinsha (twenty four part) stoma you love and protect the animal wealth of the world.

You are a part of the Adityas, the suns and stars of the universe, under care and favour of the Maruts, powers of wind and sky. With the observance of Panchavinsha (twenty five part) stoma, you protect and promote the maternal power of women.

You are a part of Aditi, earth and sky, under control and favour of the powers of health and nutrition in nature. With the observance of Trinava (twenty seven part) stoma you protect and advance the lustre and glory of the people.

You are a part of Savita, Lord creator and sustainer of life, under care and control of Brihaspati, lord and master of the wide world. With the observance of Chatushtoma yajna you protect, develop and safeguard all the directions of space.

26. (Ribhavah Devata, Vishvadeva Ṛshi)

यवानां भागोऽस्ययवानामाधिपत्यं प्रजा स्पृताश्चतुश्चत्वारिंश
स्तोमंऽऋभूणां भागोऽसि विश्वेषां देवानामाधिपत्यं भूतं-
स्पृतं त्रयस्त्रिंश स्तोमः॥ २६॥

Yavānām bhāgo'syayavānamādhipatyam prajā spr̥tāścaturīṣṭvāriṁśa stomah. Ṛbhūṇām bhāgo'si viśveṣam devānāmādhipatyam bhūtam spr̥tam trayastriṁśa stomah.

You are a part and master of mixed materials with full power over the separate materials for consumption in the cold season. With observance of the chatushchatwarinsha (fortyfour part) stoma you protect and promote all the species of life.

You are a part of the intelligent and wise experts of art and technology with full power and love over all the brilliant and generous nobles of the world. With observance of the Trayastrinsha (thirtythree part) stoma, protect and promote all the living beings.

27. (Ritavah Devata, Vishvadeva Ṛshi)

सहश्च सहस्यश्च हैमन्तिकावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापुऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः। येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे। हैमन्तिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीद-
तम्॥ २७॥

Sahaśca sahasyaśca haimantikāvṛtū' agnerantahśleṣo'si kalpetām dyāvāpṛthivī kalpantāmāpa oṣadhayah kalpantāmagnayah pṛthān-mama jyaiṣṭhyāya savratāḥ. Ye'agnayah samanaso'ntarā dyāvāpṛthivī'ime. Haimantikāvṛtū'abhikalpamānā'indramiva devā'abhisam-viśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

The stimulating Margashirsha and invigorating

Pausha are the months of Hemanta (winter).

You are the innermost love and power of Agni, universal fire of life. May the heaven and earth be favourable, may the waters invigorate, may the herbs rejuvenate, and may all the modes of vital fire, each true to its nature and function, strengthen us for honour and excellence. Just as the powers of nature join to serve Indra, universal divine energy, so may all the orders of agni in heaven and earth, integrated and cooperative, strengthening the winter months, join to bless us in the search and endeavour for excellence.

May the winter months of nature and humanity stay firm with that universal power of Agni like the breath of life with Spirit.

28. (Ishvara Devata, Vishvadeva Ṛshi)

एकयास्तुवत प्रजाऽअधीयन्त प्रजापतिरधिपतिरासीत्ति-
सृभिरस्तुवत ब्रह्मासृज्यत ब्रह्मणस्पतिरधिपतिरासीत् पञ्च-
भिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत् सप्त-
भिरस्तुवत सप्त ऋषयोऽसृज्यन्त धाताधिपतिरासीत्॥ २८॥

*Ekayā'stuvata prajā'adhīyanta prajāpatir-
adhipatirāsīt tisṛbhirastuvata brahmāsṛjyata
brahmaṇaspatiradhipatirāsīt pañcabhirastuvata
bhūtānyasṛjyanta bhūtānām patiradhipatirāsīt
saptabhirastuvata sapta ṛṣayo'sṛjyanta dhātā'-
dhipatirāsīt.*

The Lord of the universe, creator and protector of His children is Ishwara. Worship Him with one, sincere voice of the heart and soul. He created and revealed the universal knowledge of the Vedas for His children, and He is the Lord and protector of that knowledge too. Worship Him with three, reason, will

and emotion. He created the five elements of nature. He is the Lord and protector of these elements. Worship Him with five, body, mind, intellect, memory and consciousness. Saptarshis (five currents of primary pranic energy, mahat tattva, i.e., creative nature, and ahankara, self-consciousness) were created by Him. He is the ruler and sustainer of the seven. Worship Him with seven, five currents of secondary pranas (energy) and your will and endeavour.

29. (Ishvara Devata, Vishvadeva Ṛshi)

नवभिरस्तुवत पितरो ऽसृज्यन्तादितिरधिपत्या-
सीदेकादशभिरस्तुवत ऽ ऋतवो ऽ सृज्यन्तार्त्वा ऽ अधि-
पतय ऽ आसंस्त्रयोदशभिरस्तुवत मासा ऽ असृज्यन्त
संवत्सरो ऽ धिपतिरासीत् पञ्चदशभिरस्तुवत
क्षत्रमसृज्यतेन्द्रो ऽ धिपतिरासीत्सप्तदशभिरस्तुवत ग्राम्याः
पशवो ऽ सृज्यन्त बृहस्पतिरधिपतिरासीत् ॥ २९ ॥

*Navabhirastuvata pitaro 'srjyantā' ditiradhi-
patnyāsīt. Ekādaśabhirastuvata 'ṛtavo' srjyant-
ā r t a v ā ' a d h i p a t a y a ' ā s a ṅ .
Trayodaśabhirastuvata māsā' asrjyanta
s a ṁ v a t s a r o ' d h i p a t i r ā s ī t .
Pañcadaśabhirastuvata kṣatramasrjyatendro'-
dhipatirāsīt. Saptadaśabhirastuvata grāmyāḥ
paśavo' srjyanta bṛhaspatiradhipatirāsīt.*

Worship Him with nine faculties of prana and mind who created the paternal and protective forces of nature and the earth which is the supreme mother of His children.

Worship with eleven faculties (ten pranic energies and the soul) Him who created the seasons with their characteristic ruling properties.

Worship with thirteen faculties (ten pranas, two commitments—one for values and one against disvalues — and the soul) Him who created the twelve months with their presiding year.

Worship with fifteen faculties (five pranas, five senses, two commitments one soul, mind and reason/intellect) Him who created the socio-political order of governance with Indra, the supreme ruler of the order.

Worship with seventeen faculties (five pranas, five senses, two commitments, one soul, mind, reason/intellect, hands and feet) Him who created the domestic animals and the economic order with Brihaspati as the head of the economic (Vaishya) class.

30. (Jagadishvara Devata, Vishvadeva Ṛshi)

नवदशभिरस्तुवत शूद्रार्यावसृज्येतामहोरात्रे ऽ अधिपत्नी ऽ-
आस्तामेकविंशत्यास्तुवतैकशफाः पशवो ऽ सृज्यन्त वरुणो ऽ-
धिपतिरासीत् त्रयोविंशत्यास्तुवत क्षुद्राः पशवो ऽ सृज्यन्त
पृषाधिपतिरासीत् पञ्चविंशत्यास्तुवता ऽ ऽ र्ण्याः
पशवो ऽ सृज्यन्त वायुरधिपतिरासीत् सप्तविंशत्यास्तुवत
द्यावापृथिवी व्यैतां वसवो रुद्रा ऽ आदित्या ऽ अनुव्यायंस्त
एवाधिपतय ऽ आसन् ॥ ३० ॥

*Navadaśabhirastuvata śūdrāryāvasrjyetā-
mahorātre' adhipatnī' āstām. Ekaviṁśatyāstu-
vataikaśaphāḥ paśavo' srjyanta varuṇo'-
dhipatirāsīt. Trayoviṁśatyāstuvata kṣudrāḥ
paśavo' srjyanta pūṣā' dhipatirāsīt. Pañcaviṁ-
śatyā' stuvatā' ranyāḥ paśavo' srjyanta
vāyuradhipatirāsīt. Saptaviṁśatyā' stuvata
dyāvapṛthivī vyaitāṁ vasavo rudrā' adityā'-
anuvyāyaṅsta' evādhipataya' āsan.*

With nineteen (ten pranas, five elements, mind, reason/intellect, memory and self-consciousness), worship Him who created the educated and the uneducated all, with the day-and-night cycle of time for work and rest as the power of control over work and rest.

With twenty one (functions and faculties of the human body, mind and soul), worship Him who created the undivided hoofed animals with Varuna, water and the night, being the presiding power for the animals.

With twenty three (parts of animals' bodies), worship Him who created the little animals and insects with the natural sources of nutriment as the presiding power.

With twenty five (parts of small animals' bodies) worship Him who created the wild animals of the forest with wind and speed as the presiding power.

With twenty-seven (qualities of the wild animals), worship Him who created the heaven and the earth which are universal, and who also created the eight Vasus, eleven Rudras and the twelve Adityas existent within the heaven and earth and presiding over the life and nature in heaven and earth.

31. (Prajapati Devata, Vishvadeva Rshis)

नवविंशत्यास्तुवत् वनस्पतयोऽसृज्यन्तु सोमोऽधिपति-
रासीत्। एवत्रिंशतास्तुवत् प्रजाऽअसृज्यन्तु
यवाश्चायवाश्चा- धिपतयऽआसंस्त्रयस्त्रिंशतास्तुवत्
भूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासीत्॥३१॥

Navaviṁśatyā'stuvata vanaspatayo'snjyanta

*somo'dhipatirāsīt. Ekatriṁśatā 'stuvata prajā'
asṛjyanta yavāścāyavāścādhipataya'āsañ.
Trayastrīṁśatā'stuvata bhūtānyaśāmyan
prajāpatiḥ parameṣṭhyadhipatirāsīt.*

With twenty nine properties of the herbs and trees, worship Him who created the herbs and trees with Soma as their chief and presiding power.

With thirtyone parts and properties of the created world of nature, worship Him who created the elemental and the compound materials of nature and life with these very elements and forms being the presiding presences of existence.

With thirty three properties of the elements of nature, worship Him in whose creation Prajapati, the father of His creatures, is the Supreme Lord, and into whom all the forms and elements of existence recede in peace and silence for the night of annihilation.

इति चतुर्दशोऽध्यायः ॥



















