

CHAPTER-XV

1. (Agni Devata, Parameshthi Rshi)

अग्ने॑ जा॒तान् प्र॑णु॒दा नः स॒पत्नान् प्र॑त्यजा॒तान् जा॒तवे॑दः।
अधि॑ नो ब्रू॒हि सु॒मना॑ऽअहे॒डुस्त॑व॒ स्याम् शर्मा॑स्त्रि॒वरू॑थऽ-
उ॒द्भौ॑॥१॥

Agne jātān praṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ. Adhi no brūhi sumanā aheḍaṣṭava syāma śarmaṣṭrivarūtha udbhau.

Agni, Lord omniscient and protector of life and society, throw out the adversaries arisen against our life. Keep off the negative forces not yet arisen but impending against us all. Kind at heart and favourable, speak to us from above and grant our prayer so that, secure from triple suffering, happy and advancing under your care and love, all may live in a home of triple bliss.

2. (Agni Devata, Parameshthi Rshi)

सह॑सा जा॒तान् प्र॑णु॒दा नः स॒पत्नान् प्र॑त्यजा॒तान् जा॒तवे॑दो
नु॒दस्व। अधि॑ नो ब्रू॒हि सु॒मन॑स्य॒मानो व॒यं॑ऽस्या॒म
प्र॑णु॒दा नः स॒पत्नान्॑॥२॥

Sahasā jātān praṇudā naḥ sapatnān pratyajātān jātavedo nudasva. Adhi no brūhi sumana-syamāno vayanā syāma praṇudā naḥ sapatnān.

Agni, Lord omniscient of the life of existence, throw off the enemies of humanity come up with force. Counter the negative forces lying and waiting in ambush, not coming up openly. Kind at heart and generous of thought for us, speak to us from above so that we may

be able every way to repulse the open as well as the covert enemies of life and humanity.

3. (Dampati Devate, Parameshthi Rshi)

षोड॑शी स्तोम॑ऽओजो॒ द्रवि॑णं चतु॒श्चत्वारि॑ःश स्तोमो
वर्चो॑ द्रवि॑णम्। अग्नेः॑ पुरी॒षम॑स्य॒प्सो नाम॑ तां त्वा
विश्वे॑ऽअभि॒ गृण॑न्तु दे॒वाः। स्तोम॑पृ॒ष्ठा घृ॒तव॑ती॒ह सी॒द
प्र॒जाव॑द॒स्मे द्रवि॑णा यज॒स्व॥३॥

Ṣoḍaśī stoma'ojo draviṇam catuścatvāriṣa stomo varco draviṇam. Agneḥ purīṣamasyapso nāma tāṁ tvā viśve'abhigṛṇantu devāḥ. Stomaprṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā yajasva.

Gentle lord of the home, and charming lady of the house far from greed and grabbing, generously cooperative with the rejuvenating forces of nature, you are dedicated and loyal servants of Agni. May all the generous saints and scholars appreciate and praise you for your noble work. Dedicated to hymns of divinity and yajna, generous in prosperity and charity, settle in this sweet home. Give us the wealth of life and the gift of a blessed family.

4. (Vidvans Devata, Parameshthi Rshi)

ए॒व॒श्छ॑न्दो॒ वरि॑व॒श्छ॑न्दः॑ श॒म्भू॑श्छ॑न्दः॑
परि॑भू॒श्छ॑न्दो॒ऽआ॒च्छ॑च्छ॒न्दो म॑न॒श्छ॑न्दो॒ व्य॒च॒श्छ॑न्दः॑
सि॒न्धु॑श्छ॑न्दः॑ स॒मु॒द्र॑श्छ॒न्दः॑ स॒रि॑रं॒ छ॑न्दः॑ क॒वु॒न्प
छ॑न्दस्त्रि॒कुकु॑प् छ॑न्दः॑ का॒व्यं॑ छ॒न्दोऽअ॒ङ्कु॑पं॒ छ॑न्दोऽ-
क्षर॑पङ्क्ति॒श्छ॑न्दः॑ प॒दप॑ङ्क्ति॒श्छ॑न्दो॑ वि॒ष्टा॒रप॑ङ्क्ति॒श्छ॑न्दः॑
क्षु॒र॒श्छ॑न्दो॒ भ्रज॑श्छ॒न्दः॑॥४॥

Evaśchando varivaśchandaḥ śambhūśchandaḥ paribhūśchanda'ācchacchando manaśchando vyacaśchandaḥ sindhuśchandaḥ samudraśchandaḥ sariraṃ chandaḥ kakup chandastrikakupchandaḥ kāvyam chando'aṅkupam chando'kṣarapaṅktiśchandaḥ padapaṅktiśchando viṣṭārapaṅktiśchandaḥ kṣurśchandaḥ bhrajaśchandaḥ.

Movement is life. Knowledge is thrill. Excellence is great, truth is excellence. Peace is great. Self mastery is sovereignty. Industry is prosperity. Protection against evil is security. Mind and thought is light. Generosity is exhilarating. Fluidity is majesty. Magnanimity, liquidity and transparency is gentleness. Universal reputation is honour. Divine knowledge, noble performance and honest prayer is glory. Poetry is ecstasy. Straight behaviour like liquid movement is satisfaction. The path to eternity is bliss. The way of the world is joy. The directions of space are exciting. The razor's edge is the challenge of life. The splendour of existence is rapture.

5. (Vidvansa Devata, Parameshthi Ṛshi)

आच्छच्छन्दः प्रच्छच्छन्दः संयच्छन्दो वियच्छन्दो बृहच्छन्दो रथन्तरञ्छन्दो निकायश्छन्दो विवधश्छन्दो गिरश्छन्दो भ्रज-श्छन्दः सथस्तुप् छन्दोऽनुष्टुप् छन्दोऽएवश्छन्दो वरिवश्छन्दो वयश्छन्दो वयस्कृच्छन्दो विषर्द्धाश्छन्दो विशालं छन्दश्छदि- श्छन्दो दूरोहणं छन्दस्तन्द्रं छन्दोऽअङ्गाङ्गं छन्दः॥५॥

Ācchacchandaḥ pracchacchandaḥ saṃyacchando viyacchando brhacchando rathanta-rañchando nikāyaśchando vivadhaśchando giraśchando bhrajaśchandaḥ saṃstup chando'-nuṣṭupchanda'evaśchando varivaśchando

vayaśchando vayaskṛcchando viṣpardhāśchando viśālam chandaśchadiśchando dūrohanam chandastandram chando'aṅkāṅkam chandaḥ.

Prevention of evil is light. Fight against evil is courage. Self-control is bravery. Variety of choice is versatility. Ascendancy to the heavens is freedom. The path to success is the right choice. The windfalls of attainment are lovely. Meditation on the sky reveals the bonds of piety. Voice is revelation. Light is illumination. Speech is expression of word, meaning and reality. Thought is reflection on meaning and reality. Effort and achievement on earth is meaningful. Excellence is valuable. Life is a boon. The life-force is irresistible. Emulation and competition is legitimate. Great action is glory. Cover and protection is nobility. Rising against difficulty is perseverance. Freedom is the breath of life. Faith and ascertainment is inviolable joy.

6. (Vidvan Devata, Parameshthi Ṛshi)

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वान्वित्या दिवादिवं जिन्व सन्धिनान्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना पृथिव्या पृथिवीं जिन्व विष्टम्भेन वृष्ट्या वृष्टिं जिन्व प्रवयाऽ-ह्लाहर्जिन्वानुया रात्र्या रात्रीं जिन्वोशिजा वसुभ्यो वसूञ्जिन्व प्रकृतेनादित्येभ्यऽआदित्याञ्जिन्व॥६॥

Raśminā satyāya satyam jinva pretinā dharmanā dharmam jinvānvityā divā divam jinva sandhinā' natarikṣeṇāntarikṣam jinva prati-dhinā pṛthivyā pṛthivīm jinva viṣṭambhena vṛṣṭyā vṛṣṭim jinva pravayā'hñā'harjinvānuyā rātryā rātrīm jinvo-sijā vasubhyo vasūñjinva praketenādityebhya

'ādityāñjinva.

Love truth for the sake of truth with the light of truth in action.

Protect Dharma for the promotion of Dharma with the observance of Dharma in practice.

With research and advancement into knowledge of the nature of light, advance the knowledge of the regions of the sun.

With research into the sky as the conjunction of earth and heaven, advance the knowledge of the sky for the sustenance of life.

With knowledge of the earth and its relation with life, advance the knowledge of earth science for life.

With the knowledge of rain and the sustenance of life by rain, advance the knowledge of water, evaporation and rain and promote rain for the sake of life.

With the knowledge of the light of the day, know the light and day and advance the knowledge of cosmography.

With the knowledge of night following the day, advance the knowledge of the day and night cycle.

With the desire for the beauty of living, advance the knowledge of the Vasus (abodes of the sustenance of life) for the sake of the Vasus and better sustenance.

With the knowledge of the planets and the sun in their respective orbits in the galaxy, advance the knowledge of the sun and stars in relation to planets and life.

7. (Vidvansa Devata, Parameshthi Ṛshi)

तन्तुना रायस्पोषेण रायस्पोषं जिन्व सःसर्पेण श्रुताय
श्रुतं जिन्वैडेनौषधीभिरोषधीर्जिन्वोत्तमेन तनूभिस्तनूर्जिन्व
वयोधसाधीतेनाधीतं जिन्वाभिजिता तेजसा तेजो
जिन्वा॥७॥

*Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva saṁ-
sarpeṇa śrutāya śrutaṁ jinva idena uṣadhī-
bhiroṣadhīrjin vottamena tanūbhistanūrjinva
vayodhasādhītenādhītaṁ jinvābhijitā tejasā
tejo jinva.*

By health, wealth and prosperity, increase health, wealth and prosperity in an ascending order.

By a continuous process promote communication and knowledge for the development of communication, information and vaidic knowledge.

By the development of food, herbs and trees, develop the science of medicine.

By the observance of good conduct and Dharma, develop smart bodies and by smart bodies develop strong bodies and better health.

By health and vigour and by life-sustaining reading, promote life-sustaining knowledge and education.

By victorious prowess and lustre, advance and promote life-protecting courage, prowess and lustrous dignity.

8. (Prajapati Devata, Parameshthi Ṛshi)

प्रतिपदसि प्रतिपदे त्वानुपदस्यनुपदे त्वा सम्पदसि
सम्पदे त्वा तेजोऽसि तेजसे त्वा॥८॥

*Pratipadasi pratipade tvā'nupadasyanupade
tvā sampadasi sampade tvā tejo'si tejase tvā.*

You are the first find on the homeward journey. I love and accept you for constant companionship at every step. You are the support and confirmation of every step I take. I honour you for support and self-assurance. You are the real wealth of life, I love you as the prize of earthly existence. You are the light and lustre of life. I honour and prize you for light and glory.

9. (Prajapati Devata, Parameshthi Rshi)

त्रिवृदसि त्रिवृते त्वा प्रवृदसि प्रवृते त्वा विवृदसि
विवृते त्वा सवृदसि सवृते त्वाऽऽक्रमोऽस्याक्रमाय
त्वा संक्रमोऽसि संक्रमाय त्वोत्क्रमोऽस्युत्क्रमाय
त्वोत्क्रान्तिरस्युत्क्रान्त्यै त्वाधिपतिनोर्जोर्जा जिन्वा॥१॥

*Trivṛdasi trivṛte tvā pravṛdasi pravṛte tvā
vivṛdasi vivṛte tvā savṛdasi savṛte tvā"kramo'
syākramāya tvā saṅkramo'si saṅkramāya tvo-
tkramo'syutkramāya tvotkrāntirasyutkrāntyai
tvā'dhipatinorjorjāṃ jinva.*

You know the threefold world of matter (tamas), motion (rajas) and mind (sattva). I love and respect you for the threefold world of nature. You are the power of initiative. I follow you for the sake of initiative. You are the versatile man of all-round action. I accept you for the variety of action. You are the man of constant Dharma. I dedicate myself to you for the observance of Dharma. You are the great leap forward in life. I follow you for the great leap forward. You are the power of balanced and comprehensive progress. I dedicate myself to you for balanced and comprehensive progress. You are the power of onward advance. I follow you for the advance

upward. You are for change and ascendance in life. I admire and follow you for growth in the higher direction.

Lady of the house, dedicate yourself to the head of the family and with vigour and enthusiasm, advance the power and excellence of the family.

10. (Vasavah Devata, Parameshthi Rshi)

राज्ञसि प्राची दिग्वसवस्ते देवाऽअधिपतयोऽग्निर्हेतीनां
प्रतिधृत्ता त्रिवृत्त्वा स्तोमः
पृथिव्यां श्रयत्वाज्यमुक्थमव्यथायै स्तभ्नातु रथन्तरसाम
प्रतिष्ठित्याऽअन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो
मात्रया वरिष्णा प्रथन्तु विधृत्ता चायमधिपतिश्च ते
त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं
च सादयन्तु॥१०॥

*Rājñyasi prācī digvasavaste devā'adhipatayo'-
gnirhetīnāṃ pratidhartā trivṛttvā stomaḥ
pṛthivyāṃ śrayatvājyamukthamavyathāyai
stabhnātu rathantaraṃ sāma pratiṣṭhityā'
antarikṣa'rṣayastvā prathamajā deveṣu divo
mātrayā varimṇā prathantu vidhartā cāyam-
adhipatiśca te tvā sarve saṃvidānā nākasya
pṛṣṭhe svarge loke yajamānaṃ ca sādayantū.*

You are the queen refulgent like the East direction. All the Vasu havens of life are your divine protectors. Agni, Lord of flames and wielder of the thunderbolt, wards off your adversities. May the Trivrit stoma hymns settle you on the earth. May the yajna libations of ghee and Uktha hymns firmly stabilise you against disturbance. May the Rathantara Sama hymns expand your honour to the skies. May the foremost Rishis, saints and scholars spread your honour and reputation with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

11. (Rudras Devata, Parameshthi Rshi)

विराडसि दक्षिणा दिग्द्रास्ते देवाऽअधिपतयऽइन्द्रो
हेतीनां प्रतिधर्ता पञ्चदशस्त्वा स्तोमः पृथिव्यांश्रयतु
प्रऽ उगमुक्थमव्यथायै स्तभ्नातु बृहत्साम्
प्रतिष्ठित्याऽअन्तरिक्षऽ ऋषयस्त्वा प्रथमजा देवेषु दिवो
मात्रया वरिष्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते
त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं
च सादयन्तु ॥११॥

*Virādasi dakṣiṇā dig rudrāste
devā'adhipataya' indro hetinām pratidhartā
pañcadaśastvā stomah pṛthivyām śrayatu
pra'ugamuktham-avyathāyai stabhnātu
brhatsāma pratiṣṭhityā' antarikṣa'rṣayastvā
prathamajā deveṣu divo mātrayā varimṇā
prathantu vidhartā cāyam-adhipatiśca te tvā
sarve saṁvidānā nākasya pṛṣṭhe sarge loka
yajamānam ca sādayantū.*

You are the reigning lady of light like the South direction. All the Rudra powers of love and justice are your divine protectors. Indra, lord of power and the thunderbolt, keeps off your adversaries. May the Panchadasha (fifteen part) stoma of Rks settle you on the earth. May the Pre-uga Uktha hymns firmly secure you against fear and disturbance. May the Brihat-Sama hymns and karma extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly

excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

12. (Adityas Devata, Parameshthi Rshi)

सम्राडसि प्रतीची दिगादित्यास्ते देवाऽअधिपतयो वरुणो
हेतीनां प्रतिधर्ता सप्तदशस्त्वा स्तोमः पृथिव्यांश्रयतु
मरुत्वतीयमुक्थमव्यथायै स्तभ्नातु वैरूपसाम्
प्रतिष्ठित्याऽअन्तरिक्षऽ ऋषयस्त्वा प्रथमजा देवेषु दिवो
मात्रया वरिष्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते
त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं
च सादयन्तु ॥१२॥

*Samrādasi prācī dig adityāste
devā'adhipatayo varuṇo hetinām pratidhartā
saptadaśastvā stomah pṛthivyām śrayatu
marutvatīyam-ukthamavyathāyai stabhnātu
vairūpaṁ sāma pratiṣṭhityā' antarikṣa'rṣayastvā
prathamajā deveṣu divo mātrayā varimṇā
prathantu vidhartā cāyamadhipatiśca te tvā
sarve saṁvidānā nākasya pṛṣṭhe sarge loka
yajamānam ca sādayantū.*

You are the lady of brilliance and bliss like the soothing light of the Western direction. All the twelve Adityas, stars of light and powers of energy, are your divine protectors. Varuna, Lord of waters and controller of evil, wards off your suffering. May the Saptadasha (seventeen part) stoma settle you on the earth. May the Marutvatiya Uktha and the libations firmly stabilize you against doubt and disturbance. May the Vairupa Sama

hymns extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

13. (Maruts Devata, Parameshthi Rshi)

स्वराडस्युदीची दिङ् मरुतस्ते देवाऽअधिपतयः सोमो
हेतीनां प्रतिधर्त्ताकविःशस्त्वा स्तोमः पृथिव्यांश्रयतु
निष्कैवल्यमुक्थमव्यथायै स्तभ्नातु वैराजःसाम
प्रतिष्ठित्याऽअन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो
मात्रया वरिष्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते
त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं
च सादयन्तु ॥१३॥

*Svarādasyudīcī diṅmarutaste devā'adhipat-
ayaḥ somo hetīnām pratidhartakaviśastvā
stomaḥ pṛthivyāṁ śrayatu niṣkevalyamuktham-
avyathāyai stabhnātu vairājaṁ sāma pratiṣṭhityā'
antarikṣa'ṛṣayastvā prathamajā deveṣu divo
mātrayā varimṇā prathantu vidharttā cāyam-
adhipatiśca te tvā sarve saṁvidānā nākasya
pṛṣṭhe svarge loka yajamānaṁ ca sādayantū.*

You are self-refulgent like the light of the North. The Maruts, powers of wind and storm, are your divine protectors. Soma, moon, lord of peace and beauty, is your saviour against violence and evil. May the Ekavinsha (twentyone part) stoma settle you on the earth. May the Nishkevalya Uktha firmly stabilize you in love and faith

against disturbance. May the Vairaja Sama hymns and related Karma carry your honour and fame to the skies. May the foremost Rshis, saints and sages spread your honour and reputation with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

14. (Vishvedevah Devata, Parameshthi Rshi)

अधिपत्यसि बृहती दिग्विश्वे ते देवाऽअधिपतयो
बृहस्प- तिर्हेतीनां प्रतिधर्त्ता त्रिणवत्रयस्त्रिःशौ त्वा
स्तोमो पृथिव्यांश्रयतां
वैश्वदेवाग्निमारु-तेऽउक्थेऽअव्यथायै स्तभ्नीतांश्र-
शाक्वरैवते सामनी प्रतिष्ठित्याऽ
अन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया
वरिष्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा
सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं
च सादयन्तु ॥१४॥

*Adhipatnyasi bṛhatī dig viśve te
devā'adhipatayo bṛhaspatirhetīnām
pratidharttā triṇavatraya-striṁśau tvā stomau
pṛthivyāṁ śrayatām vaiśvadevāgnimār-
ute'ukthe'avyathāyai stabhnītaṁ śākvarar-
aivate sāmanī pratiṣṭhityā' antarikṣa'ṛṣayastvā
prathamajā deveṣu divo mātrayā varimṇā
prathantu vidharttā cāyamadhipatiśca te tvā
sarve saṁvidānā nākasya pṛṣṭhe svarge loka
yajamānaṁ ca sādayantū.*

You are the supreme mistress of the home like

great directions in the upper spaces. All the divine powers and nobilities are your protectors. Brihaspati, lord of the wide world, is your guardian against all pain and suffering. May the Trinava (twentyseven part) and Trayastrinsha (thirtythree part) stoma hymns settle you on the earth. May the Vaishvadevagni and Maruta Uktha hymns firmly stabilize you against doubt and disturbance. May the Shakvara and Raivata Sama hymns extend your honour and fame to the skies. May the foremost Rishis, saints and sages spread your honour and reputation with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know well, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

15. (Vasanta Ritu Devata, Parameshthi Rshi)

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगृत्सश्च
रथौजाश्च सेनानीग्रामण्यौ। पुञ्जिकस्थला च क्रतुस्थला
चाप्सरसौ दृङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः
प्रहेतिस्तेभ्यो नमोऽस्तु ते नोऽवन्तु ते नो मृडयन्तु ते
यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥१५॥

*Ayam puro harikesah suryaraśmistasya ratha-
gr̥tsaśca rathaujāśca senānīgrāmaṇyau.
Puñjikasthalā ca kratusthalā cāpsarasau.
Dañkṣṇavaḥ paśavo hetih pauruṣeyo vadhaḥ
prahetistebhyo namo astu te no'vantu te no
mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi
tameṣāṁ jambhe dadhmaḥ.*

Yonder front in the east rises the sun like a king investing everything with green by its rays. Like the king's

commander of his forces and the chief of his city, are the two months of spring, Chaitra and Baisakha, months of enlightened joy and joyful glory. The rays of the sun collectively for all and separately for specific ritual are currents of energy for life on the earth.

The mordacious creatures and animals are weapons of wild nature against which human weapons of defence ought to be made and used.

May the rays of the sun in spring and the powers of defence save us. May they be good and efficacious to us. Thanks and salutations to them. All those cruel forces which violate our life and all such forces which we oppose, all these we deliver unto the judgement of the powers and the spirit of nature.

16. (Grishma Ritu Devata, Parameshthi Rshi)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथेचित्रश्च
सेनानीग्रामण्यौ। मेनका च सहजून्या चाप्सरसौ यातुधाना
हेती रक्षाश्सि प्रहेतिस्तेभ्यो नमोऽस्तु ते नोऽवन्तु ते
नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे
दध्मः॥१६॥

*Ayam dakṣiṇā viśvakarmā tasya rathasvanaśca
rathecitraśca senānīgrāmaṇyau. Menakā ca
sahajanyā cāpsarasau yātudhānā hetī rakṣāṁsi
prahetistebhyo namo'astu te no'vantu te no
mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi
tameṣāṁ jambhe dadhmaḥ.*

On the right from the south rides in his chariot this Summer Wind, Vishwakarma, versatile power for all activities. Like the king's commander of the forces and the chief of his city, with the roar of the chariot wheels and the variegated colour of his banner, are the

summer months of Jyeshtha and Ashadha. The special gusts of the wind and the general currents of it are double waves of energy for life on the earth.

Mordacious forces are the danger to life. Watchful defence is the counteraction. Thanks and salutations to the powers of defence. May they be kind and efficacious to us. All those that violate our life and all those we oppose, we deliver unto the judgement of the powers of defence and the Spirit of nature.

17. (Varsha Ritu Devata, Parameshthi Ṛshi)

अ॒यं प॒श्चाद् विश्वव्य॑चास्तस्य॒ रथ॑प्रोत्श्चासम॒रथश्च॑
सेनानी॒ग्राम॑ण्यौ । प्र॒म्लोच॑न्ती चानु॒म्लोच॑न्ती चाप्सर॒सौ
व्याघ्रा॑ हेतिः सर्पाः प्रहे॑तिस्तेभ्यो नमोऽस्तु॒ ते नोऽव॑न्तु॒ ते नो
मृड॑यन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॑ तमैषां॒ जम्भे॑
दध्मः॥१७॥

*Ayaṁ paścād viśvavyacāstasya rathaprotāścā-
samarathaśca senānīgrāmaṇyau. Pramlocanī
cānumlocanī cāpsarasau vyāghrā hetih śarpāḥ
prahetistebhyo namo'astu te no'vantu te no
mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi
tameṣāṁ jambhe dadhmaḥ.*

At the back in the West is this rain power of Agni, universal electric energy. Like a king's commander of the forces and the chief of his city, are the two months of rain, Shravana and Bhadrapada, with the charming beauty of the clouds and the awful majesty of lightning. The power to nourish the vegetation and the ripening touch to the crops are the two currents of its energy.

Mordacious animals such as the tiger are dangerous. Creatures such as the snake are still more

dangerous. Against them the thunderbolt for defence and man-made plans.

May the powers of safety and defence save us. May they be good and kind to us. All those that violate our life and all those we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

18. (Sharad Ritu Devata, Parameshthi Ṛshi)

अ॒यमु॑त्तरात् सं॒यद्व॑सुस्तस्य॒ ताक्ष॑र्यश्चारि॒ष्टनेमि॑श्च
सेनानी॒-ग्राम॑ण्यौ । वि॒श्वाची॑ च घृ॒ताची॑ चाप्सर॒सावापो॑
हेति॑र्वातः प्रहे॑तिस्तेभ्यो नमोऽस्तु॒ ते नोऽव॑न्तु॒ ते नो
मृड॑यन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॑ तमैषां॒ जम्भे॑
दध्मः॥१८॥

*Ayamuttarāt saṁyadvasustasya tārkṣyaścā-
riṣṭanemiśca senānīgrāmaṇyau. Viśvācī ca
ghṛtācī cāpsarasāvāpo hetirvātaḥ praheti-
stebhyo namo'astu te no'vantu te no mṛdayantu
te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe
dadhmaḥ.*

On the North side is this season of autumn, generous associate of yajna. Like a king's commander of his forces and the chief of his city, are the months of Ashwin and Kartik, one the sharpest stimulant of intelligence, the other an antidote to pain and disease. The peace that pervades everywhere in nature and the power that blesses all with cool and soothing waters, milk and butter are two modes of its power.

Waters are the boon. Breezes are the greater boon. Thanks and salutations to the powers. May they save us. May they be kind and blissful to us.

All those that violate our life and all those that we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

19. (Hemanta Ritu Devata, Parameshthi Ṛshi)

अ॒यमु॒पर्य॒वा॒ग्व॒सु॒तस्य॑ से॒न॒जि॒च्च॑ सु॒षे॒ण॑श्च
से॒ना॒नी॒ग्राम॑ण्यौ । उ॒र्व॒शी॑ च
पूर्व॑चित्ति॒श्चाप्सर॑सा॒वव॒स्फूर्जन्॑ हे॒तिर्वि॒द्युत्प्रहे॑ति- स्तेभ्यो
नमो॑ऽअस्तु॒ ते नो॑ऽवन्तु॒ ते नो॑ मृ॒डयन्तु॒ ते यं द्वि॒ष्मो
यश्च॑ नो॒ द्वेष्टि॑ तमे॒षां ज॒म्भे॑ दध्मः॥१९॥

*Ayamuparyarvāgvasustasya senajicca suṣeṇa-
śca senānīgrāmaṇyau. Urvaśī ca pūrva-
cittiścāpsarasāvavasphūrjan hetirvidyut
prahetistebhyo namo'astu te no'vantu te no
mrḍayantu te yaṁ dviṣmo yaśca no dveṣṭi
tameṣāṁ jambhe dadhmaḥ.*

This on top, after rains and autumn, is the winter season, treasure-giver of wealth. Like a king's commander of the forces and the chief of his city, are the two months of Marga-Shirsha and Pausha, one like a lord of the hosts, the other victorious. The spirit of great love and freedom and the spirit of winsome beauty of the heart are two powers of the season. The roar of thunder is the weapon and lightning is another and greater one.

Salutations to the winter months and their gifts and powers. May they save us. May they be good and auspicious. Whoever violates our life and whoever we oppose in defence, we deliver unto the judgement of the powers of defence and the spirit of nature.

20. (Agni Devata, Parameshthi Ṛshi)

अ॒ग्नि॒र्मूर्द्धा॑ दि॒वः क॒कु॒त्पतिः॑ पृथि॒व्याऽअ॒यम् ।
अ॒पा॒थ॒रेता॑श्च॒सि जि॒न्वति॑॥२०॥

*Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā'ayam.
Apāṁ retāṁsi jinvasi.*

In winter, this Agni, shining supreme as the lord of space between the earth and heaven like the sun, rules and illuminates the directions and inspires the vitalities of life with new energy.

21. (Agni Devata, Parameshthi Ṛshi)

अ॒यम॑ग्निः स॒ह॒स्त्रि॒णो वा॒जस्य॑ श॒ति॒न॒स्पतिः॑ ।
मूर्धा॑ क॒वी र॑यी॒णाम्॥२१॥

*Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.
Mūrdhā kavī rayiṇām.*

This Agni, Lord of eternal vision, rules the world on top of everything. Possessed of infinite virtues, giver of countless joys, He is the lord of food, energy and the wealth of the world.

22. (Agni Devata, Parameshthi Ṛshi)

त्वाम॑ग्ने॒ पुष्करा॑दध्यथ॒र्वा नि॑रमन्थत ।
मूर्ध्नो॑ विश्व॒स्य वा॒घतः॑॥२२॥

*Tvāmagne puṣkarādadyatharvā niramanthata.
Murdhno viśvasya vāghataḥ.*

Agni (heat and electricity), Atharva, scholar high-priest of scientific yajna of energy, churns you out of the sky on top of the world to bring down the energy to the earth.

23. (Agni Devata, Parameshthi Ṛshi)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे
शिवाभिः। दिवि मूर्धानं दधिषे स्वर्षा जिह्वामग्ने
चकृषे हव्यवाहम्॥२३॥

*Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ
sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe
svarṣām jihvāmagne cakṛṣe havyavāham.*

Agni, leading power of yajna, the earth and the sky, you raise your tongue of flames bearing the fragrance of yajna libations over there and, one with the blissful catalytic process of consumption and creation, you hold in heaven the top light of the world, the sun, which rains the showers of joy on the earth.

24. (Agni Devata, Parameshthi Ṛshi)

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यद्वाऽइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाक-
मच्छ॥२४॥

*Abodhyagniḥ samidhā janānām prati
dhenumivāyatīmuṣāsam. Yahvā'iva pra
vayāmujjihānāḥ pra bhānavaḥ sistrate
nākamaccha.*

The fire wakes up and rises by the samits (fuel) offered by the devotees, and, just as a restless calf runs to the mother cow coming in the twilight of the dawn (or evening), so do the flames eagerly rise to the heaven (emanating peace, prosperity and happiness).

25. (Agni Devata, Parameshthi Ṛshi)

अवोचाम क्वये मेध्याय वचो वन्दारु वृषभाय वृषो।
गविष्ठिरो नमसा स्तोममग्नौ दिविव रुक्ममरुव्यञ्च-

मश्रेत्॥२५॥

*Avocāma kavaye medhyāya vaco vandāru
vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stoma-
magnau divīva rukmamuruvyañcamaśret.*

Just as the man established in the Word offers hymns of praise with libations to the holyfire, just as the light in the sun-rays does homage to the splendour of the all-illuminant sun in heaven, so do we offer words of praise in celebration to Agni, lord of light and vision, worthy of reverence and worship, lord of strength and power, who showers rains of bliss over the earth and her children.

26. (Agni Devata, Parameshthi Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता
यजिष्ठोऽध्वरेष्विद्यः। यमप्वानो भृगवो विरुरुचुर्वनेषु
चित्रं विभ्वं विशेविशे॥२६॥

*Ayamiha prathamo dhāyi dhātṛbhirhotā
yajīṣṭho'adhvareṣvīdyāḥ. Yamapnavāno
bhṛgavo virurucurveṣu citraṁ vibhvaṁ viśe
viśe.*

This agni here, first and foremost power of nature, lighted and established in the vedi by dedicated saints and sages, is worthiest of reverence and esteem. It is most valuable for development through creative and constructive acts of yajna. Present as it is, wonderful and universal, in the rays of the sun and currents of energy, the most intelligent and versatile men of genius develop it for the general good of the people.

27. (Agni Devata, Parameshthi Ṛshi)

जनस्य गोपाऽअजनिष्ट जागृविर्ग्निः सुदक्षः सुविताय
नव्यसे। घृतप्रतीको बृहता दिविस्पृशा द्युमद्विभाति
भरतेभ्युः शुचिः॥२७॥

*Janasya gopā'ajaniṣṭa jāgrviragniḥ sudakṣaḥ
suvitāya navyase. Ghr̥tapratīko br̥hatā
divispr̥śā dyumad vibhāti bharatebhyaḥ śuciḥ.*

Agni (fire and electricity), pure and sacred, protector of the people, ever wakeful, versatile and generous, source and symbol of plenty and prosperity, came into existence for new and newer good and excellence of the people, and shines brilliant with heaven-touching grandeur.

28. (Agni Devata, Parameshthi Ṛshi)

त्वामग्नेऽअङ्गिरसो गुहा हितमन्वविन्दञ्छ्रियाणं वनेवने।
स जायसे मथ्यमानः सहो महत् त्वामाहुः सहसस्पुत्र-
मङ्गिरः॥२८॥

*Tvāmagne'aṅgirasō guhā hitamanvavindañchi-
sriyāṇaṁ vane vane. Sa jāyase mathyamānaḥ
saho mahat tvāmāhuḥ sahasas-putramaṅgiraḥ.*

Agni, fire, universal light of life, saints and scholars search for you and discover your presence hidden in the heart, abiding in every current of energy. Such as you are, churned out of nature you rise, and they find you mighty, great and awful child of the Wind, dear as the very breath of life.

29. (Agni Devata, Parameshthi Ṛshi)

सखायुः सं वः सम्यञ्चमिषुऽस्तोमं चाग्नये।
वर्षिष्ठाय क्षितीनामूर्जो नष्ट्रे सहस्वते॥२९॥

*Sakhāyah saṁ vaḥ samyañcamīṣaṁ stomaṁ
cāgnaye. Varṣiṣṭhāya kṣitīnamūrjo naptre
sahasvate.*

Friends, offer properly and accurately the exact homage and libations to the darling of your people and settlements, Agni, generous giver, powerful protector and the dearest child of omnipotence.

30. (Agni Devata, Parameshthi Ṛshi)

सःसमिद्युवसे वृषन्नग्ने विश्वान्यर्यऽआ।
इडस्पदे समिध्यसे स नो वसून्याभर॥३०॥

*Saṁ samidyuvase vṛṣannagne viśvānyarya ā.
Iḍaspade samidhyase sa no vasūnyā bhara.*

Agni, powerful lord of light and wealth, you join with all in love wholly and completely. You rise and shine in your rightful holy place on the earth. Generous lord, shower on us the wealth of the world from all sides.

31. (Agni Devata, Parameshthi Ṛshi)

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोढवे॥३१॥

*Tvām citraśravastama havante vikṣu jantavaḥ.
Śociṣkeśaṁ purupriyāgne havyāya voḍhave.*

Agni, most wondrous lord of food and energy, dearest to all, blazing with light like the sun, people in all nations from all walks of life invoke you and offer libations for the attainment of food, energy and comfort in life.

32. (Agni Devata, Parameshthi Ṛshi)

एना वोऽग्निं नमसोर्जो नपात्माहुवे।
प्रियं चेतिष्ठमर्त्तिश्स्वध्वरं विश्वस्य दूतममृतम्॥३२॥

*Enā vo'agnim namasorjo napātamaḥuve.
Priyam cetiṣṭhamaratiṁ svadhvaraṁ viśvasya
dūtamamṛtam.*

For your sake, I invoke, explore and worship (develop) with the offering of this holy food (investment) Agni, creative and illuminative power of the world, universal energy, inviolable, dear and generous, most perceptively responsive, relentlessly active, guardian power of non-violent constructive acts of love, and immortal lord of the dynamics of existence.

33. (Agni Devata, Parameshthi Rshi)

विश्वस्य दूतममृतं विश्वस्य दूतममृतम्।
स योजतेऽअरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः॥३३॥

*Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ.
Sa yojate'aruṣā viśvabhōjasā sa dudravat
svāhutaḥ.*

I invoke the immortal Agni, universal power of light (in the form of the sun); I invoke the immortal Agni, universal power of fire (in the form of vitality); it joins with universal creative generosity for total nourishment, it unites with love overcoming all hate and anger, and, piously called upon, it responds and hastens to help and bless us.

34. (Agni Devata, Parameshthi Rshi)

स दुद्रवत् स्वाहुतः स दुद्रवत् स्वाहुतः।
सुब्रह्मा यज्ञः सुशमी वसूनां देवश्राधो जनानाम्॥३४॥

*Sa dudravat svāhutaḥ sa dudravat svāhutaḥ.
Subrahmā yajñāḥ suśamī vasūnām devaṁ rādho
janānām.*

That Agni, faithfully invoked in yajna, immediately stirs and rises. That same Agni, called up with love and sacrifice, responds spontaneously, it comes and blesses through the yajna.

Attended by noble devotees, yajna is a great karmic act which is a divine embodiment of the wealth of humanity and the mother earth.

35. (Agni Devata, Parameshthi Rshi)

अग्ने वाजस्य गोमतऽईशानः सहसो यहो।
अस्मे धैहि जातवेदो महि श्रवः॥३५॥

*Agne vājasya gomata'īsānaḥ sahaso yaho.
Asme dhehi jātavedo mahi śravaḥ.*

Agni, light of omniscience, child of omnipotence, witness of all that is born, lord of food and energy, controller of the masters of cows, earth and all that moves, bless us with all that is great and glorious.

36. (Agni Devata, Parameshthi Rshi)

सऽइधानो वसुष्कविरग्निरीडेन्यो
रि ग र त ।
रेवदस्मभ्यं पुर्वणीक दीदिहि॥३६॥

*Sa'idhāno vasuṣkaviragnirīḍenyo girā.
Revadasmabhyaṁ purvaṇīka dīdihi.*

That same Agni, bright and blazing, home of existence, visionary of the universe, celebrated with the divine Word, manifesting in infinite forms, shines and reveals the light for us as the wealth of the world.

37. (Agni Devata, Parameshthi Ṛshi)

क्षुपो रजन्नुत त्मनाग्ने वस्तोरुतोषसः।
स तिग्मजम्भ रक्षसो दह प्रति॥३७॥

Kṣapo rājannuta tmanā'gne vastorutośasaḥ. Sa tigmajambha rakṣaso daha prati.

That same Agni, bright and blazing, thunderous force of relentless justice, power operative with your essential light and spirit in the day, in the night and at the dawn, burn with the same fiery essence the evil, the night walkers, daylight robbers and the darkness at dawn.

38. (Agni Devata, Parameshthi Ṛshi)

भद्रो नोऽअग्निराहुतो भद्रा रतिः सुभग भद्रोऽअध्वरः।
भद्राऽउत प्रशस्तयः॥३८॥

Bhadro no'agnirāhuto bhadrā rātiḥ subhaga bhadro'adhvaraḥ. Bhadrā'uta praśastayaḥ.

Man of grace and yajna, may the Agni, invoked and raised, be gracious. May the oblations, charities and investments be positive and productive. May our yajna and creative ventures be constructive and fruitful. May our appreciations and appraisals be valuable and enlightening.

39. (Agni Devata, Parameshthi Ṛshi)

भद्राऽउत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये।
येना समत्सु सासहः॥३९॥

Bhadrā'uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Yenā samatsu sāsaḥaḥ.

Man of knowledge, expertise and grace, may all our projects and appraisals be favourable. Do your best

so that in our battles against covers of darkness and evil our mind be firm and undisturbed, and then in our battles of life we may endure and be victorious at the end.

40. (Agni Devata, Parameshthi Ṛshi)

येना समत्सु सासहोऽव स्थिरा तनुहि भूरि शर्धताम्।
वनेमा तेऽअभिष्टिभिः॥४०॥

Yenā samatsu sāsaḥo' va sthirā tanuhi bhūri śardhatām. Vanemā te'abhiṣṭibhiḥ.

The spirit by which the forces endure in battles and win, with that spirit strengthen and expand to the full our forces and powers so that we grow firm and inviolable. May we benefit from your gracious gifts, win our battles and enjoy in life.

41. (Agni Devata, Parameshthi Ṛshi)

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्तऽ-
आशवोऽस्तं नित्यासो वाजिनऽइषश्स्तोतृभ्यऽआ
भर ॥४१॥

Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta'āśavo' staṁ nityāso vājina'iṣaṁ stotṛbhya'ā bhara.

I know the Agni that is the hearth and home of existence. Homeward go the cows. The fastest coursers betake to home. The hero, the chariot, the feathered eagle, the stallion, all go home to rest without fail, all by nature. That is the home for me.

That same Agni, mother of the home for all, is the ultimate haven. Mother mine, keep for the yajnic children food for life, energy for action, and light for the life

divine.

42. (Agni Devata, Parameshthi Ṛshi)

सोऽअग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः। समर्वन्तो
रघुद्रुवः सःसुजातासः सूरयऽइषथस्तोतृभ्यऽआ भर॥४२॥

*So'agniryo vasurgrṇe saṁ yamāyanti
dhenavaḥ. Samarvanto raghudruvaḥ saṁ
sujātāsaḥ sūraya'iṣaṁ stotr̥bhya'ā bhara.*

Agni is that who is the treasure, home and haven for all in existence. Him I celebrate in song. In Him the words of song find their meaning. Saints of wisdom, geniuses of science most responsive, men of vision most fortunately born, all have their recourse there. Lord of light and life, bear and bring the food, release the energy, and reveal the light of divinity for the celebrants.

43. (Agni Devata, Parameshthi Ṛshi)

उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीषऽआसनि। उतो
नऽउत्पु-पूर्याऽउक्थेषु शवसस्पतऽइषथस्तोतृभ्यऽआ
भर॥४३॥

*Ubhe suścandra sarpiṣo darvī śrīṇīṣa'āsani.
Uto na'utpupūryā'uktheṣu śavasaspata'iṣaṁ
stotr̥bhya'ā bhara.*

Graceful power of heat, light and knowledge, you burn two ladles of ghee in the mouth (vedi of yajna) and diffuse the light and fragrance in the air through the cross currents of the wind. Lord of strength and power of creation, fill the stores of food with grain for us and the minds with knowledge for those who offer oblations and chant the hymns of praise in yajna.

Brilliant holy Sire of knowledge and power, just

as the holy fire burns two ladlefuls of ghee in the vedi to diffuse the light and fragrance in the air, similarly you hold for us the two-fold knowledge of nature and spirit to disseminate it among the disciples who come to the school of yajna for education and sing the songs of the Vedas in praise of Agni, omniscient Lord of light and knowledge. Fill our minds with knowledge and the power of knowledge.

44. (Agni Devata, Parameshthi Ṛshi)

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रहृदिस्पृशम्।
ऋध्यामा तऽओहैः॥४४॥

*Agne tamadyāśvaṁ na stomaiḥ kratuṁ na
bhadrāṁ hr̥dispr̥śam. Ṛdhyāmā ta'ohaiḥ.*

Agni, lord of light and knowledge, like the horse broke in to perfection by training, like the holy yajna completed and perfected with the hymns of divine worship, may we now receive that knowledge and virtue which touches the heart and, with you close by us and revelations of that sacred knowledge, come to prosperity and perfection.

45. (Agni Devata, Parameshthi Ṛshi)

अथा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः।
रथीर्ऋतस्य बृहतो बभूथ॥४५॥

*Adhā hyagne kratorbhadrasya dakṣasya
sādhoḥ. Rathīr̥rtasya bṛhato babhūtha.*

Agni, lord of light and knowledge, be the sure and unfailing pioneer of noble and creative yajnic work. Be the guide, guardian, defender and leader of the good, efficient and pious people, and prophet of the great truth

and universal law of existence.

46. (Agni Devata, Parameshthi Ṛshi)

एभिर्नोऽअर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः ।
अग्ने विश्वेभिः सुमनाऽअनीकैः ॥४६॥

Ebhirno'arkairbhavā no arvāṅ svarṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, lord of the golden light of omniscience, in response to these songs of ours in praise of divinity, be pleased at heart and, with all your glory and majesty, come and reveal yourself before us.

47. (Agni Devata, Parameshthi Ṛshi)

अग्निःहोतारं मन्ये दास्वन्तं वसुःसूनुःसहसो जातवेदसं
विप्रं न जातवेदसम् । यऽऊर्ध्वया स्वध्वरो देवो देवाच्या
कृपा । घृतस्य विभ्राष्टिमुनु वष्टि शोचिषाऽऽजुह्वानस्य
सर्पिषः ॥४७॥

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ
sahasō jātavedasaṁ vipraṁ na jātavedasam.
Ya' ūrdhvayā svadhvaro devo devācyā kṛpā.
Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā "juhvā-
nasya sarpiṣaḥ.

I know Agni, lord of yajna, receiver and dispenser of libations, generous, treasure home of wealth and the world, child of omnipotence, existent with all that is. I know It as intimately as I know an inspired sage of all knowledge standing face to face.

I know the kind and brilliant lord of love and yajna who, with high blazing activity worthy of celebration in divine speech, illuminates and disseminates the splendour of ghrta and the fragrance of vapours through the flames

arising from oblations into the fire.

48. (Agni Devata, Parameshthi Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्युः ।
वसुर्ग्निरवसुश्रवाऽअच्छा नक्षि द्युमत्तमःरयिन्दाः । तं
त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥४८॥

Agne tvaṁ no'antama'uta trātā śivo bhavā
varūthyah. Vasuragnirvasuśravā'acchā nakṣi
dyumattamaṁ rayiṁ dāḥ. Taṁ tvā śociṣṭha
dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Agni, closest you are at hand, most intimate. Be good and kind, redeemer and protector, a very home of supersecurity for all of us.

Agni is the omnipresent home of all, treasure of peace and wealth, brilliant leader and pioneer, most refulgent of all, generous giver of prosperity. Here I attain to the lord.

Lord most blazing, power of splendour and majesty as you are, we pray to you, in faith, for peace and prosperity for ourselves and all our friends.

49. (Agni Devata, Parameshthi Ṛshi)

येनऽऋषयस्तपसा सत्रमायन्निन्धानाऽअग्निंऽस्वराभरन्तः ।
तस्मिन्नहं निदधे नावेऽअग्निं यमाहुर्मनव
स्तीर्णबर्हिषम् ॥४९॥

Yena'ṛṣayastapasā satramāyannindhānā'agniṁ
svarābharantaḥ. Tasminnahaṁ ni dadhe nāke'
agnim yamāhurmanava stīrṇabarhiṣam.

By the austerity of discipline and action the seers come to the sessions of yajna and, lighting and exploring

the agni, attain to ages of joy and happiness. By the same discipline, in similar session, at the same level of blissful existence, I commit myself to the pursuit of the same agni which people say pervades the skies.

50. (Agni Devata, Parameshthi Rshi)

तं पत्नीभिरनु गच्छेम देवाः पुत्रैर्भ्रातृभिरुत वा हिरण्यैः।
नाकं गृभ्णानाः सुकृतस्य लोके तृतीये पृष्ठेऽअधि
रोचने दिवः ॥५०॥

*Taṁ patnībhiranu gacchema devāḥ putrair-
bhrāṭṛbhiruta vā hiraṇyāiḥ. Nākaṁ gr̥bhṇāṇāḥ
sukṛtasya loke tṛtīye pṛṣṭhe'adhi rocane divaḥ.*

Powers of light and joy, dedicating ourselves in prayer and action to the same Agni, may we attain to the highest and most beloved region of the beautiful world of bliss and noble pursuits with our wives, children, brothers and all our wealth and prosperity.

51. (Agni Devata, Parameshthi Rshi)

आ वाचो मध्यमरुहद् भुरण्युरयमग्निः
सत्पतिश्चेवितानः। पृष्ठे पृथिव्या निहितो
दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ॥५१॥

*Ā vāco madhyamaruhad bhuraṇyurayamagniḥ
satpatiśčekitānaḥ. Pṛṣṭhe pṛthivyā nihito
davidyutadadhaspadaṁ kṛṇutāṁ ye pṛtanyavaḥ.*

This Agni, power of knowledge, active and wide-awake, supporter and protector of the true and the good life, well-established on the face of the earth, lighted and raised, blazes and, in the middle of the chant, ascends

to the heights of the skies.

If there be any forces that wish to fight the true and the good in life, may the same Agni keep them down and out.

52. (Agni Devata, Parameshthi Rshi)

अयमग्निर्वीरतमो वयोधाः सहस्त्रियो द्योततामप्रयुच्छन्।
विभ्राजमानः सरिरस्य मध्यऽउप प्र याहि दिव्यानि
धाम् ॥५२॥

*Ayamagnirvīratamo vayodhāḥ sahasriyo dyota-
tāmaprayucchan. Vibhrājamānaḥ sarirasya
madhya'upa pra yāhi divyāni dhāma.*

This Agni, power of fire and manliness, bravest of all, young and fresh lord of health and age, mighty a thousand fold, shines relentlessly without let up. Glorious on the earth and in the midst of the sky, he inspires and graces wonderful places and positions.

53. (Agni Devata, Parameshthi Rshi)

सम्प्रच्यवध्वमुप सम्प्रयाताग्ने पथो देवयानान् कृणुध्वम्।
पुनः कृण्वाना पितरा युवानान्वातांसीत् त्वयि तन्तु-
मेतम् ॥५३॥

*Sampracyavadhvamupa samprayātāgne patho
devayānān kṛṇudhvam. Punaḥ kṛṇvānā pitarā
yuvānānvātāṁsīt tvayi tantumetam.*

Ye men and women all, move together, go close to Agni by the paths of divinity for light and knowledge. Create new paths for the future.

Agni, light the paths for humanity. Only in your presence under your guidance can young people as

parents follow Dharma under the discipline of piety and continue the yajna and the life-line.

54. (Agni Devata, Parameshthi Rshi)

उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूरते संसृजेथामयं
च। अस्मिन्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च
सीदत ॥५४॥

*Udbudhyasvāgne prati jagrhi tvamiṣṭāpūrte
saṁ sṛjethāmayam ca. Asmintsadhasthe'-
adhyuttarasmin viśve devā yajamānaśca sīdata.*

Agni, lord of light and yajna, wake up and arise in response to the invocation and, in return, awaken and guard the yajamana. Create, together, the desire and will to do the acts necessary as duty and the acts desirable by choice for the sake of complete self-fulfilment. May all the powers of divinity, all the noble people and the yajamana dwell in this auspicious house in this life and after, ever rising higher and higher.

55. (Agni Devata, Parameshthi Rshi)

येन वहसि सहस्रं येनाग्ने सर्ववेदसम्।
तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे॥५५॥

*Yena vahasi sahasraṁ yēnāgne sarvavedasam.
Tenemaṁ yajñam no naya svardeveṣu gantave.*

Agni, leading power of light and action, by knowledge and karma you bear a hundred burdens of the business of existence through the whole range of duties set out in the Vedas. Carry us too in this yajna of life and lead us into the state of bliss among the noblest souls of the world.

56. (Agni Devata, Parameshthi Rshi)

अयं ते योनिर्ऋत्वियो यतो जातोऽअरोचथाः।
तं जानन्नग्नऽआ रोहाथा नो वर्धया रयिम्॥५६॥

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

Agni, fire and power of life, this home of yajna is your seat of action in accordance with the time and season. From here emerging, you shine and illuminate the world around. Knowing this, proceed and rise, and develop the wealth of life for us.

57. (Shishirartu Devata, Parameshthi Rshi)

तपश्च तपस्यश्च शैशिरावृतूऽअग्नेरन्तःश्लेषोऽसि
कल्पेतां द्यावापृथिवी कल्पन्तामाप्ऽ ओषधयः
कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः। येऽअग्नयः
समनसो ऽन्तरा द्यावापृथिवीऽ इमे ।
शैशिरावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु
तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम्॥५७॥

*Tapaśca tapasyaśca śaiśirāvṛtū'agnerantaḥ-
śleṣo'si kalpetām dyāvāpṛthivī kalpantāmāpa'
oṣadhayaḥ kalpantāmagnayaḥ pṛthānmama
jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'-
ntarā dyāvāpṛthivī'ime. Śaiśirāvṛtū abhikalpa-
mānā'indramiva devā'abhisāṁviśantu tayā
devatayā 'ṅgirasvad dhruve sīdatam.*

Margashirsha and Phalguna (January-February and February-March) are the months of winter season, cold, cool and pleasant. You are the lovely warmth of the innermost heart of Agni's fire.

May the heaven and earth be auspicious, may the

waters be fresh and invigorating, may the herbs and trees be revitalized and rejuvenating, may all the modes of fire, heat, light, lightning, etc., each committed and constant in its quality and character, be favourable and blissful to me for growth in excellence.

May all the vital fires abiding in earth and heaven, integrated and harmonious, supporting and energizing the months of the winter season like the powers of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Man of yajna and lady of the house of yajna, both of you joining the months of the season be firm and stay fast with the lord of nature as breath and life together.

58. (Learned Woman Devata, Parameshthi Ṛshi)

प्रमेष्ठी त्वा सादयतु दिवस्पृष्टे ज्योतिष्मतीम्। विश्वस्मै
प्राणायानाय व्यानाय विश्वं ज्योतिर्यच्छ। सूर्यस्ते ऽधि-
पतिस्तया देवतया ऽङ्गिरस्वद् ध्रुवा सीद ॥५८॥

*Parameṣṭhī tvā sadayatu divasprṣṭhe jyoti-
ṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya
viśvaṁ jyotiryaccha. Sūryaste'dhipatistayā
devatayā'ṅgirasvad dhruvā sīda.*

Lady of knowledge and vision, may the Lord Supreme establish you on top of celestial light for the attainment of full and complete energy of prana, apana and vyana, cross-currents of energy and universal vitality. Spread the universal light of knowledge around for others. Your husband like the sun, brilliant and refulgent, is your lord and protector. Stay firm and secure, steadfast with that noble man like the breath of life.

59. (Indragni Devate, Parameshthi Ṛshi)

लोकं पृण छिद्रं पृणार्थो सीद ध्रुवा त्वम्।
इन्द्राग्नी त्वा बृहस्पतिर्स्मिन् योनावसीषदन् ॥५९॥

*Lokaṁ pṛṇa chidraṁ pṛṇārtho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasminyonaśādan.*

Noble lady of the house, fulfil this life. Fill up the holes, complete and perfect the life and stay firm and steady in this home. May Indra, lord of excellence, Agni, lord of light, and Brihaspati, lord of knowledge, establish you happily in this family home.

60. (Apah, Devata, Priyamedha Ṛshi)

ताऽअस्य सूददोहसः सोमंश्श्रीणन्ति पृश्नयः।
जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ॥६०॥

*Tā'asya sūdadohasaḥ somaṁ śrīṇanti
pṛśnyaḥ. Janmandevānām viśastriṣvārocane
divaḥ.*

The people of this land, intelligent, varied, pursuing the origin of life and the powers of nature, and dedicated to the light of heaven in threefold activity of knowledge, action and meditation proclaim the glory and magnanimity of this creator of peace and prosperity who presides over the community.

61. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः।
रथीतमश्रथीनां वाजानांश्चसत्पतिं पतिम् ॥६१॥

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

May all the voices exhort and strengthen Indra,

leader and president of the land, great and deep as the ocean, bravest of the brave warriors in the battles of progress, promoter of truth and goodness, and protector of life and the human nation.

62. (Agni Devata, Vasishtha Ṛshi)

प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्भ्यस्थात्।
आदस्य वातोऽअनु वाति शोचिरधं स्म ते व्रजनं
कृष्णमस्ति॥६२॥

*Prothadaśvo na yavase 'viṣyanyadā mahāḥ
saṁ-varaṇādvysthāt. Ādasya vāto'anuvāti
śociradha sma te vrajanam kṛṣṇamasti.*

Agni, ruler of the land, just as a horse arises eager for the grass, so whenever you are challenged, you arise from a state of deep peace and, determined for the protection of your people, stand firm and unshakable. Your clarion call and your brilliance rallies the people round and, electrified, they follow you in every movement.

63. (Vidushi Devata, Vasishtha Ṛshi)

आयोष्ट्वा सदने सादयाम्यवतश्छायायाश्चसमुद्रस्य
हृदये। रश्मीवती भास्वतीमा या द्यां भास्या
पृथिवीमोर्वन्तरिक्षम्॥६३॥

*Āyoṣṭvā sadane sādāyāmyavataśchāyāyāṁ
samudrasya hṛdaye. Rāsmīvatīm bhāsvatīmā
yā dyām bhāsyā pṛthivīmor-vantarikṣam.*

Learned woman, lady light of the home, mistress of sunbeams shining in heaven, illuminate the earth and fill the wide skies with brilliance. I place you in the house of your husband — long live he ! I set you in the soothing

shade of your protective man, in the very core of his heart deep in love as the bottomless sea.

64. (Paramatma Devata, Vasishtha Ṛshi)

परमेष्ठी त्वा सादयतु दिवस्पृष्टे व्यचस्वतीं प्रथस्वतीं
दिवं यच्छ दिवं दृह दिवं मा हिंसीः। विश्वस्मै
प्राणा- यापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय।
सूर्यस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया
देवतयाऽङ्गिस्वद् ध्रुवे सीदतम्॥६४॥

*Parameṣṭhī tvā sādāyatu divasprṣṭhe
vyacasvatīm prathasvatīm divam yaccha divam
dṛṁha divam mā hiṁsīḥ. Viśvasmai praṇāyā-
pānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Sūryastvābhipātu mahyā svastyā chardiṣā
śantamena tayā devatayā'ṅgirasvad dhruve
sīdatam.*

Lady light of the home, growing in generosity as the earth, rising in virtue as the sky, may the Lord Supreme establish you firmly in your heavenly home for full realisation of the joy of living, freedom from suffering, attainment of knowledge, noble strength of character, honour and dignity and high performance of duty. Emanate the light of love and justice. Promote Dharma and piety. And do not pollute the heavens, do not damage the light of learning.

May the Sun, supreme light of the world, wholly protect you and bless you with great good fortune, peace of mind and the light of truth.

Noble man and virtuous wife, may both of you stay firm and steadfast with that supreme God of life and the universe as with the breath of life.

65. (Vidwan Devata, Madhucchanda Ṛshi)

सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि सहस्रस्योन्मासि
साहस्रोऽसि सहस्राय त्वा॥६५॥

*Sahasrasya pramāsi sahasrasya pratimā'si
sahasrasyonmā'si sāhasro'si sahasrāya tvā.*

Learned man, you are the master of a thousand facts of life and nature. You are the measure of a thousand confirmations of knowledge. You are the reference and judge for a thousand doubts and questions. You are the lord and authority over a thousand problems of science and existence. May the Lord Omniscient of existence grant you your rightful place in the world for a thousand achievements.

इति पञ्चदशोऽध्यायः ॥

CHAPTER-XVI

1. (Rudra Devata, Parameshthi Kutsa Ṛshi)

नमस्ते रुद्र मन्यवऽउतो तऽइषवे नमः।
बाहुभ्यामुत ते नमः॥१॥

*Namaste rudra manyava'uto ta'iṣave namaḥ.
Bāhubhyāmuta te namaḥ.*

Rudra, lord of justice and retribution /Ruler of the land, salutations to you for your righteous passion against the evil and the wicked. And salutations to you for your arrows and armaments. Salutations to you for your mighty arms (that wield the armaments).

Thunderbolt to your enemies for their anger against you! Food and support for you! Salutations to your mighty arms to wield the thunderbolt!

2. (Rudra Devata, Parameshthi Kutsa Ṛshi)

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी।
तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि॥२॥

*Yā te rudra śivā tanūrāghorā 'pāpakāśinī. Tayā
nastanvā śantamayā giriśantābhi cākāśīhi.*

Rudra, lord of justice, love and peace, lord sublime of the clouds and the mountains, commanding veneration and admiration, the manifestation of your presence is auspicious and blissful, free from fear and magnificent without a shade of sin and darkness. With that same gracious manifestation of your divinity, emanate the blessings of peace and mercy for us.

3. (Rudra Devata, Parameshthi Kutsa Ṛshi)

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥३॥

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivāṁ giritra taṁ kuru ma hiṁsīḥ puruṣaṁ jagat.

Lord of the showers of clouds, master of mountains of the challenges of existence, the arrow (arm) you hold in hand to shoot upon the enemy, make that an instrument of peace, benevolence and liberation.

Saviour of showers and protector of knowledge, do not damage the living world of nature nor hit the world of humanity.

4. (Rudra Devata, Parameshthi Ṛshi)

शिवेन वचसा त्वा गिरिशाच्छा वदामसि।

यथा नः सर्वमिज्जगदयक्ष्मःसुमनाऽअसत् ॥४॥

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā'asat.

Rudra, life of the clouds and spirit of the mountain breeze, we praise you and pray to you in words of faith and fidelity so that by your gifts and grace we may be at peace in the heart and this whole world be free from depression and consumptive diseases.

5. (Ekarudra Devata, Brihaspati Ṛshi)

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक्। अहींश्च
सर्वीज्जम्भयन्त्सर्वीश्च यातुधान्योऽधराचीः परा सुवा ॥५॥

Adhyavocadadhivaktā prathamō daivyo bhiṣak. Ahīṅśca sarvāṅ jambhayantsarvāśca yātu-dhānyo' dharācīḥ parāsuva.

Rudra, lord of life, chief advisor and divine

physician, speak to us on matters of health and, destroying all the snake-like deadly germs and viruses, root out all the debilitating and fatal diseases.

6. (Rudra Devata, Prajapati Ṛshi)

असौ यस्ताम्रोऽअरुणऽउत बभ्रुः सुमङ्गलः। ये
चैनंरुद्राऽ- अभितो दिक्षु श्रिताः
सहस्रशोऽवैषाथहेडऽईमहे ॥६॥

*Asau yastāmo'aruṇa'uta babhruḥ sumaṅgalaḥ
Ye cainaṁ rudrā'abhito dikṣu śritāḥ
sahasraśo'- vaiṣāṁ heḍa'īmahe.*

And the sun which is copper red, bright red and reddish brown (in the morning, in the day and toward the evening) is auspicious and efficacious. And the thousands of heavenly bodies, planets and satellites, etc., sustained around in all the directions, we pray, be good and protective for all of us.

7. (Rudra Devata, Prajapati Ṛshi)

असौ योऽवसर्पति नीलग्रीवो विलोहितः।
उतैनं गोपाऽअदृश्रन्नदृश्रन्नदहार्युः स दृष्टो मृडयाति
नः ॥७॥

*Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utainaṁ
gopā'adrṣrannadrṣrannudahāryaḥ sa drṣṭo
mṛdayāti naḥ.*

And the sun which is descending dark-necked behind the clouds like a peacock and reddish toward the evening is auspicious and efficacious. The cowherds see it, the water-carriers see it, and seen thus it acts as a healing power for us.

8. (Rudra Devata, Prajapati Ṛshi)

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे।
अथो येऽस्य सत्वानोऽहं तेभ्योऽकरं नमः॥८॥

Namo'stu nīlagrīvāya sahasrākṣāya mīdhuṣe.
Atho ye'asya satvāno'haṁ tebhyo'karaṁ namah.

Salutations to the blue-necked power of the healing sun. Salutations to the lord of the light of a thousand eyes. Salutation to the lord of the rain showers of health. And to those powers, too, which are floating around as planets and satellites bearing the essence of its healing power, we offer our salutations in homage.

9. (Rudra Devata, Prajapati Ṛshi)

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्न्योर्ज्याम्।
याश्च ते हस्तऽइषवःपरा ता भगवो वप॥९॥

P r a m u ñ c a
dhanvanastvamubhayorārtnyorjyām. Yāśca te hasta'iṣavaḥ parā tā bhagavo vapa.

Glorious lord of power and defence, stretch and release the string at the two ends of the bow and shoot the arrows which are in your hand at the target yonder.

10. (Rudra Devata, Prajapati Ṛshi)

विज्यं धनुः कपर्दिनो विशाल्यो बाणवाँ२॥५३॥
अनेशन्नस्य याऽइषवऽआभुरस्य निषङ्गधिः॥१०॥

Vijyam dhanuḥ kapardino viśalyo bāṇavāṅ'uta.
Aneśnnasya yā'iṣava'ābhurasya niṣaṅgadhīḥ.

May the awful bow of the lord of braided hair never be without the string. May his arrows never be

without the point. May his arms be never destroyed. May his armoury never be void of arms.

11. (Rudra Devata, Prajapati Ṛshi)

या ते हेतिर्मीढुष्टम् हस्ते बभूव ते धनुः।
तयास्मान्विश्वतस्त्वमयक्ष्मया परि भुज॥११॥

Yā te hetirmīdhuṣṭma haste babhūva te dhanuḥ.
Tayā'samān viśvatastvamayakṣmayā paribhuja.

Lord of the richest showers of health and joy, the thunderbolt that is in your hand and the mighty bow, with these weapons of defence against suffering, protect us all round and promote our health and prosperity.

12. (Rudra Devata, Prajapati Ṛshi)

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः।
अथो यऽइषुधिस्तवारेऽअस्मन्नधिहि तम्॥१२॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ.
Atho ya'iṣudhistavāre'asmannidhehi tam.

Lord of the bow, may the strike of your missile spare us and protect us from all sides. And your armoury in which you keep the missiles, keep it far from us to direct it on the enemy.

13. (Rudra Devata, Prajapati Ṛshi)

अवतत्य धनुष्ट्वसहस्राक्ष शतेषुधे।
निशीर्यं शल्यानां मुखा शिवो नः सुमना भव॥१३॥

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe.
Niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava.

Lord of a thousand eyes, wielder of a hundred arms, having sharpened the points of the arrows, having bent the bow and stretched the string, pleased and kind at heart, be good and gracious to us.

14. (Rudra Devata, Prajapati Rshi)

नमस्तुऽआयुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥१४॥

Namasta'āyudhāyānātātāya dhṛṣṇave. Ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane.

Salutations to the warrior. Salutations to the force at rest in readiness. Salutations to the determined commander. Salutations to you, man of the bow, for both your arms of valour.

15. (Rudra Devata, Kutsa Rshi)

मा नो महान्तमुत मा नोऽअर्भकं मा नऽउक्षन्तमुत मा नऽउक्षितम् । मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥१५॥

Mā no mahāntamuta mā no'arbhaḥkaṁ mā na'ukṣantamuta mā na'ukṣitam. Mā no vadhīḥ pītarāṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.

Rudra, commander of the army, strike not our seniors, nor our children, nor our young married men, nor the nation in the womb. Kill not our father, nor mother, nor our dear ones. Strike not our women, the sick, the delicate and the weak. They must not suffer any harm or injury.

16. (Rudra Devata, Kutsa Rshi)

मा नस्तोके तनये मा नऽआयुषि मा नो गोषु मा नोऽअश्वेषु रीरिषः । मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥१६॥

Mā nastoke tanaye mā'na āyuṣi mā no goṣu mā no'aśveṣu rīriṣaḥ. Mā no vīrān rudra bhāmino vadhīrhaviṣmantāḥ sadamit tvā havāmahe.

Rudra, strike not the babies, nor the children, damage not life, kill not our cows, nor our horses. Kill not our darling young people, handsome and so brave are they. Carrying libations of love and faith we always invoke you and pray.

17. (Rudra Devata, Kutsa Rshi)

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः शष्पिञ्जराय त्विषीमते पथीनां पतये नमो नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥१७॥

Namo hiraṇyabāhave senānye diśāṁ ca pataye namo namo vṛkṣebhyo harikeśebhyaḥ paśūnāṁ pataye namo namaḥ śaspiñjarāya tviṣimate pathīnāṁ pataye namo namo harikeśāyopavītine puṣṭānāṁ pataye namaḥ.

Salutations to Rudra, warrior of the golden arms of steel. Salutations to the lord protector of the nation in all directions. Love and care for the trees of green foliage. All hail to the lord protector and promoter of animals. All reverence and faith for the light of justice and controller of wild passion. Salutations to the protector of travellers, and promoter of the highways. Love and reverence for the golden-haired wearer of the sacred

thread initiated in learning. Salutations to the protector and promoter of the young and strong rising generation.

18. (Rudras Devata, Kutsa Ṛshi)

नमो बभ्लुशाय व्याधिनेऽन्नानां पतये नमो नमो भवस्य
हेत्यै जगतां पतये नमो नमो रुद्रायततायिने क्षेत्राणां
पतये नमो नमः सूतायाहन्त्यै वनानां पतये नमः॥१८॥

*Namo babhluśāya vyādhine'nnānām pataye
namo namo bhavasya hetyai jagatām pataye
namo namo rudrāyatātāyine kṣetrāṇām pataye
namo namḥ sūtāyāhantyai vanānām pataye
namaḥ.*

Salutations to Rudra, brown breaker of the enemies. Salutations to the protector and promoter of food. Salutations to the saviour warrior of existence. Salutations to the lord of the moving worlds. Exhortations to the warrior up in arms. Salutations to the regions of the world. Salutations to the pioneer of love and leader of humanity. Salutations to the lord protector of the forests.

19. (Rudra Devata, Kutsa Ṛshi)

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो नमो
भुवन्तये वारिवस्कृतायौषधीनां पतये नमो नमो मन्त्रिणे
वाणिजाय कक्षाणां पतये नमो नमः उच्चैर्घोषायक्रन्दयते
पत्तीनां पतये नमः॥१९॥

*Namo rohitāya sthapataye vṛkṣāṇām pataye
namo namo bhuvantaye vārivaskṛtāyau-
śadhīnām pataye namo namo mantriṇe vāṇijāya
kakṣāṇām pataye namo nama'uccairghoṣāyā-
krandayate patīnām pataye namaḥ.*

Salutations to Rudra, red-haired lover and promoter of art and architecture. All hail to the lord protector of trees. Salutations to the lord of the expanding world and creator of wealth. Salutations to the lord of herbs and medicine. Salutations to the thoughtful planner, and the powers of commerce and industry. Salutations to the lord of woods and plantations. Salutations to the mighty roar against the enemies of life. Salutations to the lord protector of the pedestrians, wayfarers and the foot-soldiers.

20. (Rudras Devata, Kutsa Ṛshi)

नमः कृत्स्नायतया धावते सत्वनां पतये नमो नमः
सहमानाय निव्याधिनऽआव्याधिनीनां पतये नमो नमो
निष्ङ्गिणे ककु- भाय स्तेनानां पतये नमो नमो निचेरवे
परिचरायारण्यानां पतये नमः॥२०॥

*Namaḥ kṛtsnāyatayā dhāvate satvanām pataye
namo namaḥ sahamānāya nivyādhina'avyā-
dhinīnām pataye namo namo niṣaṅgiṇe
kakubhāya stenānām pataye namo namo
nicerave paricarāyāraṇyānām pataye namaḥ.*

Salutations to the lord industrious of total growth. Salutations to the lord protector of assets. Salutations to the lord of challenge, endurance and victory. Salutations to the supersessor of challenging emergencies. Salutations to the lord of full armour in readiness. Salutations to the lord of hope and optimism. Salutations to the controller of thieves and corruption. Salutations to the lord of relentless work and development. Salutations to the lord of love and service of life and humanity. Salutations to the lord of forests and forest life.

21. (Rudras Devata, Kutsa Ṛshi)

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो नमो
निष-ङ्गिणऽइषुधिमते तस्कराणां पतये नमो नमः
सृकायिभ्यो जिघांसद्भ्यो मुष्णतां पतये नमो
नमोऽसिमद्भ्यो नक्तं चरद्भ्यो विकृन्तानां पतये
नमः॥२१॥

*Namo vañcate parivañcate stāyūnām pataye
namo namo niṣaṅgiṇa'īṣudhimate taskarāṇām
pataye namo namaḥ sṛkāyibhyo jighāṁsadbhyo
muṣṇatām pataye namo namo'simadbhyo
naktañcaradbhyo vikṛntānām pataye namaḥ.*

Salutations to the controller of thugs, superthugs and clandestine robbers. Salutations to the lord of constant watch and deployment of missiles. Salutations to the lord eliminator of smugglers. Constant watch over the killer men of the lance and thunderbolt to them. Salutations to the controller of swindlers. Watch and punishment to the swordsmen night walkers. All hail to the challenger and controller of national disunity, division and defilement.

22. (Rudras Devata, Kutsa Ṛshi)

नमऽउष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो
नमऽइषुमद्भ्यो धन्वायिभ्यश्च वो नमो नमऽआतन्वानेभ्यः
प्रतिदधानेभ्यश्च वो नमो नमऽआयच्छद्भ्योऽस्यद्भ्यश्च
वो नमः॥२२॥

*Nama uṣṇīṣiṇe giricarāya kuluñcānām pataye
namo nama'īṣumadbhyo dhanvāyibhyaśca vo
namo nama'ātanvānebhyaḥ pratidadhā-
nebhyaśca vo namo nama'āyacchadbhyo'-*

syadbhyaśca vo namaḥ.

Salutations to the village chief of the turban of distinction. Salutations to the chief of the mountainers. Salutations to the controller of the antisocial mischief. Salutations to the men of the arrow and the missile. Salutations to the men of the bow and the carrier rocket. Salutations to you again and again. Salutations to those who advance the line of defence and security. Salutations to the forces of offence in defence. Salutations to the keepers of law and order. Salutations to the marksmen who take on the target.

23. (Rudras Devata, Kutsa Ṛshi)

नमो विसृजद्भ्यो विद्ध्यद्भ्यश्च वो नमो नमः स्वपद्भ्यो
जाग्रद्भ्यश्च वो नमो नमः शयानेभ्यऽआसीनेभ्यश्च
वो नमो नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः॥२३॥

*Namo visṛjadbhyo vidhyadbhyaśca vo namo
namaḥ svapadbhyo jāgradbhyaśca vo namo
namaḥ śayānebhya'āsīnebhyaśca vo namo
namastiṣṭhadbhyo dhāvadbhyaśca vo namaḥ.*

Salutations to those who shoot at evil. Salutations to those who strike down the evil. Salutations to you all. Care and caution for those who sleep. Exhortation to those who wake. Salutations to all of you. Care for those who rest. Appreciation for those who sit in position. Salutations to those who stand fast. Cheers for those who run for humanity.

24. (Rudras Devata, Kutsa Ṛshi)

नमः सुभाभ्यः सुभापतिभ्यश्च वो नमो नमोऽश्वेभ्योऽ-
श्वपतिभ्यश्च वो नमो नमऽआव्याधिनीभ्यो

विविध्यन्तीभ्यश्च वो नमो नमऽउर्गणाभ्यस्तृहृतीभ्यश्च
वो नमः॥२४॥

*Namaḥ sabhābhyaḥ sabhāpatibhyaśca vo namo
namo 'śvebhyo 'śvapatibhyaśca vo namo nama
āvyaḍhinībhyo vividhyantībhyaśca vo namo
nama ugaṇābhyastr̥mhatībhyaśca vo namaḥ.*

Salutations to the councils of governance and administration. Salutations to the heads of councils. Salutations to you all. Salutations to the cavalry. Salutations to the cavalry commanders. Salutations to you all. Salutations to the forces of defence. Salutations to the forces in action. Salutations to you all. Salutations to the forces in reserve for reinforcement. Salutations to the advancing and routing forces. Salutations to you all.

25. (Rudras Devata, Kutsa Ṛshi)

नमो गणेभ्यो गणपतिभ्यश्च वो नमो नमो व्रातेभ्यो
व्रातपति- भ्यश्च वो नमो नमो गृत्सेभ्यो गृत्सपतिभ्यश्च
वो नमो नमो विश्वरूपेभ्यो विश्वरूपेभ्यश्च वो नमः॥२५॥

*Namo gaṇebhyo gaṇapatibhyaśca vo namo
namo vrātebhyo vrātapatibhyaśca vo namo
namo gr̥tsebhyo gr̥tsapatibhyaśca vo namo
namo virūpebhyo viśvarūpebhyaśca vo namaḥ.*

Salutations to autonomous communities. Salutations to the heads of autonomous communities. Salutations to you all. Salutations to the dominions. Salutations to the heads of dominions. Salutations to you all. Salutations to the guilds of expert professionals. Salutations to the heads of expert associations. Salutations to the mixed and multiform communities. Salutations to the heads of multicultural communities.

Salutations to you all. Salutations to the international associations. Salutations to the heads of world associations. Salutations to you all.

26. (Rudras Devata, Kutsa Ṛshi)

नमः सेनाभ्यः सेनानिभ्यश्च वो नमो नमो रथिभ्योऽअर्-
थेभ्यश्चवो नमो नमः क्षत्त्रिभ्यः संग्रहीतृभ्यश्च वो
नमो नमो महद्भ्योऽअर्भकेभ्यश्च वो नमः॥२६॥

*Namaḥ senābhyaḥ senānibhyaśca vo namo
namo rathibhyo 'arathebhyaśca vo namo namaḥ
kṣatṛbhyaḥ saṅgrhīṭṛbhyaśca vo namo namo
mahadbhyo arbhakebhyaśca vo namaḥ.*

Salutations to the armies. Salutations to the commanders of the armies. Salutations to the fighters on rathas, tanks and warplanes. Salutations to the warriors without the rathas (warriors on foot). Salutations to you all. Salutations to the warriors and the administrators. Salutations to the supply corps. Salutations to you all. Salutations to the seniors, veterans and the great. Salutations to the small, the young and the recruits. Salutations to you all.

27. (Rudras Devata, Kutsa Ṛshi)

नमस्तक्ष्भ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः
कूर्मारैभ्यश्च वो नमो नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च
वो नमो नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः॥२७॥

*Namastakṣabhyo rathakārebhyaśca vo namo
namaḥ kulālebhyaḥ karmārebhyaśca vo namo
namo niṣādebhyaḥ puñjiṣṭhebhyaśca vo namo
namaḥ śvanibhyo mṛgayubhyaśca vo namaḥ.*

Salutations to the wood carvers and craftsmen.

Salutations to the manufacturers of vehicles. Salutations to you all. Salutations to the manufacturers of ceramics. Salutations to the metallurgists. Salutations to you all. Salutations to the hill and forest rangers. Salutations to the fishermen and pisciculturists. Salutations to you all. Salutations to the dog-squads and the canine experts. Salutations to the hunters and the experts of wild animals. Salutations to you all.

28. (Rudras Devata, Kutsa Rshi)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च
रुद्राय च नमः शर्वाय च पशुपतये च नमो नीलग्रीवाय
च शितिकण्ठाय च॥२८॥

*Namaḥ śvabhyaḥ śvapatibhyaśca vo namo
namo bhavāya ca rudrāya ca namaḥ śarvāya
ca paśupataye ca namo nīlagrīvāya ca
śitikaṅṭhāya ca.*

Food for the dogs, recognition and incentive for the breeders and trainers of dogs. Salutations to you all. Salutations to the lord creator of the world. Homage to the lord of maintenance with justice and retribution. Salutations to the ultimate destroyer. Salutations to the lord protector of the animals. Salutations to the lord of the blue clouds. Salutations to the lord of the mighty voice of thunder.

29. (Rudras Devata, Kutsa Rshi)

नमः कपर्दिने च व्युप्तकेशाय च नमः सहस्राक्षाय च
शतधन्वने च नमो गिरिश्याय च शिपिविष्टाय च
नमो मीढुष्टमाय चेषुमते च॥२९॥

*Namaḥ kapardine ca vyuptakeśāya ca namaḥ
sahasrākṣāya ca śatadhanvane ca namo*

*giriśayāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya
ceṣumate ca.*

Homage to the lord of braided hair. Salutations to the sage of shaven hair. Salutations to the lord of vision of a thousand eyes. Salutations to the wielder of a hundred bows. Homage to the sagely mountain dweller. Salutations to the protector and promoter of the animal wealth. Salutations to the lord supreme of showers for life. Salutations to the lord of arrows.

30. (Rudras Devata, Kutsa Rshi)

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे
च नमो वृद्धाय च सवृधे च नमो ऽग्न्याय च प्रथमाय
च॥३०॥

*Namo hrasvāya ca vāmanāya ca namo brhate
ca varṣīyase ca namo vṛddhāya ca savṛdhe ca
namo 'agnyāya ca prathamāya ca.*

Food and support for the child and the little darling. Salutations for the great and for the generous man of years. Reverence for the old and love for the youth growing together. Exhortation for the pathmaker and for the first among pioneers of initiative.

31. (Rudras Devata, Kutsa Rshi)

नमः आशवे चाजिराय च नमः शीघ्र्याय च शीभ्याय
च नमः ऊर्म्याय चावस्वन्याय च नमो नादेयाय च
द्वीप्याय च॥३१॥

*Nama'āśave cājirāya ca namaḥ śīghryāya ca
śībhyāya ca nama'ūrmyāya cāvasvanyāya ca
namo nadeyāya ca dvīpyāya ca.*

All hail to men of instant response and to the men of spontaneous action. Cheers for the fast worker and incentive for the modes of speedy motion. Exhortation to the powers of rapid progress and to men of roaring business. All hail to the river projects and to the island explorers.

32. (Rudras Devata, Kutsa Ṛshi)

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्यमाय चापगल्भाय च नमो जघन्याय च बुध्न्याय च॥३२॥

Namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca budhnyāya ca.

All hail to the oldest and the youngest. Honour and respect to the traditional and the modern. Full recognition and support for the average medium and the simple novice. All support for the lowest worker and reverence for the wise and generous.

33. (Rudras Devata, Kutsa Ṛshi)

नमः सोभ्याय च प्रतिसूर्याय च नमो याम्याय च क्षेम्याय च नमः श्लोक्याय चावसान्याय च नमः उर्वर्याय च खल्याय च॥३३॥

Namaḥ sobhyāya ca pratisuryāya ca namo yāmyāya ca kṣemyāya ca namaḥ ślokyāya cāvasānyāya ca nama urvaryāya ca khalyāya ca.

Salutations to the prosperous and the virtuous. Salutations to the dispensers of justice and the preservers

of happiness and welfare. Salutations to the scholar of vaidic voice and to the competent man of accomplishment. Salutations to the man commanding respect among the nobles, and to the master of creating means and materials for good living.

34. (Rudras Devata, Prajapati Ṛshi)

नमो वन्याय च कक्ष्याय च नमः श्रवाय च प्रतिश्रवाय च नमः आशुषेणाय चाशुरथाय च नमः शूराय चावभेदिने च॥३४॥

Namo vanyāya ca kakṣyāya ca namaḥ śravāya ca pratiśravāya ca nama āśuṣeṇāya ca-śurathāya ca namaḥ śūrāya cāvabhedine ca.

Food and protection for the forest habitations and those living close thereby. Salutations to the reputed man of the Veda and to his listener disciple. Salutations to the warrior of the army on the fastest move and the commander on the fastest vehicle. Salutations to the brave soldier who breaks through the defences of the enemy.

35. (Rudras Devata, Kutsa Ṛshi)

नमो बिल्मिने च कवचिने च नमो वर्मिणे च वरूथिने च नमः श्रुताय च श्रुतसेनाय च नमो दुन्दुभ्याय चाहान्याय च॥३५॥

Namo bilmine ca kavacine ca namo varmiṇe ca varūthine ca namaḥ śrutāya ca śrutasenāya ca namo dundubhyāya cāhananyāya ca.

Salutations to the warrior with the helmet. Salutations to the knight in armour. Salutations to the soldier in the bunker. Salutations to the force manning

the fort of defence. Salutations to the reputed hero. Salutations to commander of the famous army. Exhortation to the drummer. Bravo to the martial man of music.

36. (Rudras Devata, Kutsa Ṛshi)

नमो धृष्णवे च प्रमृशाय च नमो निषङ्गिणे चेषुधिमते
च नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च
सुधन्वने च॥३६॥

*Namo dhṛṣṇave ca pramṛśāya ca namo niṣaṅ-
giṇe ceṣudhimate ca namastīkṣṇeṣave cā-
yudhine ca namaḥ svāyudhāya ca sudhanvane
ca.*

Salutations to the bold and fearless. Salutations to the shrewd and reflective man of thought and deliberation, and to the kind and the courteous. Salutations to the man of the sword and to the hero of the pointed arrow and quiver. Salutations to the man of mighty warriors of invincible arms. Salutations to the wielder of super-weapons and to the man of the mighty bow.

37. (Rudras Devata, Kutsa Ṛshi)

नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय
च नमः कुल्याय च सरस्याय च नमो नादेयाय च
वैशन्ताय च॥३७॥

*Namaḥ srutyāya ca pathyāya ca namaḥ kātyāya
ca nīpyāya ca namaḥ kulyāya ca sarasyāya ca
namo nādeyāya ca vaiśantāya ca.*

All hail and support for those who live by the side-walks, springs and trails. Welcome and hospitality for the travellers on the high roads and all support for

the keepers of the roads. Care and caution for the mountain pass and the foot-hills and all support for those who live thereby. All love and care and reverence for streams and lakes, rivers and rivulets, pools and tanks, and all hail and hospitality for the users and keepers of these. Salutations, exhortations and cheers to those who love and live by these !

38. (Rudras Devata, Kutsa Ṛshi)

नमः कूप्याय चावट्याय च नमो वीध्याय चातप्याय
च नमो मेघ्याय च विद्युत्याय च नमो वर्ष्याय चावर्ष्याय
च॥३८॥

*Namaḥ kūpyāya cāvṭyāya ca namo vīdhryāya
cātapyāya ca namo meghyāya ca vidyutyāya
ca namo varṣyāya cāvarṣyāya ca.*

Salutations to the specialist of well construction. Salutations to the drilling geologist. Salutations to the scientist explorer of the clear blue sky in the sunlight. Salutations to the expert of solar heat and energy. Salutations to the technologist of cloud formation. Salutations to the scientist and technologist of lightning and electricity. Salutations to the scholar and scientist of rain and water management. Salutations to the scientist of drought and drought management.

39. (Rudras Devata, Kutsa Ṛshi)

नमो वात्याय च रेष्याय च नमो वास्तव्याय च
वास्तुपाय च नमः सोमाय च रुद्राय च नमस्ताम्राय
चारुणाय च॥३९॥

*Namo vātyāya ca reṣmyāya ca namo vāstavyāya
ca vāstupāya ca namaḥ somāya ca rudrāya ca
namastāmrāya cāruṇāya ca.*

Salutations to the expert of wind and storm. Salutations to the scientist of cloud burst and thunder. Salutations to the specialist of surplus and waste management. Salutations to the man of housing and architecture. Salutations to the expert of health and power. Salutations to the minister of justice and equity. Salutations to the powers of security against violence and crime. Salutations to the promoters of Dharma and the good life.

40. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शङ्खवे च पशुपतये च नमऽउग्राय च भीमाय च नमोऽग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ॥४०॥

Namaḥ śaṅgave ca paśupataye ca nama ugrāya ca bhīmāya ca namo'grevadhāya ca durevadhāya ca namo hantre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya.

Salutations to the lord of peace and protector of living beings. Salutations to the lord of power and awe. Salutations to the powers of preventive strike and consequent elimination. Punishment to the killer and the destructive terrorist. Water and care for the trees of green foliage. Salutations to the saviour from suffering.

41. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥४१॥

Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.

Salutations to the lord of peace, and to the lord giver of peace and joy in life. Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace, and to the lord giver of peace, prosperity and grace more and ever more.

42. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः पार्याय चावार्याय च नमः प्रतरणाय चोत्तरणाय च नमस्तीर्थ्याय च कूल्याय च नमः शष्याय च फेन्याय च ॥४२॥

Namaḥ pāryāya cāvāryāya ca namaḥ prataraṇāya cottaraṇāya ca namastīrthyāya ca kūlyāya ca namaḥ śaṣpyāya ca phenyāya ca.

Salutations to the lord across the river, and to him this side of the flow. And salutations to the captain who steers all across the seas, and to him who steers across and above. And salutations to him who is both the guide and the goal and to him who awaits us on the shore. And salutations to him who shines green in vegetation, and to him who floats with the foam.

43. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः सिकत्याय च प्रवाहाय च नमः किंशिलाय च क्षयणाय च नमः कपर्दिने च पुलस्तये च नमऽइरिण्याय च प्रपथ्याय च ॥४३॥

Namaḥ sikatyāya ca pravāhyāya ca namaḥ kiṃśilāya ca kṣayaṇāya ca namaḥ kapardine ca pulastaye ca nama'iriṇyāya ca prapathyāya ca.

Homage to the gold in the sand, and to him who

flows with the flow. And homage to him who plays with the pebbles, and to him who dwells in the tranquil harbour. Homage to the lord of the braided hair and to him who shines with glossy hair. Homage to the lord of the desert and to the protector of the wandering sages.

44. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च गेह्याय च नमो हृदय्याय च निवेष्ट्याय च नमः काट्याय च गह्वरेष्ठाय च ॥४४॥

Namo vrajyāya ca goṣṭhyāya ca namastalpyāya ca gehyāya ca namo hṛdayyāya ca niveṣṭyāya ca namaḥ kātyāya ca gahvareṣṭhāya ca.

Homage to the lord of the meadow and to the warmth of the cow-shed. Homage to the angels of the bed and to the inmates of the home. Homage to the spirit in the heart and to the lord of human settlements. Homage to the mountain mysteries and to the spirit of the darkest caves.

45. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शुष्क्याय च हरित्याय च नमः पाथ्यसव्याय च रजस्याय च नमो लोप्याय चोल्प्याय च नमः ऊर्व्याय च सूर्व्याय च ॥४५॥

Namaḥ śuṣkyāya ca harityāya ca namaḥ pāṁsavyāya ca rajasyāya ca namo lopyāya colpyāya ca nama ūrvyāya ca sūrvyāya ca.

Homage to the spirit of the desert breeze and vibrations of the greens. Homage to the life of the dust and atoms of fragrance in the flowers. Homage to the spirit of the invisible and the softness of the grass.

Homage to the lord of ocean fire and the fire of annihilation.

46. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः पर्णाय च पर्णशदाय च नमः उद्गुरमाणाय चाभिघ्नते च नमः आखिदते च प्रखिदते च नमः इषुकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानाहृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नमः अनिर्ह- तेभ्यः ॥४६॥

Namaḥ parṇāya ca parṇaśadāya ca nama' udguramaṇāya cābhighnate ca nama' ākhidate ca prakhidate ca nama' iṣukṛdbhyo dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo devānāḥ hṛdayebhyo namo vicinvatkebhyo namo vikṣiṇatkebhyo nama' ānirhatebhyaḥ.

Homage to the spirit of the green leaves and to the fall of the leaves. Homage to the clarion call of action and to the destroyer of evil. All help and sustenance to the wearied and the oppressed. Homage to the makers of arrows and missiles and to the makers of bows and firing rockets. Homage to the noble hearts and the sparkling showers of their grace. Homage to the powers of discrimination between good and evil. Homage to the destroyers of oppression and to the upliftment and redemption of the fallen and the destitute.

47. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

द्रापेऽअन्धसस्पते दरिद्र नीललोहित। आसां प्रजानामेषां पशूनां मा भेरमा रोड् मो च नः किं चनाममत् ॥४७॥

Drāpe'andhasaspate daridra nīlaloḥita. Āsām prajānāmeṣām paśūnām mā bhermā roṇ mo ca naḥ kiñcanāmat.

Redeemer of the fallen, lord of food and sustenance, saviour of the poor and down-trodden, lord of growth and greenery, cause no fear to these people and these animals. Cause no ailment or injury. Let none of us suffer any disease or damage.

48. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे
मतीः। यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं
ग्रामेऽअस्मिन्न-नातुरम्॥४८॥

*Imā rudrāya tavase kapardine kṣayadvīrāya
pra bhāramahe matīḥ. Yathā śamasad dvipade
catuspade viśvaṁ puṣṭaṁ grāme 'asminna-
nāturam.*

All our thoughts and intentions, all our songs and devotion, and all our man-power we hold and dedicate to Rudra, awful lord of the knotted hair, commander of our young and brave heroes, so that there may be peace and well-being among our people and our animals (bipeds and quadrupeds), and life in this whole habitable world may be healthy, strong and free from want and suffering.

49. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी।
शिवा रुतस्य भेषजी तया नो मृड जीवसे॥४९॥

*Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajā.
Śivā rutasya bheṣajā taya no mṛḍa jīvase.*

Rudra, lord of health and well-being, your auspicious presence in body and mind, your knowledge and approach is gracious, a panacea for all ailments, universal antidote to suffering and disease. With that

healing touch bless us with good health and happiness for life.

50. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः।
अव स्थिरा मघवद्भ्यस्तनुष्व मीद्वस्तोकाय तनयाय
मृड॥५०॥

*Pari no rudrasya hetirvrṇaktu pari tveṣasya
durmatoraghāyoḥ. Ava sthirā maghavadbhya-
stanuṣva mīdhvastokāya tanayāya mṛḍa.*

May the thunderbolt of Rudra spare us. May the evil disposition of the sinful and the angry keep off from us. May the generous lord giver of life and prosperity elevate the intelligence and constancy of the munificent yajnic and be kind and gracious to our children and our youth.

51. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

मीदुष्टम् शिवतम शिवो नः सुमना भव। परमे
वृक्षेऽआयुधं निधाय कृत्तिं वसानेऽआ चर् पिनाकम्बिभ्रदा
गहि॥५१॥

*Mīdhuṣṭama śivatama śivo naḥ sumanā bhava.
Parame vṛkṣa'āyudhaṁ nidhāya kṛttiṁ vasāna'
ācara pinākaṁ bibhradā gahi.*

Most generous lord, most gracious, be good at heart and kind toward us all. Taking up the arms, wearing the corslet, holding the great bow, come and take on the mighty force of the enemies of life.

52. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

विकिरिद्र विलोहित नमस्तेऽअस्तु भगवः।

यास्ते सहस्रहेतयोऽन्यमस्मन्नि वपन्तु ताः॥५२॥

*Vikiridra vilohita namaste'astu bhagavaḥ.
Yāste sahasraṁ hetayo' nyamasman nivapantu
tāḥ.*

Salutations to you, Rudras, lords lustrous and glorious, shooting arrows to destroy evil. And the thousand thunderbolts you wield, they may spare us and fall elsewhere on mischief far away from us.

53. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

सहस्राणि सहस्रशो बाह्वोस्तव हेतयः।

तासामीशानो भगवः पराचीना मुखा कृधि॥५३॥

*Sahasrāṇi sahasraśo bāhvostava hetayaḥ.
Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi.*

Lord of majesty and ruler of the world, hundreds and thousands are the arms and powers in your hands. Turn their shaft and direction away and elsewhere far from us.

54. (Rudras Devata, Parameshthi Prajapati Ṛshi)

असंख्याता सहस्राणि ये रुद्राऽअधि भूम्याम्।

तेषां सहस्रयोजनेऽव धन्वानि तन्मसि॥५४॥

*Asaṅkhyātā sahasrāṇi ye rudrā'adhi bhūmyām.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.*

Thousands are the Rudras (life-sustaining powers) and countless are the Rudras (pranis, living forms) which are on the earth. We use their powers and properties in a thousand ways and, (in cyclic order) extend their powers and properties a thousand fold over vast areas of space.

55. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

अस्मिन् महत्पूर्णवेऽन्तरिक्षे भवाऽअधि।

तेषां सहस्रयोजनेऽव धन्वानि तन्मसि॥५५॥

*Asmin mahatyarṇave'ntarikṣhe bhavā'adhi.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.*

Countless are the Rudra powers in this great ocean of the sky between the earth and heaven. We use their powers and properties in a thousand applications and in cyclic order, extend their powers and properties a thousand-fold over vast areas in space.

56. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठा दिवःरुद्राऽउपश्रिताः।

तेषां सहस्रयोजनेऽव धन्वानि तन्मसि॥५६॥

*Nilagrīvāḥ śitikaṅṭhā divaṁ rudrā'upaśritāḥ.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.*

Blue-necked and white-throated, countless are the Rudra powers of life and sustenance which abide in heaven and the light of the sun. We use their energies and powers in a thousand ways for a thousand purposes and, in a positive circle, extend their powers and properties a thousand-fold over vast areas of space.

57. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठाः शर्वाऽअधः क्षमाचराः।

तेषां सहस्रयोजनेऽव धन्वानि तन्मसि॥५७॥

*Nilagrīvāḥ śitikaṅṭhāḥ śarvā'adhaḥ
kṣamācarāḥ. Teṣāṁ sahasrayojane'va
dhanvāni tanmasi.*

Blue-necked, white-throated are the violent powers

and ferocious creatures which roam around on the earth. We counter and throw off their powers and forces countless leagues away from us with the bows we stretch to shoot the arrows.

58. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये वृक्षेषु शृष्विञ्जरा नीलग्रीवा विलोहिताः।
तेषां सहस्रयोजने ऽव धन्वानि तन्मसि॥५८॥

*Ye vṛkṣeṣu śaṣpiñjarā nīlagrīvā vilohitāḥ.
Teṣāṃ sahasrayojane'va dhanvāni tanmasi.*

We counter the Rudra powers, blue-necked, white throated, yellowish red, bright and green like blades of grass, which grow on trees as parasites, and, stretching our bows for the arrows (with insecticides etc.,) render their deadly action ineffective over vast areas of the earth.

59. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये भूतानामधिपतयो विशिखासः कपर्दिनः।
तेषां सहस्रयोजने ऽव धन्वानि तन्मसि॥५९॥

*Ye bhūtānāmadhipatayo viśikhāsaḥ
kapardinaḥ. Teṣāṃ sahasrayojane'va dhanvāni
tanmasi.*

The powers who are protectors, promoters and guardians of living beings, sanyasis and brahmacharis with shaven heads or wearing unshorn hair, we help and serve, and, with all our power and means, we extend their activities over vast areas of the earth.

60. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये पथां पथिरक्षयऽएलबृदाऽआयुर्धुधः।

तेषां सहस्रयोजने ऽव धन्वानि तन्मसि॥६०॥

*Ye pathāṃ pathirakṣhaya'ailabṛdā'āyur-
yudhaḥ. Teṣāṃ sahasrayojane'va dhanvāni
tanmasi.*

The Rudras, noble people, who guard and promote the moral and spiritual highways of life, who maintain and develop the national highways and protect the travellers, who develop the resources of the earth, and who struggle for the betterment of life and age, we support and serve with all our might and extend their powers a thousand fold over vast areas of the earth.

61. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये तीर्थानि प्रचरन्ति सूकाहस्ता निषङ्गिणः।
तेषां सहस्रयोजने ऽव धन्वानि तन्मसि॥६१॥

*Ye tīrthāni pracaranti sūkāhastā niṣaṅgiṇaḥ.
Teṣāṃ sahasrayojane'va dhanvāni tanmasi.*

We do homage to the Rudras, sacred presences who cleanse the mind and sanctify the soul, heroes who go round wielding the thunderbolt and the bow and quiver in defence of humanity. We support and serve them with all our might and extend their power a thousand fold over vast areas of the earth.

62. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

येऽन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान्।
तेषां सहस्रयोजने ऽव धन्वानि तन्मसि॥६२॥

*Ye'anneṣu vividhyanti pātreṣu pibato janān.
Teṣāṃ sahasrayojane'va dhanvāni tanmasi.*

The infectious germs and viruses in food and drink

and in the cooking and dining ware which, in various ways, afflict the people through eating and drinking, we fight with all our might, and we eliminate their deadly power and presence over a vast area of the earth and the environment.

63. (Rudras Devata, Parameshthi Prajapati Va Deva Rshi)

यऽएतावन्तश्च भूयाँसश्च दिशो रुद्रा वितस्थिरे।
तेषाँसहस्रयोजनेऽव धन्वानि तन्मसि॥६३॥

Ya'etāvantaśca bhūyāṁsaśca diśo rudrā vitasthire. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

And Rudra powers (of beneficence, affliction and retribution in nature) conceived and realized so far and even more exist variously in all the directions (on the earth, in the sky and in heaven). We deal with their arms and armaments appropriately with all our might and mind in faith (worshipping, extending, negating or fighting and eliminating) in a thousand ways over vast areas of time and space.

64. (Rudras Devata, Parameshthi Prajapati Va Deva Rshi)

नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः। तेभ्यो
दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः।
तेभ्यो नमोऽस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं
द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥६४॥

Namo'stu rudrebhyo ye divi yeṣāṁ varṣamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no'avantu te no mṛdayantu te yaṁ dviṣmo Yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in heaven. Rain is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

65. (Rudras Devata, Parameshthi Prajapati Va Deva Rshi)

नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वातऽइषवः। तेभ्यो
दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः।
तेभ्यो नमोऽस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं
द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥६५॥

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no'avantu te no mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in the skies. Wind and air is their power and gift to life. To them our salutations with folded hands with the fingers joined, with ten senses and the pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

66. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमोऽस्तु रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवः। तेभ्यो
दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः।
तेभ्यो नमोऽस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं
द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥६६॥

*Namo' stu rudrebhyo ye prthivyām yeṣāmanna-
miṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa
pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'
astu te no'avantu te no mṛdayantu te yaṁ dviṣmo
yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.*

Homage to the Rudras that abide on the earth. Food and energy is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

इति षोडशोऽध्यायः ॥

CHAPTER-XVII

1. (Maruts Devata, Medhatithi Ṛshi)

अश्मन्नूर्जं पर्वते शिश्रियाणामद्ध्यऽओषधीभ्यो वनस्पति-
भ्योऽअधि सम्भृतं पर्यः। तां नऽइषमूर्जं धत्त मरुतः
सः- राणाऽअश्मँस्ते क्षुन् मयि तऽऊर्ग्यं द्विष्मस्तं ते
शुगृच्छतु॥१॥

*Aśmannūrjaṁ parvate śiśriyāṇāmadbhya'
oṣadhībhyo vanaspatibhyo'adhi sambhṛtaṁ
payah. Tām na'iṣamūrjaṁ dhatta marutaḥ
sairarāṇā'aśmaṁste kṣūn-mayi ta'ūrgyaṁ
dviṣmastam te śugṛcchatu.*

O Maruts (men and women), kind and generous powers, hold for us the energy and power contained in the mountain ranges of the clouds and the sky, and hold for us that energy and juices distilled from waters, herbs and trees, and bless us with that food and energy. Voracious eater, fire of yajna, may your hunger and energy be in me too, and may your displeasure reach someone we hate (i.e., none).

2. (Agni Devata, Medhatithi Ṛshi)

इमा मेऽअग्नेऽइष्टका धेनवः सन्त्वेका च दश च दश
च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं
च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च
समुद्रश्च मध्यं चान्तश्च परार्द्धश्चैता मेऽअग्नेऽइष्टका
धेनवः सन्त्वमुत्रामुष्मिल्लोके॥२॥

*Imā me'agna'iṣṭakā dhenavaḥ santvekā ca daśa
ca daśa ca śataṁ ca śataṁ ca sahasraṁ ca
sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ ca
niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudam
ca samudraśca madhyaṁ cāntaśca parārdha-*

*ścaitā me'agna iṣṭakā dhenavaḥ santvamutrā-
muṣmiñlloke.*

Agni, fire-lord of yajna, may these bricks of my altar (vedi), wanted values of life, one and all, be generous and productive and grow ten times in geometrical progression : May one grow to ten, and ten to one hundred (shatam), and one hundred to one thousand (sahasram), and one thousand to ten thousand (ayutam), and ten thousand to hundred thousand (one lac, niyutam), and hundred thousand to a million (prayutam), and one million to hundred million (arbudam), and hundred million to a billion (arba, nyarbudam), and one billion to ten billion (one kharba), and ten billion to a hundred billion (one nikharba), and hundred billion to a trillion (mahapadma), and one trillion to ten trillion (one shanku), and ten trillion to hundred trillion (one samudra), and hundred trillion to quadrillion (one madhyam), and one madhyam to ten madhyam (anta, ten quadrillion), and one anta to ten anta (hundred quadrillion), parardha. And these bricks, wanted values, be, like cows, the givers of fulfilment to me in this life and beyond, in this world and beyond.

3. (Agni Devata, Medhatithi Ṛshi)

ऋतव स्थऽऋतावृधऽऋतुष्ठा स्थऽऋतावृधः। घृतश्च्युतो
मधुश्च्युतो विराजो नाम कामदुघाऽअक्षीयमाणाः॥३॥

*Rtava stha'rtāvṛdha'rtuṣṭhā stha'rtāvṛdhaḥ.
Ghrtaścyuto madhuścyuto virājo nāma kāmā-
dughā'akṣīyamāṇāḥ.*

Ladies of the home brilliant as yajna fire, holy as truth and universal law, reflecting the plenty and purity of distilled ghee and overflowing with the sweetness of

honey, you are surely treasures of fulfilment beyond decay. Be vibrant as spring, stay inviolable as the cycle of the seasons and add to the sanctity of the laws of life.

4. (Agni Devata, Medhatithi Ṛshi)

समुद्रस्य त्वावक्याग्ने परि व्ययामसि।
पावकोऽअस्मभ्यःशिवो भव ॥४॥

*Samudrasya tvā'vakayāgne pari vyayāmasi.
Pāvako'asmabhyaṁ śivo bhava.*

Agni, brilliant power, we stand round and cover you as the shaivala grass of the sea. Cleanser and purifier of life, be good and gracious to us.

5. (Agni Devata, Medhatithi Ṛshi)

हिमस्य त्वा जरायुणाग्ने परि व्ययामसि।
पावकोऽअस्मभ्यःशिवो भव ॥५॥

*Himasya tvā jarāyuṇā'gne pari vyayāmasi.
Pāvako'asmabhyaṁ śivo bhava.*

Agni, brilliant power, we cover you round as fire and clothing round the frosty cold of the season. Come, cleanser and purifier of life, and be kind and gracious to us.

6. (Agni Devata, Medhatithi Ṛshi)

उप ज्मन्नूप वेतसेऽवतर नदीष्व। अग्नेपित्तमपामसि
मण्डूकि ताभिरागहि सेमं नो यज्ञं पावकवर्णःशिवं
कृधि॥६॥

*Upa jmannupa vetase' va tara nadīṣvā. Agne
pittamapāmasi maṇḍūki tābhirā gahi semam no*

yajñam pāvaka-varṇam śivam kṛdhi.

Agni, clad in the brilliant flames of light, come upon the earth, descend in the midst of the earth's abundance. Descend into the streams of life. Since you are the life and lustre of the waters, come with that life and lustre. Come and bless this yajna of our home with peace and prosperity.

7. (Agni Devata, Medhatithi Ṛshi)

अ॒पामि॒दं न्यय॑न॒समु॒द्रस्य॑ नि॒वेश॑नम् ।
अ॒न्याँस्ते॑ऽअ॒स्मत्त॑पन्तु हे॒तयः॑ पाव॒कोऽअ॒स्मभ्य॑ऽशि॒वो
भव॑ ॥७॥

Apāmidam nyayanaṁ samudrasya niveśanam.
Anyāṅste'asmattapantu hetayaḥ pāvako'
asmabhyaṁ śivo bhava.

This home is the abode of peace as the sky is the abode of waters. It is an abode of the depth of life as the deep ocean is. May Agni, lord of yajna and life and lustre of the waters be kind and gracious to us in this home of yajna, and may the heat of his passion and displeasure be directed elsewhere away from us.

8. (Agni Devata, Vasuyu Ṛshi)

अ॒ग्ने पाव॑क रो॒चिषा॑ म॒न्द्रया॑ देव जि॒ह्वया॑ ।
आ दे॒वान्वा॑क्षि यक्षि च ॥८॥

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi yakṣi ca.

Agni, generous lord of light, purifier and sanctifier of life, with your brilliant and exhilarating tongue of flames you call the noble yajnic devotees together and proclaim

to them the truths of eternity.

9. (Agni Devata, Medhatithi Ṛshi)

स नः॑ पाव॑क दी॒दिवो॑ऽग्ने दे॒वाँऽऽइ॒हाव॑ह ।
उप॑ य॒ज्ञःह॒विश्च॑ नः ॥९॥

Sa nāḥ pāvaka dīdivo'gne devāṅ'ihāvaha. Upa yajñaḥ haviśca naḥ.

Agni, power of light and lustre, purifier and sanctifier of life, you graciously call the noble powers of nature and humanity together here close to our yajna and let us all share the gifts of the fragrance of libations.

10. (Agni Devata, Bharadvaja Ṛshi)

पा॒व॒कया॑ यश्चि॒तर॑न्त्या कृ॒पा क्षा॑मन् रु॒रुच॑ऽउ॒षसो॑ न
भानु॑ना । तूर्व॑न्न याम॒न्नेत॑शस्य नू रण॑ऽआ यो घृ॒णे न
त॑तृषा॒णोऽअ॒जरः॑ ॥१०॥

Pāvakayā yaścitayantya kṛpā kṣāman ruruca' uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa'ā yo ghrṇe na tatṛṣāṇo'ajaraḥ.

Agni, lord of light and power, commander of the army, with his cleansing, enlightening and splendid force, shines on the earth like the dawn blazing with the light of the sun. And young, unaging, unexhausted, hastening apace on the course of his chariot, thirsting for victory in the heat of the battle, blazes with his own glory.

11. (Agni Devata, Lopamudra Ṛshi)

नम॑स्ते॒ हर॑से शो॒चिषे॑ नम॑स्तेऽअ॒स्त्वर्चि॑षे । अ॒न्याँस्ते॑
अ॒स्मत्त॑पन्तु हे॒तयः॑ पाव॒कोऽअ॒स्मभ्य॑ऽशि॒वो भव॑ ॥११॥

Namaste harase śociṣe namaste'astvarciṣe. Anyāṅste asmattapantu hetayaḥ pāvako'

asmabhyaṃ śivo bhava.

Salutations to Agni, lord of light and justice, radiant and pure, divine and adorable, and saviour from pain and suffering. Lord sanctifier of life and nature, be good and gracious to us. And may the heat of your passion and punishment for sin and injustice fall upon others far from us, i.e., different from real human nature and character.

12. (Agni Devata, Lopamudra Ṛshi)

नृषदे वेडप्सुषदे वेड् बर्हिषदे वेड् वनसदे वेट् स्वर्विदे
वेट् ॥१२॥

*Nṛṣade veḍ apsuṣade veḍ barhiṣade veḍ
vanasade veṭ svarvide veṭ.*

Homage to Agni, lord present in and presiding over humanity. Homage to the lord present in and ruling over the waters. Homage to the lord governing within and over the business of society. Homage to the lord present in and ruling over the forests. Homage to the lord creator and giver of the joy of life.

13. (Prana Devata, Lopamudra Ṛshi)

ये देवा देवानां यज्ञिया यज्ञियानां संवत्सरीणमुप
भागमासते। अहुतादो हविषो यज्ञेऽस्मिन्स्वयं पिबन्तु
मधुनो घृतस्य ॥१३॥

*Ye devā devānām yajñiyā yajñiyānām sarivat-
sarīṇamupa bhāgamāsate. Ahutādo haviṣo
yajñe'asmintsvayaṃ pibantu madhuno gṛtasya.*

Pranas (Sanyasis, those who are the life-breath of the spirit of society), those who are noblest among the nobles, adorable among those who adore Agni in yajna,

serve and receive their part of the annual sessions of yajna, and, free from the performance of yajna before meals, themselves receive and enjoy the honey-sweets and drinks of the libations in this yajna.

14. (Prana Devata, Lopamudra Ṛshi)

ये देवा देवेष्वधि देवत्वमायन्ये ब्रह्मणः पुरऽएतारोऽस्य।
येभ्यो नऽऋते पवते धाम किं च न ते दिवो न
पृथिव्याऽअधि स्नुषु ॥१४॥

*Ye devā deveṣvadhi devatvamāyan ye
brahmāṇaḥ pura'etāro'asya. Yebhyo na'rte
pavate dhāma kiñcana na te divo na pṛthivyā'
adhi snuṣu.*

Pranas, life-breath of the spirit of humanity, souls who have attained the state of divine grace among the nobles, who walk in the very presence of this Lord of the universe, without whom nowhere in the world anything moves nor is anything sanctified, they are not confined to any particular region of heaven, nor to any particular region of the earth, they are universal, everywhere.

15. (Agni Devata, Lopamudra Ṛshi)

प्राणदाऽअपानदा व्यानदा वचोदा वरिवोदाः।
अन्यास्तेऽ- अस्मत्पन्तु हेतयः पावकोऽस्मभ्यः शिवो
भव ॥१५॥

*Prāṇadā'apānadā vyānadā varcodā varivodāḥ.
Anyāñste'asmattapantu hetayaḥ pāvako'
asmabhyaṃ śivo bhava.*

Agni, Lord of light and power, you are the giver of vital energy, means of the removal of impurity and waste, universal knowledge, lustre of life and the light of

truth and Dharma. Be good and gracious to us, lord purifier and sanctifier of life and soul, and let your displeasure and punishment befall somewhere else far away from us.

16. (Agni Devata, Bharadwaja Ṛshi)

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्युत्रिणम् ।
अग्निर्नो वनते रयिम् ॥१६॥

Agnistigma śociṣā yāsadvīśvaṁ nyatriṇam.
Agnirno vanate rayim.

Agni, lord giver of light, knowledge and power, with its incessant waves of light and warmth ripens and begets all good nourishing foods for us. The same agni with the power of electric energy begets all the wealth for us. (So may the man of knowledge and scientific power produce food and wealth for humanity.)

17. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यऽइमा विश्वा भुवनानि जुह्वद्दृषिर्होता न्यसीदत्पिता
नः । सऽआशिषा द्रविणामिच्छमानः
प्रथमच्छदवरारं ॥१७॥

*Ya'imā viśvā bhuvanāni juhvadṛṣirhotā
nyasīdat pitā naḥ. Sa'āśiṣā
draviṇamicchamānaḥ prathamacchadavarāṅ
āviveśa.*

Our father, Vishvakarma, omniscient lord and cosmic sacrificer (yajamana), consumes all these worlds into His own fire of cosmic yajna and remains. And then He, self-moved by His own will to create the profuse variety of existence, projects and pervades the first evolutes and later continues the expansion and self

pervasion on and on.

18. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

किंस्विदासीदधिष्ठानमारम्भणं कतमत् स्वित्कथासीत् ।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्व-
चक्षाः ॥१८॥

*Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ
katamat svit kathā sīt. Yato bhūmiṁ janayan
viśvakarmā vi dyāmaurṇonmahinā
viśvacakṣāḥ.*

What is the ultimate stay of the universe? What is the original cause of the creation? What sort? From which Vishvakarma, omnipresent seer who pervades the universe, created the earth and then heaven with His mighty potential?

19. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वत-
स्पात् । सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमिं जनयन्देव-
एकः ॥१९॥

*Viśvataścakṣurta viśvatomukho
viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ
dhamati saṁ patatrairdyāvābhūmī janayan
deva'ekaḥ.*

Vishvakarma, the one absolute self-effulgent lord of the universe, with universal eye to watch, and universal mouth to reveal the Word, and universal arms for action, and universal feet for omnipresence, having created the heaven and earth from dynamic particles of Prakriti, keeps the universe in constant motion with his mighty arms of omnipotence.

20. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

किंश्चिद्विनं कऽउ स वृक्षऽआसु यतो द्यावापृथिवी
निष्टतक्षुः। मनीषिणो मनसा पृच्छतेदु
तद्यदध्यतिष्ठद्भवानानि धारयन्॥२०॥

*Kiṁsvidvanam ka'u sa vrkṣa'āsa yato dyāvā-
pṛthivīniṣṭatakṣuḥ. Manīṣiṇo manasā
pṛcchatedu tadyad adhyatiṣṭhad bhuvanāni
dhārayan.*

What is that original cause, that lovely tree, from which the lord maker shaped the heaven and earth and the whole dynamic world? Men of intelligence and conscientious mind ask the men of wisdom and vision: Who is that lord who holds and sustains the regions of the world and presides over all these and yet remains the sole lord above the universe?

21. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

या ते धामानि परमाणि यावमा या मध्यमा
विश्वकर्मन्नुतेमा। शिक्षा सखिभ्यो हविषि स्वधावः
स्वयं यजस्व तन्वं वृधानः॥२१॥

*Yā te dhāmāni paramāṇi yā'vamā yā madhyamā
viśvakarmannutemā. Śikṣā sakhibhyo haviṣi
sva-dhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

Vishvakarma, lord of your own omnipotence, lord of nature, heaven and earth, maker of the universe, enlighten us, your friends and devotees, about the worlds of your own creation, the highest, the lowest and youngest, and the middle ones. Lord of food and energy, expanding the material world of existence, you yourself provide for sustenance with constant inputs into the systemic growth of the universe.

22. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत
द्याम्। मुह्यन्त्वन्त्येऽअभितः सपत्नाऽइहास्माकं मघवा
सूरिरस्तु॥२२॥

*Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ
yajasva pṛthivīmuta dyām. Muhyantvanye'
abhitaḥ sapatnā'ihāsmākaṁ maghavā
sūrirastu.*

Vishvakarma, lord maker of the universe, exalted by the celebration and offerings of yajna, bless the earth and heaven with your presence. May the others, enemies of life and progress all round, fail. And may Indra, lord of power and glory, of wealth and learning, be the harbinger of knowledge and wisdom.

23. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

वाचस्पतिं विश्वकर्माणमृतये मनोजुवं वाजेऽअद्या हुवेम।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे
साधुकर्मा॥२३॥

*Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ
vāje'adyā huvema. Sa no viśvāni havanāni
jāṣad viśvaśambhūravase sādhuḥkarmā.*

For our protection and progress in the battle of life to day we invoke Vishvakarma, lord of knowledge and speech, universal master of all karma working at speed faster than that of mind. May he, beneficent lord of unfailing action, kind and generous to all, be pleased to listen to our invocation and grant our prayers for protection and progress.

24. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मन् हविषा वद्धनेन त्रातारमिन्द्रमकृणोरवध्यम्।
तस्मै विशः समनमन्त पूर्वोर्यमुग्रो विहव्यो यथासत्॥२४॥

*Viśvakarman haviṣā vardhanena trātāra-
mindramakṛṇoravadhyam. Tasmai viśaḥ
samanamanta pūrvōrayamugro vihavyo yathā'
sat.*

Vishvakarma, lord President of the total activity of humanity/the nation, with the growth and advancement arising from the developmental activities of the people working with yajnic dedication in unison, we pray, appoint Indra, a man of power and glory as minister for defence who should be an inviolable defender of the world/the land, so that all the people bow to him in acceptance and reverence and (with that universal support) he becomes mighty and formidable in action.

25. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

चक्षुषः पिता मनसा हि धीरो घृतमैनेऽजजन्नमनमाने।
यदेदन्ताऽअददहन्त पूर्वऽआदिद् द्यावापृथिवीऽअप्रथे-
ताम्॥२५॥

*Caḥṣuṣaḥ pitā manasā hi dhīro ghṛtamene'
ajanannamnamāne. Yadedantā adadṛhanta
pūrva'ādid dyāvāprthivī aprathetām.*

When the ruler, Vishvakarma, is of calm and resolute mind, loves and protects men of vision and justice, and promotes the creation of food and wealth, and when the people bow to him in obedience and act in unison like parts of one organism, then only the people and the government strengthen each other and grow like the earth and heaven of yore together.

26. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्म्मा विमनाऽआद्विहाया धाता विधाता परमोत
सन्दृक् । तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्
परऽएकमाहुः ॥२६॥

*Viśvakarmā vimanā'ādvihāyā dhātā vidhātā
paramota sandṛk. Teṣāmiṣṭāni samīṣā madanti
yatrā sapta'rṣīn para'ekamāhuḥ.*

Vishvakarma is the one lord maker of the world, sole treasure-home of universal knowledge, present in the universal variety of existence, creator and sustainer of the universe, all-seeing universal presence and supreme reality, whom the wise sages call one and absolute, wherein the humans with their five senses, mind and intelligence rejoice and wherein they realise their supreme ambitions.

27. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यो नः पिता जनिता यो विधाता धामानि वेद् भुवनानि
विश्वा। यो देवानां नामधाऽएकऽएव तस्सम्प्रश्नं भुवना
यन्त्यन्या॥२७॥

*Yo naḥ pitā janitā yo vidhātā dhāmāni veda
bhuvanāni viśvā. Yo devānām
nāmadhā'eka'eva taṁ sampraśnaṁ bhuvanā
yanyanyā.*

Vishvakarma is the lord who is our father and creator, law-giver and sustainer, who knows all the regions of the universe, who is one and absolute yet holds the names of all the powers of nature and His own potential. In Him enter all the worlds, and He is the eternal question and mystery for all the conscientious souls.

28. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

तऽआयजन्तु द्रविणःसमस्माऽऋषयः पूर्वे जरितारो
न भूना। असूर्ते सूते रजसि निषत्ते ये भूतानि
समकृण्वन्नि- मानि॥२८॥

Ta'āyajanta draviṇaṁ samasmā'rṣayah pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.

They are the Rishis, visionaries of Divinity, who, like celebrants in worship, have offered songs and libations of rich materials to Lord Vishvakarma and who, residing in known as well as in unknown worlds, have directed and attracted the mind and soul of living beings to the lord.

29. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

परो दिवा परऽएना पृथिव्या परो देवेभिरसुरैर्यदस्ति।
किञ्चिदस्विद् गर्भं प्रथमं दध्नाऽआपो यत्र देवाः समपश्यन्त
पूर्वे ॥२९॥

Paro divā para'enā pṛthivyā paro devebhirasuraiyadasti. Kaṁsvid garbham prathamam dadhra'āpo yatra devāḥ samapaśyanta pūrve.

The Lord Supreme, Brahma, is beyond the heavens, beyond this earth, beyond the gods of nature and beyond the evil and the lifeless. He is the One wherein the life-force bears the first grand and mysterious seed of the universe and whom the primordal visionaries of divinity see directly as if face to face.

30. (Vishvakarma Devata, Vishvakarma Ṛshi)

तमिद् गर्भं प्रथमं दध्नाऽआपो यत्र देवाः समगच्छन्त
विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि

भुवनानि तस्थुः॥३०॥

Tamid garbham prathamam dadhra'āpo yatra devāḥ samagacchanta viśve. Ajasya nābhā-vadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.

Therein surely the life-force bore that first seed of the universe wherein all the powers of nature and the visionary souls find their repose. He is the one sole lord seated at the centre of the mother force, Prakriti, and he is the lord presiding over existence, wherein reside all the worlds of the universe.

31. (Vishvakarma Devata, Vishvakarma Ṛshi)

न तं विदाथ यऽइमा जजानान्यद्युष्माकमन्तरं बभूव।
नीहारेण प्रावृता जल्प्या
चासुतृपऽ उक्थशासश्चरन्ति॥३१॥

Na taṁ vidātha ya'imā jajānānyadyuṣmākam-antaram babhūva. Nihāreṇa prāvṛtā jalpyā cāsutrpa'ukthaśāsaścaranti.

You don't know Him who has created all these worlds. He is different and distant from you all, and yet within you all. People sunk in darkness roam around quoting scripture but serving their own selfish ends with empty words void of vision.

32. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् गन्धर्वोऽभवद्
द्वितीयः। तृतीयः पिता जन्तौषधीनामपां गर्भं
व्यदधात्पुरुत्रा॥३२॥

Viśvakarmā hyajaniṣṭa deva'ādidgandharvo'

*abhavad dvitīyaḥ. Tṛtīyaḥ pitā janit-
auśadhīnāmapām garbham vyadadhāt puruṭrā.*

Lord Vishvakarma, creator of the world, self-effulgent lord of light and life, first manifested in existence. Then after that was born the sun which holds the earth. The third was the cloud which, in its womb, holds the waters, offspring of the sky and the winds, vital air, and generates and sustains the herbs and trees in many ways.

33. (Indra Devata, Apratiratha Ṛshi)

आशुः शिशानो वृषभो न भीमो घनाघ्नः क्षोभणश्चर्ष-
णीनाम् । संक्रन्दनो ऽनिमिषऽएकवीरः शतसेनाऽअजय-
त्साकमिन्द्रः ॥ ३३ ॥

*Āśuḥ śīśāno vṛṣabho na bhīmo ghanāghanāḥ
kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa'
ekavīraḥ śataṁ senā'ajayat sākamindraḥ.*

He alone is Indra, worthy to be commander of the army, who is swift and instant in action and wields blazing deadly weapons in readiness, who roars with strength like a bull and strikes fear, terror and panic in the enemy force, who is constantly watchful and a fearless challenger, who is a matchless hero, rallies the force at the call and with us comes out victorious over a hundred armies of the enemy.

34. (Indra Devata, Apratiratha Ṛshi)

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन
धृष्णुना । तदिन्द्रेण जयत् तत्सहध्वं युधौ न इषुहस्तेन
वृष्णा ॥ ३४ ॥

*Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa
duścyavanena dhrṣṇunā. Tadindeṇa jayata
tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

Ye men of war, challenge, engage and defeat that enemy force and be victorious with that commander, Indra, bold and daring, alert and watchful, thirsting for victory, master of tactical deployment and engagement of forces, formidable, fully armed and overwhelming the enemy with a rain of arrows/bullets/missiles.

35. (Indra Devata, Apratiratha Ṛshi)

सऽइषुहस्तैः स निषङ्गिभिर्वशी सञ्चस्रष्टा स युधऽइन्द्रो
गणेन । सऽसृष्टजित् सोमपा बाहुशर्धुग्रधन्वा प्रतिहिता-
भिरस्ता ॥ ३५ ॥

*Sa'iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa
yudha'indro gaṇena. Saṁsṛṣṭajit somapā
bāhuśardhyugradhanvā pratihitābhirastā.*

That warrior, router of the enemy, Indra, self-controlled, lover of exhilarating soma and defender of peace, creator and commander of the army, strong of arm, wielder of mighty weapons and awful marksman, supported by his well-selected and well-deployed army highly equipped with arms and armaments, defeats the collective forces of the enemies.

36. (Indra Devata, Apratiratha Ṛshi)

बृहस्पते परि दीया रथेन रक्षोहामित्रौ ॥ ३६ ॥ अपबाधमानः ।
प्रभञ्जन्सेनाः प्रमृणो युधा जयन्नस्माकमेद्धयविता
रथा- नाम् ॥ ३६ ॥

*Bṛhaspate pari dīyā rathena rakṣohā'mitrāḥ'
apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo*

yudhā jayannasmākamedhyavitā rathānām.

Brihaspati, commander of the mighty army, destroyer of the wicked, repulsing the enemy, routing his force and causing havoc all round by your chariot, you come out victorious over the violent and the evil in the battle. Be the protector and defender of our chariots and the wheels of the nation's economy.

37. (Indra Devata, Apratiratha Ṛshi)

बल्विज्ञायः स्थविर्ः प्रवीर्ः सहस्वान् वाजी
सहमानऽउग्रः । अभिवीरोऽभिसत्वा सहोजा जैत्रमिन्द्र
रथमातिष्ठ गोवित् ॥३७॥

*Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī
sahamana'ugraḥ. Abhivīro'abhisatvā sahojā
jaitramindra rathamātiṣṭha govit.*

Indra, expert of army management, veteran tactician, admirable soldier, steadfast and resolute fighter, man of patience and endurance, mighty and victorious, fast and terrible, hero of heroes, admiration of the great and intelligent, lustrous and powerful, honoured by the victorious, master of effective communication and reconnaissance of territory, take to your chariot and ride across the earth, over the seas and into the skies.

38. (Indra Devata, Apratiratha Ṛshi)

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्मं प्रमृणन्तमोजसा ।
इमंसजाताऽअनु वीरयध्वमिन्द्रसखायोऽअनु सस्रभ-
ध्वम् ॥३८॥

*Gotrabhidam govidam vajrabāhum jayanta-
majma pramṛṇantamojasā. Imaṁ sajātā'anu
vīrayadhvamindraṁ sakhāyo'anu saṁ*

rabhadhvam.

Friends, countrymen, children of mother earth, with all your might and main, follow this Indra, commander of the army, hand in hand. Join him in battle and display your valour and heroism with him who is a master of tactical code of signals and reconnaissance of enemy territory, wields the thunderbolt in hand, breaks through the enemy lines, routs the forces, destroys the enemy and wins the battle.

39. (Indra Devata, Apratiratha Ṛshi)

अभि गोत्राणि सहसा गाहमानो ऽद्यो वीरः
शतमन्युरिन्द्रः । दुश्च्यवनः पृतनाषाडयुध्यो ऽस्माकसेना
अवतु प्र युत्सु ॥३९॥

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

Indra, valiant commander, relentless warrior of a hundred fold righteous ardour, penetrating deep into enemy defences with his strength of armour, irresistible, invincible, victor of enemy forces, may direct and defend our army and lead it to victory.

40. (Indra Devata, Apratiratha Ṛshi)

इन्द्रऽआसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुरऽएतु सोमः ।
देवसे नानामभिभञ्जतीनां जयन्तीनां मरुतौ
यन्त्वग्रम् ॥४०॥

*Indra'āsāṁ netā bṛhaspatirdakṣiṇā yajñah
pura' etu somaḥ. Devasenānāmabhibhañj-
atīnām jayanīnām maruto yantvagram.*

The commander of those noble and enlightened

armies which break down and conquer the forces of evil in life is Indra, a man of power and grandeur; he is Brihaspati, a man of grandeur, knowledge and magnanimity; he is Soma, the man of magnanimity, peace and joy; he is the candid expert on the right side of the nation; he is the clarion call for unity and progress, and he is the first among all to take the lead in advance in a crisis. At his call the Maruts, commandos of the first order, must storm the citadel of the enemy.

41. (Indra Devata, Apratiratha Ṛshi)

इन्द्रस्य वृष्णो वरुणस्य राज्ञोऽआदित्यानां मरुतांश्शब्दोऽ-
उग्रम्। महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-
स्थात्॥४१॥

*Indrasya Vṛṣṇo varuṇasya rājña'ādityānām
marutām śarddha ugram. Mahāmanasām
bhuvanacyavanām ghoṣo devānām jayatā-
mudasthāt.*

The battle cry of the bold and fierce army consisting of brilliant, stormy, magnanimous, noble and victorious soldiers of the powerful, virile and celebrated ruler should rise high to the sky shaking the enemy with fright.

42. (Indra Devata, Apratiratha Ṛshi)

उद्धर्षय मघवन्नार्युधान्युत्सत्त्वनां मामकानां मनांश्सि।
उद् वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु
घोषाः॥४२॥

*Uddharṣaya maghavannāryudhānyutsatvanām
māmakānām manāñsi. Udvṛtrahan vājinām
vājinānyudrathānām jayatām yantu ghoṣāḥ.*

Lord of power and glory, destroyer of the darkest

enemy clouds, refine and sharpen the arms and armaments of our forces, boost the morale of our soldiers, accelerate the speed and raise the fire power of our horses and rockets, and let the roar of our victorious tanks and chariots rise to the skies and rend the clouds.

43. (Indra Devata, Apratiratha Ṛshi)

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं याऽइषवस्ता
जयन्तु। अस्माकं वीराऽउत्तरे भवन्त्वस्माँर॥४३॥
देवाऽअवता हवेषु॥४३॥

*Asmākamindraḥ samṛteṣu dhvajeṣvasmākam
yā' isavastā jayantu. Asmākam vīrā'uttare'
bhavantvasmāñ u devā'avatā haveṣu.*

When the flags fly high and the battle rages, may our leader and commander, Indra, and our arms and arrows be victorious. May our valiant warriors win and live happy ever after. May the noble scholars and sages and the warriors and tacticians protect us through the challenges and battles of life and life's values.

44. (Indra Devata, Apratiratha Ṛshi)

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि।
अभि प्रेहि निर्दह ह्रत्सु शोकैरन्धेनामित्रास्तमसा
सचन्ताम्॥४४॥

*Amīṣām cittam pratilobhayantī gṛhāṅgāṅgā-
nyapve parehi. Abhi prehi nirdaha hrtsu
śokairandhenāmitrāstamasā sacantām.*

Valiant women's corps, dazzling and bewildering the mind of those enemies, engage their troops in action and overthrow them far. Advancing deep into their ranks, burn them at heart and afflict them so that they may

regret and lie low covered with darkness and sorrow.

45. (Ishu Devata, Apratiratha Ṛshi)

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते।
गच्छामित्रान् प्र पद्यस्व मामीषां कञ्चनोच्छिषः॥४५॥

Avasṛṣṭā parā pata śaravye brahmasaṁśite.
Gacchāmitrān pra padyasva mā'mīṣāṁ
kañcanocchīṣaḥ.

Valiant women's corps, trained by the military experts of the Vedas, commanded and exhorted by the leader, shooting like an arrow, go far and fall upon the enemies. Go deep and take them all, do not spare any one of them.

46. (Yoddha Devata, Apratiratha Ṛshi)

प्रेता जयता नरऽइन्द्रो वः शर्म यच्छतु।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथा॥४६॥

Pretā jayatā nara'indro vaḥ śarma yacchatu.
Ugrā vaḥ santu bāhavo' nādhrīṣyā yathā'satha.

Valiant warriors, go, advance and win. May Indra grant you victory and joy. May your arms be strong and bold so that no one may be able to challenge you and you remain free and invincible.

47. (Marutah Devata, Apratiratha Ṛshi)

असौ या सेना मरुतः परेषामभ्यैति नऽओजसा
स्पर्द्धमाना। तां गूहत तमसापत्र ते न
यथामीऽअन्योऽअन्यन्न जानन्॥४७॥

Asau yā senā marutaḥ pareṣāmabhyaiti

na'ojasā spardhamānā. Tām gūhata
tamasā'pavratena yathā'mī'anyo'anyanna
jānan.

Warriors, intelligent, bold and fierce, yonder is that army of the others, rivals, which marches upon us out of jealousy to surround and overcome us with all their might. Cover that with repellent smoke in utter darkness so that they may fail even to perceive each other.

48. (Indra Brihaspati, etc., Devata, Apratiratha Ṛshi)

यत्र बाणाः सम्पतन्ति कुमारा विशिखाऽइवा तन्नऽइन्द्रो
बृहस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म
यच्छतु॥४८॥

Yatra bāṇāḥ sampatanti kumārā viśikhā'iva.
Tanna'indro bṛhaspatiraditiḥ śarma yacchatu
viśvāhā śarma yacchatu.

Where the arrows strike all round and young soldiers fall like children shorn of hair at play, there Indra, lord of power and glory, and Brihaspati, lord of this great world, and the Great Council of Mother Earth itself may grant us peace. May they grant us peace and well-being for all time.

49. (Soma Varuna Devah Devata, Apratiratha Ṛshi)

ममीणि ते वर्मणा छदयामि सोमस्त्वा राजामृतेनानु
वस्ताम्। उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु
देवा मदन्तु॥४९॥

Marmāṇi te varmanā chādayāmi somastvā
rājā'mṛtenānuvastām. Urorvarīyo varuṇaste
kṛṇotu jayantaṁ tvā'nu devā madantu.

Noble warrior, victorious hero, I cover your vital limbs with a protective armour. May Soma, lord of health and well-being, ruler of all, wrap you round in happiness and immortality. May Varuna, lord supreme, grant you honour greater than greatness itself. May all the noble powers of the earth bless you with joy, victorious one.

50. (Agni Devata, Apratiratha Rshi)

उदेनमुत्तरां न्याग्ने घृतेनाहुत।
रायस्पोषेण सःसृज प्रजया च बहुं कृधि॥५०॥

*Udenamuttarām nayāgne ghr̥tenāhuta. Rāya-
spos̥eṇa saṁ sṛja prajayā ca bahuṁ kṛdhi.*

Agni, lord of life and progress, invoked and worshipped with libations of ghee and fragrant materials, take this yajamana, ruler, victor, to higher and higher states of honour and glory. Bless him with the wealth of life and good health. Let him rise and grow with a good family and noble children.

51. (Indra Devata, Apratiratha Rshi)

इन्द्रेमं प्रतरां नय सजातानामसद्वृशी।
समेनं वर्चसा सृज देवानां भागदाऽअसत्॥५१॥

*Indremam̐ pratarām̐ naya sajatānāmasadvṛśī.
Samenam̐ varcasā sṛja devānām̐ bhāgadā'asat.*

Indra, lord of power and glory, take this warrior victor to that high state of ethics and policy whereby he may rise to organise, control and rule over his fellow citizens, children of the mother land. Bless him with the light and lustre of life and learning so that he is able to do his duty to the noble people, powers of nature and

God.

52. (Agni Devata, Apratiratha Rshi)

यस्य कुर्मो गृहे हविस्तमग्ने वर्द्धया त्वम्।
तस्मै देवाऽअधि ब्रुवन्नयं च ब्रह्मणस्पतिः॥५२॥

*Yasya kurmo gr̥he havistamagne vardhayā
tvam. Tasmai devā'adhi bruvannayam̐ ca
brahmaṇaspatiḥ.*

Agni, lord of light and learning, lead the man in whose home we perform the yajna to the high road of progress and prosperity. Let the noblest people speak high of him and to him. And so may this scholar of the Vedas speak to him and about him.

53. (Agni Devata, Apratiratha Rshi)

उदु त्वा विश्वे देवाऽअग्ने भरन्तु चित्तिभिः।
स नो भव शिवस्त्वःसुप्रतीको विभावसुः॥५३॥

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

Agni, lord of power and glory, may all the noble people of the land with their heart and soul accept, approve, support and raise you to the heights. And you too, so high and noble, a very image of nobility and magnanimity, be good and kind to us.

54. (Disha directions Devata, Apratiratha Rshi)

पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं
बाधमानाः। रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषेऽअधि
यज्ञोऽ- अस्थात्॥५४॥

Pañca diśo daivīryajñamavantu devīrapāmatim̐

*durmatim bādhamānāḥ. Rayaspoṣe yajñapati-
mābhajanī rāyaspoṣe'adhi yajño'asthāt.*

May all the five directions of space replete with the celestial generosity of nature protect and promote yajna. May the intelligent and pious women, brahmacharinis and wives of saints and scholars, preventing and dispelling ignorance and evil genius, supporting and serving the yajnapati in the growth of health and wealth, protect and promote yajna in the household.

May the yajna and the household be established in good health, wealth and progress in well-being.

55. (Agni Devata, Apratiratha Rshi)

समिद्धेऽग्नावधिं मामहानऽउक्थपत्रऽईड्यो गृभीतः।
तप्तं घर्मं परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः॥५५॥

*Samiddhe'agnāvadhi māmahāna'ukthapatra'
īḍyo gr̥bhītaḥ. Taptaṁ gharman̄ parigr̥hyāy-
ajantorjā yadyajñamayajanta devāḥ.*

That yajna, adorable, praiseworthy, flying high on the wings of Vaidic verses, accepted and honoured of yore, which the ancient sages performed with libations of boiled ghee into the flaming fire, that same yajna, noble people, you also accept and perform with the same devotion and enthusiasm.

56. (Agni Devata, Apratiratha Rshi)

दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः। परिगृह्य
देवा यज्ञमायन् देवा देवेभ्योऽअध्वर्यन्तोऽअस्थुः॥५६॥

*Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ
śatapayaḥ. Parigr̥hya devā yajñamayān devā*

devebhyo'adhvaryanto'asthuḥ.

Noble people sit with the noble people round the fire, performing yajna for the noble people in honour of the divine powers.

Let the noble people take to the noble yajmana, a man endowed with wealth of virtue, generosity of heart and plenty of sumptuous food and drink, and let them perform the yajna in honour of the heavenly lord, sustainer of the world and loving father of his children.

57. (Yajna Devata, Apratiratha Rshi)

वीतःहविः शमितःशमिता यजध्यै तुरीयो यज्ञो यत्र
हव्यमेति। ततो वाकाऽआशिषो नो जुषन्ताम्॥५७॥

*Vitāṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo
yajño yatra havyameti. Tato vākā'āśiṣo no
juṣantām.*

The dynamic and blissful libations of fragrant materials, offered by the peace-loving yajmana into the yajna fire for the highest yajna of the fourth (turiya) order where the libations ultimately reach, from there the Vaidic voices and the blessings of yajna come and reach us.

58. (Agni Devata, Apratiratha Rshi)

सूर्य'रश्मि'र्ह'रि'केशः पुरस्तात्सविता
ज्योतिरुदयाँर॥अजस्रम्। तस्य पृषा प्रसवे याति
विद्वान्सम्पश्यन्विश्व्वा भुवनानि गोपाः॥५८॥

*Sūryaraśmirharikeśaḥ purastātsavitā jyoti-
rudayāñ'ajasram. Tasya pūṣā prasave yāti
vidvāntsampaśyan viśvā bhuvanāni gopāḥ.*

Savita, lord creator, clothed in sun-rays, radiating

the golden-green emanations (waves) of light is the light that arose at the dawn of creation. Lord omniscient, protector and sustainer, He goes on and on watching the worlds of existence.

In His creation, the man of science too goes on watching and watching, collecting the endless light of knowledge about the worlds of the universe.

59. (Aditya Devata, Vishvavasu Ṛshi)

विमान'ऽ एष दिवो
मध्य'ऽआस्त'ऽआपप्रिवात्रोद'सी'ऽअन्तरिक्षम्। स
विश्वाची'रभिच'ष्टे घृताची'रन्तरा पूर्व'मपरं च
केतुम्॥५९॥

*Vimāna'eṣa divo madhya'āsta'āpaprivān rodaśī'
antarikṣam. Sa viśvācīrabhicaṣṭe
ghṛtācīrantarā pūrvamaparaṁ ca ketum.*

This sun, traversing like a divine car, remains in the midst of the regions of light and illuminates the heaven, the earth and the sky. It is the sustainer of the world, source treasure of waters, and watches and illuminates before, after and in-between (past, present and future).

60. (Aditya Devata, Apratiratha Ṛshi)

उक्षा समुद्रो'ऽअरुणः सुपर्णः पूर्व'स्य योनिं पितुराविवेश।
मध्ये दिवो निहितः पृश्निरश्मा विचक्रमे रजसस्पा-
त्यन्तौ॥६०॥

*Ukṣā samudro'aruṇaḥ suparṇaḥ pūrvasya
yonim piturā viveśa. Madhye divo nihitaḥ
pṛśniraśmā vi cakrame rajasapātyantau.*

The sun, seminal fertilizer of life, ocean of spatial

waters, scarlet red at dawn, lord of manifold splendour, illuminator of the firmament, sustained in the midst of heaven, travels in space sustaining and binding the ends of the spheres and moving towards the womb of its original mother, eternal energy, from whence it came into being.

61. (Indra Devata, Madhuchhanda Sutajeta Ṛshi)

इन्द्रं विश्वा'ऽअवीवृधन्त्समुद्रव्यचसं गिरः।
रथीतम'रथीनां वाजाना'थ्सत्पतिं पतिम्॥६१॥

*Indraṁ viśvā'avīvṛdhantsamudravycasaṁ
giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatim
patim.*

Wider than oceans of space, supreme over the commanding and blissful powers of existence, lord sustainer of the universal energies and nourishments, lord ordainer of the truth and reality of the world and Himself the supreme reality, all the voices of nature, humanity and divinity celebrate the only one omnipotent sovereign power, Indra.

62. (Yajna Devata, Vidhriti Ṛshi)

देवहूर्यज'ऽआ च वक्षत्सुम्नहूर्यज'ऽआ च वक्षत्।
यक्षदग्निर्देवो देवाँर॥६२॥

*Devahūryajña'ā ca vakṣat sumnahūryajña'ā ca
vakṣat. Yakṣadagnirdevo devāñ'ā ca vakṣat.*

Yajna is the divine power which calls forth the noblest powers and people to the congregation. May it raise the voice of truth and give us the divine message and save us from untruth. Yajna stimulates life with

pleasure and well-being. May it inspire us with pleasure and well-being. The fire of yajna and the lord of light feeds the powers of nature. May it augment and enrich the treasures of the environment and bless us with the same divine gifts.

63. (Indra Devata, Vidhriti Ṛshi)

वाजस्य मा प्रसवऽउद्ग्राभेणोदग्रभीत्।
अथा सपत्नानिन्द्रो मे निग्राभेणाधरारं॥२॥अकः॥६३॥

Vājasya mā prasava'udgrābheṇodagrabhīt.
Adhā sapatnānindro me nigrābheṇādharārāṅ'
akah.

May Indra, lord creator of nourishment and energy and giver of knowledge, elevate me to the heights of virtue with inspiration and ambition. And may he, for me, devalue the negative forces of jealousy and enmity with depression to the lowest depths towards elimination.

64. (Indragni Devate, Vidhriti Ṛshi)

उद्ग्राभं च निग्राभं च ब्रह्म देवाऽअवीवृधन्।
अथा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्यताम्॥६४॥

Udgrābham ca nigrābham ca brahma devā'
avīvṛdhan. Adhā sapatnānindrāgnī me
viśūcīnān vyasyatām.

May the powers of life strengthen and expand our capacity to rise high, and our capability to resist depression toward the fall. And may Indra, divine power, and Agni, divine light, throw out far off our dispersive tendencies and our jealousies and enmities.

65. (Agni Devata, Vidhriti Ṛshi)

क्रमध्वमग्निना नाकमुख्यहस्तेषु बिभ्रतः।
दिवस्पृष्ठस्वर्गत्वा मिश्रा देवेभिराध्वम्॥६५॥

Kramadhvamagninā nākamukhyaṁ hasteṣu
bibhrataḥ. Divasprṣṭhaṁ svargatvā miśrā
devebhirādhvam.

By virtue of Agni, lord of knowledge, light and energy, act and rise to the heights of joy, holding the gifts of yajna in your hands. In the company of the noblest people, favoured by the generous powers of nature, reach the heavens of bliss and establish yourselves in the regions of light.

66. (Agni Devata, Vidhriti Ṛshi)

प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्ने पुरोऽअग्निर्भवेह। विश्वा-
ऽआशा दीद्यानो विभाहूर्जी नो धेहि द्विपदे चतुष्पदे॥६६॥

Prācīmanu pradiśaṁ prehi vidvānagneragne
puro'agnirbhaveha. Viśvā'āśā dīdyāno vi
bhāhyūrjān no dhehi dvipade catuṣpade.

Agni, man of knowledge and power, go ahead and move eastward to the rising sun. In front of Agni, lord of light and power, be agni yourself, a brilliant man of the front rank here and now. Shine, and around yourself illuminate the environment and create food and energy for our fellow humans and our animals.

67. (Agni Devata, Vidhriti Ṛshi)

पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षादिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम्॥६७॥

Pṛthivyā'ahamudantarikṣamāruham anta-
rikṣāddivamāruham. Divo nākasya prṣṭhāt
svarjyotiragāmaham.

(With the knowledge of science and the discipline of yoga) I rise from the earth to the skies. From the skies, I rise to the regions of light, the sun. From the regions of the sun, lord of life and joy, I rise to the heavens, the regions of eternal bliss and light divine.

68. (Agni Devata, Vidhriti Ṛshi)

स्वर्यन्तो नापेक्षन्तऽआ द्यांश्चरोहन्ति रोदसी।
यज्ञं ये विश्वतोधारः सुविद्वांसो वितेनुरे॥६८॥

*Svaryanto nāpekṣanta'ā dyāṃ rohanti rodasī.
Yajñam ye viśvatodhāraṃ suvidvāṃso vitenire.*

Those virtuous men of knowledge who perform yajna and expand it, yajna which sustains the whole world, they expect nothing of the material world and, through yoga, rise above the earth and heaven and ascend to the regions of bliss and light divine.

69. (Agni Devata, Vidhriti Ṛshi)

अग्ने प्रेहि प्रथमो देवयतां चक्षुर्देवानामुत मर्त्यानाम्।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः
र व रित । । ६ ९ । ।

*Agne prehi prathamo devayatām cakṣurdevā-
nāmuta martyānām. Iyakṣamāṇā bhṛgubhiḥ
sajoṣāḥ svaryantu yajamānāḥ svasti.*

Agni, man of knowledge and yajna, you are the first among men on way to godliness. You are the eye for the average humans as you have the vision of the men of divinity.

May the people of faith and love full of devotion dedicated to yajna and performing yajna with men of

knowledge and vision of divinity enjoy peace and happiness and ascend to the heaven of bliss and life divine.

70. (Agni Devata, Kutsa Ṛshi)

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकः समीची।
द्यावाक्षामा रुक्मोऽअन्तर्विभाति देवाऽअग्निं धारयन्
द्रवि- णोदाः ॥७०॥

*Naktoṣāsā samanāsā virūpe dhāpayete
śiśumekaṃ samīcī. Dyāvākṣāmā rukmo'
antarvibhāti devā'agnim dhārayan draviṇodāḥ.*

Just as the mother and the nurse, different of character and status but of equal mind and common purpose, nurse one baby, so do the night and dawn, different in form as darkness and light but harmonious and equal of purpose, nurse one new born, the sun, Agni. The brilliant sun blazes between the earth and heaven as the source of light and symbol of cosmic yajna. Dedicated people who offer libations of holy materials sustain the yajna fire in honour of cosmic Agni for light and nourishment.

71. (Agni Devata, Kutsa Ṛshi)

अग्ने सहस्राक्ष शतमूर्द्धञ्छतं ते प्राणाः सहस्रं व्यानाः।
त्वःसाहस्रस्य रायऽईशिषे तस्मै ते विधेम वाजाय
स्वाहा॥७१॥

*Agne sahasrākṣa śatamūrdhañchataṃ te
prāṇāḥ sahasraṃ vyānāḥ. Tvaṃ sāhasrasya
rāya īśiṣe tasmai te vidhema vājāya svāhā.*

Agni, lord of a thousand eyes and hundred heads, hundred fold are your pranic energies of life, thousand-fold are your energies of action and volition in living

beings and in nature. Thousand-fold is the wealth of the world you create and govern. To this generous lord of life and energy we offer our homage with libations into the fire with total dedication, without reservation.

72. (Agni Devata, Kutsa Ṛshi)

सुपुर्णो ऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद।
भासान्तरिक्षमापृण ज्योतिषा दिवमुत्तभान् तेजसा
दिशुऽउद् दृह ॥७२॥

*Suparṇo'si garutmān pṛṣṭhe pṛthivyāḥ sīda.
Bhāsā'ntarikṣamā pṛṇa jyotiṣā
divamuttabhāna tejasā diśa'uddṛṇha.*

Agni, lord of light and life, magnanimous of nature, settle on the face of the earth and bless it with life. Fill the sky with light. Illuminate the heaven with light and glory. Enrich the directions of space with life and splendour.

73. (Agni Devata, Kutsa Ṛshi)

अजुह्वानः सुप्रतीकः पुरस्तादग्ने स्वं योनिमासीद
साधुया। अस्मिन्सधस्थे ऽअध्युत्तरस्मिन् विश्वेदेवा
यजमानश्च सीदत ॥७३॥

*Ājuhvānaḥ supratīkaḥ purastādagne svam
yonimāsīda sādhuayā. Asmintsadhasthe'
adhyuttarasmin viśve devā yajamānaśca sīdata.*

Agni, lord of light and life, invoked and invited in yajna, splendid and gracious in form, come and settle in your own seat in front, in the east. The yajamana and all the noble souls may sit and grace this home now as well as later. May Agni shower divine grace upon us, the yajamana, and all the noble souls in this life and hereafter.

74. (Savita Devata, Kanva Ṛshi)

तां सवितुर्वरेण्यस्य चित्रामाहं वृणे सुमतिं विश्वजन्याम्।
यामस्य कण्वो अदुहत्प्रपीनां सहस्रधारां पयसा महीं
गाम् ॥७४॥

*Tām saviturvareṇyasya citrāmā'ham vṛṇe
sumatiṁ viśvajanyām. Yāmasya kaṇvo aduhat-
prapīnām sahasradhārām payasā mahīm gām.*

I dedicate myself to this chosen Lord Savita's rich, generous and wonderful divine intelligence which gives a thousand showers of universal knowledge and which the man of vision distils from the mother knowledge of the Vedas just like milk from the great mother cow.

75. (Agni Devata, Gritsamada Ṛshi)

विधेम ते परमे जन्मन्त्रग्ने विधेम स्तोमैरवरे सधस्थे। यस्मा-
द्योनेरुदारिथा यजे तं प्र त्वे हवींश्चि जुहुरे समिद्धे ॥७५॥

*Vidhema te parame janmannagne vidhema
stom-airavare sadhasthe.
Yasmādyonerudārithā yaje taṁ pra tve havīṅṣi
juhure samiddhe.*

Agni, supreme of manifestation in the highest region of existence, we honour and worship you. In this world, in this home, this side of that supreme region we celebrate and worship you. The place you emerge from, and the state whence you arise, we sanctify and love to join. And when you are ablaze in flames of glory, we offer fragrant libations in honour and homage to you.

76. (Agni Devata, Vasishtha Ṛshi)

प्रेद्धोऽग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ।

त्वांश्शश्वन्तुऽउपयन्ति वाजाः॥७६॥

Preddho agne dīdihī puro no' jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta'upayanti vājāḥ.

Agni, brilliant and most youthful power, arise in flames and blaze with incessant waves of light right in front of us. And may a perpetual line of worshipful devotees and a continuous flow of fragrant food come to you in homage.

77. (Agni Devata, Parameshthi Ṛshi)

अग्ने तमद्याश्वन्न स्तोमैः क्रतुन्न भद्रःहृदिस्पृशम् ।
ऋध्यामा त्ऽओहैः ॥७७॥

Agne tamadyāśvanna stomaiḥ kratunna bhadraṁ hr̥dispr̥sam. Ṛdhyāmā ta'ohaiḥ.

Agni, like a beautiful horse, like a darling ambition nursed in the heart, like a blissful yajna sustained with holy chants, we celebrate you in the fire and perpetuate you with homage, and we pray we too may advance in life and virtue.

78. (Vishvakarma Devata, Vasishtha Ṛshi)

चित्तिं जुहोमि मनसा घृतेन यथा
देवाऽइहागमन्वीतिहोत्राऽ-ऋतावृधः । पत्ये विश्वस्य
भूमनो जुहोमि विश्वकर्मणे विश्वाहादाभ्यःहृविः ॥७८॥

Cittim juhomi manasā ghr̥tena yathā devā' ihāgaman vītihotrā'rtāvṛdhaḥ. Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvāhā' dābhyaṁ haviḥ.

With concentrated mind and thought I offer homage to Agni with libations in the fire, so that the noblest people, lovers of yajna and promoters of truth,

come here (and join in homage for advancement. And in company) every day I offer sacred and intrepidable libations of havi to Vishvakarma, lord maker and sustainer of the great good universe.

79. (Agni Devata, Saptarshi Ṛshis)

सप्त तैऽअग्ने समिधः सप्त जिह्वाः सप्तऽऋषयः सप्त
धाम प्रियाणि । सप्त होत्राः सप्तधा त्वा यजन्ति सप्त
योनीरारपृणस्व घृतेन स्वाहा ॥७९॥

Sapta te'agne samidhaḥ sapta jihvāḥ sapta' ṛṣayaḥ sapta dhāma priyāṇi. Sapta hotrāḥ saptadhā tvā yajanti sapta yonīrā pṛṇasva ghr̥tena svāhā.

Agni, seven are the samidhas (sticks of sacred fuel) whereby you rise and shine. Seven are your tongues of flame whereby you devour the food. Seven are the Ṛshis, visionaries of knowledge and piety who invoke you for homage. Seven are your darling places, contexts, wherein you love to shine and play. Seven are the priests who seven-ways do homage and seven-fold extend your blessings. Seven are the places, vedis, where from you manifest and grow. Fill all these places with ghee and your blessings, grow and prosper and let us too grow and prosper. This is the divine voice.

80. (Maruts Devata, Saptarshis Ṛshis)

शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च
ज्योतिष्माँश्च ।

शुक्रश्चऽऋतपाश्चात्यःहाः॥८०॥

*Śukrajyotiśca citrajyotiśca satyajyotiśca jyoti-
ṣmāñśca. Śukraśca'rtapāścātyaṁhāḥ.*

Lord of pure light, and lord of wondrous light, and lord of the light of truth, and lord of light and the lord light itself, lord pure and immaculate, and the lord protector of truth, the Law and the cosmic yajna of existence and the lord sinless of infinite virtue is He.

(May the Maruts, heroes of the speed of lightning, grace our yajna).

81. (Maruts Devata, Saptarshi Rshis)

ईदृङ् चान्यादृङ् च सदृङ् च प्रतिसदृङ् च।
मितश्च सम्मितश्च सभराः॥८१॥

*Īdr̥ṅ cānyādr̥ṅ ca sadr̥ṅ ca pratisadr̥ṅ ca.
Mitaśca sammitaśca sabharāḥ.*

Men of single vision, men of others' (objective) vision, men of comprehensive vision, men of discreet vision, men of measure, men measured around by all, and men who support and sustain all — they are the men, they are the Maruts who succeed at top speed.

82. (Maruts Devata, Saptarshis Rshis)

ऋतश्च सत्यश्च ध्रुवश्च धरुणश्च।
धर्ता च विधर्ता च विधारयः॥८२॥

*R̥taśca satyaśca dhruvaśca dharuṇaśca. Dhartā
ca vidhartā ca vidhārayaḥ.*

The man of the knowledge of truth and law, the man of reality dedicated to truth, the man stable and steadfast, the man support-column of the stable and steadfast, the man who bears and forbears, the man who

bears and forbears the variety of reality, and the man of versatility who faces all and bears all in a variety of ways — this man is one of the Maruts who move at top speed.

83. (Maruts Devata, Saptarshi Rshis)

ऋतजिच्च सत्यजिच्च सेनजिच्च सुषेणश्च।
अन्तिमित्रश्च दूरेऽमित्रश्च गुणः॥८३॥

*R̥tajicca satyajicca senajicca suṣeṇaśca. Anti-
mitraśca dūre'amitraśca gaṇaḥ.*

The man master of the Law and reality, master of the truth of reality, master of his forces, the man with close friends around and the man whose enemies are few and far — this is the man, one of the Maruts, who wins at top speed, with his comrades.

84. (Maruts Devata, Saptarshis Rshis)

ईदृक्षासऽएतादृक्षासऽ ऊ षु णः सदृक्षासः
प्रतिसदृक्षासऽएतन मित्तासश्च सम्मितासो नोऽअद्य
सभरसो मरुतो यज्ञेऽ- अस्मिन्॥८४॥

*Īdr̥kṣāsa'etādr̥kṣāsa'ū ṣu ṇaḥ sadr̥kṣāsaḥ prati-
sadr̥kṣāsa'etana. Mitāsaśca sammitāso
no'adya sabharaso maruto yajñe'asmin.*

Men of this character and vision, men of similar character and vision, men of comprehensive character and vision, men of equal character and vision for everyone, men of balanced mind and men of definiteness and ascertainment in all matters — these are the Maruts among humanity who may, to-day, come and join this yajna of ours.

85. (Maruts Devata, Saptarshi Rshis)

स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च।
क्रीडी च शाकी चोज्जेषी॥८५॥

Svatavāñśca praghāsī ca sāntapanaśca grhamedhī ca. Kṛīḍī ca śākī cojjeṣī.

The man inherently valiant and firmly rooted, who maintains good health with nourishments, who endures and gives a hot pursuit to the enemy, who is dedicated to the home, who loves sports, is powerful, and who is ambitious to win, such a man is Marut, a live wire. May the Maruts join our yajna.

86. (Maruts Devata, Saptarshis Rshis)

इन्द्रं दैवीर्विशो मरुतो ऽनुवर्त्मानो ऽभवन्त्यथेन्द्रं दैवीर्विशो
मरुतो ऽनुवर्त्मानो ऽभवन्। एवमिमं यजमानं दैवीश्च
विशो मानुषीश्चानुवर्त्मानो भवन्तु॥८६॥

Indraṁ daivīrviśo maruto 'nuvartmāno' bhavan yathendraṁ daivīrviśo maruto 'nuvartmāno' bhavan. Evamimaṁ yajamānaṁ daivīśca viśo mānuṣīścānuvartmāno bhavantu.

The noble scholars of virtue and wisdom, the distinguished citizens and the smartest warriors should follow Indra, in the manner in which all noble scholars, noble citizens and smart warriors ought to follow Indra, the ruler of the land.

All the noble scholars, noble citizens and the smartest warriors should follow Indra, the ruler of the universe.

Similarly all the noble scholars, distinguished citizens and the average people should follow this yajamana.

(The ruler too should act and behave in a noble manner so that all the noble scholars, distinguished citizens and the average people follow him spontaneously and faithfully.)

87. (Agni Devata, Saptarshis Rshis)

इमंस्तनमूर्जस्वन्तं धयापां प्रपीनमग्ने सरिरस्य मध्ये।
उत्सं जुषस्व मधुमन्तमर्वन्त्समुद्रियःसदनमाविशस्व॥८७॥

Imaṁ stanamūrjasvantam dhayāpāṁ prapīnamagne sarirasya madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaṁ sadanamāviśasva.

Agni, lord of light and power, in the midst of this world, drink of this nature's motherly breast of energy replete with the nectar of life. Foremost among the fastest heroes, drink deep at this fountain head of honey-sweets. Enter this oceanic house of yajna, (expand and go round the world).

88. (Agni Devata, Gritsamada Rshi)

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम।
अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम्॥८८॥

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhāmāvaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.

I wish to mix and go deep into water/ghee for offering it into the fire. Fire arises from water/ghee, which is its birth-place. It is latent in water/ghee. Water/ghee is its place of rest. Prepare the materials for the libation and call up Agni. Generous power of rain shower, prepare the materials for the offering and make us all rejoice. (The indication is to prepare the waters and produce

fire/energy from this rich source.)

89. (Agni Devata, Vamadeva Ṛshi)

समुद्रादूर्मिर्मधुमाँ२॥ऽउदारदुपाँशुना सममृतत्वमानत्।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य
नाभिः॥८९॥

*Samudrādūrmirmadhumāñ'udāradupāśunā
samamṛtatvamānat. Ghṛtasya nāma guhyaṁ
yadasti jihvā devānāmamṛtasya nābhiḥ.*

Honey waves of energy arise from the sea/vedi and, mixing with the rays of the sun, ascend to a state of divine vitality. These rising waves are tongues of the gods (divine powers of nature), and the central birth-place of nectar. These are the mystical names of the mysterious but still scientific powers of ghrta/the sea through the process of yajna.

90. (Agni Devata, Vamadeva Ṛshi)

वयं नाम प्र ब्रवामा घृतस्यास्मिन् यज्ञे धारयामा
नमोभिः। उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गेऽवमीद्
गौरऽ-एतत्॥९०॥

*Vayaṁ nāma pra bravāmā ghṛtasyāsmiṁ yajñe
dhārayāmā namobhiḥ. Upa brahmā śṛṇa-
vacchasyamānaṁ catuḥśṛṅgo'avamīd
gaura'etat.*

In this yajna we chant and meditate upon the mystical name of 'yajna', of ghee, waters and the spirit of fertility, and with all reverence, salutations, faith and holy offerings, observe, perform and internalize yajna as name and as the creative act that it is. May Brahma, the presiding priest, man of the Vedas and generous teacher, hear the celebrated name and expound its

meaning and value to others.

91. (Yajna Purusha Devata, Vamadeva Ṛshi)

चत्वारि शृङ्गा त्रयोऽस्य पादा द्वे शीर्षे सप्त
हस्तासोऽस्य। त्रिधा बद्धो वृषभो रोरवीति महो
देवो मर्त्याँ२॥ऽआवि-वेश॥९१॥

*Catvāri śṛṅgā trayo'asya pādā dve śirṣe sapta
hastāso'asya. Tridhā baddho vṛṣabho roravīti
mahō devo martyāñ'ā viveśa.*

(i). Yajna is a purusha, a living person, a metaphor. Just as a person is a living human being, and he/she has a name which is identical with the person, so is yajna, a living act and a name, and the name-word is identical with the act. (1) This person, the living act of yajna, has four heads, the four Vedas. It has three legs/sessions: morning, mid-day and evening. It has two heads, the prayaniya ceremony (inauguration), and the udayaniya ceremony (valediction or conclusion). It has seven arms in the form of seven chhandas, gayatri and other metres. It is tied three-ways, structured in three parts: Mantra, the original vedic texts, Brahmana, expositions containing rules and explanations, and kalpa, rules of ritual performance. It is Vrishabha, that which showers joy and prosperity. It roars with the voice of the Vedas. It is great, it is brilliant and divine, and it is seated in the deepest layers of the human mind.

(ii). Now the name 'Yajna', the word in language: It has four heads: Nama, nouns or substantives, Akhyata, the roots and verbs, Upasarga, the affixes, and Nipata, particles, indeclinables and irregulars. It has three legs: past, present and future tenses. It has two heads: the eternal Word and the structured words of language in

use, and the word and its meaning (signification). It has seven arms: the seven cases and case endings or case forms. It is tied three ways: in the mind/intellect, in the chest, and in the throat/mouth. It is a Vrishabha, it showers the thoughts and emotions in communication, and it roars through the medium of sound. It is great, it is rich and brilliant and it is seated in the deepest layers of the human mind.

(This mantra gives a comprehensive abstract of the linguistic structure of any language, and on the basis of this abstract a universal grammar of human language, any form of it, can be written.)

92. (YajnaPurusha Devata, Vamadeva Ṛshi)

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्।
इन्द्रऽएकःसूर्यऽएकञ्जान वेनादेकंस्वधया निष्ट-
तक्षुः॥९२॥

*Tridhā hitam paṇibhirguhyamānam gavi devāso
ghṛtamanvavindan. Indra'ekaṁ sūrya'ekaṁ
jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.*

The mystique of yajna/ghee/waters, three-way hidden and three-way studied in quietude by knowledgeable people, the visionaries sought and found it in the cow, the Veda and nature. One was found and revealed by Indra, specialist of electric energy, one by the specialist of solar energy, and one was received from the scholars of the Vedas and enacted with oblations by the devotees of yajna.

93. (YajnaPurusha Devata, Vamadeva Ṛshi)

एताऽअर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे।
घृतस्य धाराऽअभिचाकशीमि हिरण्ययो वेतसो
मध्यऽआसाम्॥९३॥

*Etā'arṣanti hr̥dyāt samudrācchataavrājā ripuṇā
nāvacaḥṣe. Ghṛtasya dhārā'abhicākaśīmi
hiraṇyayo vetaso madhya'āsām.*

These waves of cosmic energy, these vibrations of the cosmic boom of the Word, issue from the oceanic depths of the Eternal Mind. In countless streams they flow all round, not even an enemy can deny them. And I, a soul wrapped in golden hue, stand in the midst of these waves like a reed and feel the power and the beatitude blowing through me.

94. (YajnaPurusha Devata, Vamadeva Ṛshi)

सम्यक् स्रवन्ति सरितो न धेनाऽअन्तर्हृदा मनसा
पूयमानाः। एतेऽअर्षन्त्यूर्मयो घृतस्य मृगाऽइव
क्षिपणोरीषमाणाः॥९४॥

*Samyak sravanti sarito na dhenā'antarhr̥dā
manasā pūyamānāḥ. Ete'arṣantyaūrmayo
ghṛtasya mṛgā'iva kṣiṇaṇorīṣamāṇāḥ.*

These waves of divine energy, vibrations of the divine voice issue forth from yajna and, purified by the mind in faith, flow serene and quiet like streams through the heart within, away from the fluctuations of the outer world, as deer fly away from the fear of a tiger/hunter.

95. (YajnaPurusha Devata, Vamadeva Ṛshi)

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति
यद्वाः। घृतस्य धाराऽअरुषो न वाजी काष्ठा
भिन्दन्नूर्मिभिः पिन्वमानः॥९५॥

*Sindhoriva prādhvane śūghanāso vātapramiyah
patayanti yahvāḥ. Ghṛtasya dhārā'aruṣo na
vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The mighty streams of ghrita, waves of cosmic

energy and vibrations of yajnic voice, issue forth (from the divine) and flow incessantly (into the universe) as the turbulent streams of a river blown upon by the wind hasten through their course and fall into the sea, or, as a fearless troop of horse breaking through the enemy defences goes forth to victory winning over the field with the speed of its motion in the heat of action.

96. (YajnaPurusha Devata, Vamadeva Rshi)

अभिप्रवन्त समनेव योषाः कल्याण्युः
स्मयमानासोऽग्निम् । घृतस्य धाराः समिधो नसन्त
ता जुषाणो हर्यति जात- वेदाः ॥९६॥

*Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ
smayamānāso'agnim. Ghṛtasya dhārāḥ
samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

Just like young women of equal mind and pleasing, noble and generous, smiling in festive mood, the streams of ghrita (ghee) flow from all round and join Agni to feed the holy fuel. And Agni, pleased with the offering, blazes with heat and light.

So do the waves of energy and the vibrations of the divine voice of yajna meet the dedicated man who happily receives them and shines with the light of knowledge.

97. (YajnaPurusha Devata, Vamadeva Rshi)

कन्याऽइव वहतुमेतवाऽ उऽअञ्ज्यञ्जानाऽअभि
चाकशीमि । यत्र सोमः सूयते यत्र यज्ञो घृतस्य
धाराऽअभि तत्पवन्ते ॥९७॥

*Kanyā'iva vahatumetavā'u añjyañjānā'abhi
cākaśīmi. Yatra somaḥ sūyate yatra yajño
ghṛtasya dhārā'abhi tat pavante.*

Just as a lovely maiden dressed in luxurious finery at her wedding goes to meet her groom, so do the streams of ghrita flow from all sides to meet Agni where yajna is performed and soma is generated for the light and energy of life.

I perceive the flow of light and energy and I feel blest.

98. (YajnaPurusha Devata, Vamadeva Rshi)

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि
धत्ता । इमं यज्ञं नयत देवता नो घृतस्य धारा
मधुमत्पवन्ते ॥९८॥

*Abhyarṣata suṣṭutiṁ gavyamājimasmāsu
bhadraḥ draviṇāni dhatta. Imaṁ yajñaṁ nayata
devatā no ghṛtasya dhārā madhumat pavante.*

Powers of Divinity, bless us with creditable praise, plenty of food and drink and knowledge, and victory in the battles of life. Bless us with auspicious and excellent wealths of the world. Carry this yajna of ours to a noble finale. Let the honey streams of ghrita flow to Agni in our homes.

99. (YajnaPurusha Devata, Vamadeva Rshi)

धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे यऽआभृतस्तमश्याम मधुमन्तं तऽ-
ऊर्मिम् ॥९९॥

*Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ
samudre hr̥dyantarāyuṣi. Apāmanīke samithe
ya'ābhṛtastamaśyāma madhumantaṁ ta'ūrmim.*

Yajna Purusha, Agni, Lord of the universe, in your

domain, under your law and power rests the entire world of existence. In this domain, whatever is contained in the oceans of space, in the splendour of the skies, in the heart, in life, in yajna, to that we may attain. May we have the taste of the honey-sweets of that cosmic yajna, may we have the feel of that universal energy.

इति सप्तदशोऽध्यायः ॥

CHAPTER–XVIII

1. (Agni Devata, Devas Ṛshis)

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे
धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे
श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन
कल्पन्ताम् ॥ १ ॥

*Vājaśca me prasavaśca me prayatiśca me
prasitiśca me dhītiśca me kratuśca me svaraśca
me ślokaśca me śravaśca me śrutiśca me
jyotiśca me svaśca me yajñena kalpantām.*

By yajna, by the Grace of God, by virtue of our joint action, by virtue of my own performance: food is mine and energy is mine; prosperity is mine and the way to prosperity is mine; effort is mine and the will to effort is mine; management is mine and preservation is mine; faith is mine and firmness is mine; vision is mine and resolution is mine; freedom is mine and discipline is mine; praise is mine and the tongue is mine; the heard is mine and the spoken is mine; shruti (Veda) is mine and Smriti (law and tradition) is mine; light is mine and illumination is mine; joy is mine and supreme bliss is mine; all these may grow, all these be favourable; all these be auspicious for all, by yajna.

2. (Prajapati Devata, Devas Ṛshis)

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं
च म्ऽआधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे
श्रोत्रं च मे दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥ २ ॥

*Prāṇaśca me' pānaśca me vyānaśca me' suśca
me cittam ca ma'ādhitam ca me vāk ca me
manaśca me cakṣuśca me śrotram ca me*

dakṣaśca me balaṁ ca me yajñena kalpantām.

By yajna, by the Grace of God, by the blessings and goodwill of the community, and by virtue of my own discipline: my life and the breath of life, the outgoing air and systemic cleansing, the joints and suppleness of the body, my will to live and the spirit of joy, my mind and my memory, my resolution and meditation, my speech and listening, my thought and self-image, my eye and love of direct truth, my ear and search for confirmation, my expertise and my smartness, my strength and prowess, all these may grow, be favourable and auspicious for all, by yajna.

3. (Prajapati Devata, Devas Ṛshis)

ओजश्च मे सहश्च मऽआत्मा च मे तनूश्च मे शर्म
च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे परूँषि
च मे शरीराणि च मऽआयुश्च मे जरा च मे यज्ञेन
कल्पन्ताम्॥ ३॥

Ojaśca me sahaśca ma'ātmā ca me tanūśca me śarma ca me varma ca me' ṅgāni ca me' sthīni ca me parūṅṣi ca me śarīrāṇi ca ma'āyusca me jarā ca me yajñena kalpantām.

My vigour and my power, my victory and my moral courage, my soul and my potential, my body and health, my home and my family, my defence and my weapons, my limbs and their functions, my bones and my blood, my generation and my vitality, the bodies and health of my people, my life and longevity, my old age and self-dependence, all these may grow, be good and auspicious, for me and for all by yajna, observance of Dharma, law and joint and individual discipline.

4. (Prajapati Devata, Devas Ṛshis)

ज्यैष्ठ्यं च मऽआधिपत्यं च मे मन्युश्च मे भामश्च
मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे
वरिमा च मे प्रथिमा च मे वर्षिमा च मे द्राघिमा च
मे वृद्धं च मे वृद्धिश्च मे यज्ञेन कल्पन्ताम्॥४॥

Jyaiṣṭhyam ca ma'ādhipatyam ca me manyusca me bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me drāghimā ca me vṛddham ca me vṛddhiśca me yajñena kalpantām.

By yajna, joint action and observance of Dharma and law, community and participative discipline of my freedom : my fame and my wealth, my self-rule and my ruler, my passion and my love of peace, my righteous anger and moral discipline, my honour and my sense of justice, my waters and my fruitfulness, my valour and my victories, my grandeur and my reputation, my greatness and my conduct, my expansion and my domain, my seniority and my humility, my loftiness and my depth, my riches and sense of values, my growth and sense of limitations, all these may be strong and firm, grow and be good for me and for all, by yajna.

5. (Prajapati Devata, Devas Ṛshis)

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं
च मे महश्च मे क्रीडा च मे मोदश्च मे जातं च मे
जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे यज्ञेन
कल्पन्ताम्॥५॥

Satyam ca me śraddhā ca me jagacca me

*dhanam ca me visvam ca me mahasca me krīdā
ca me modaśca me jātam ca me janīsyamānam
ca me sūktam ca me sukṛtam ca me yajñena
kalpantām.*

By yajna, Grace of God and observance of Dharma: Truth is mine and the good of all is mine to work for, faith is mine and the reason and basis of faith is mine, the dynamic world is mine and the sense of change is mine, the wealth is mine and the sense of value is mine, all life is mine and all its opportunities are mine, glory is mine and the respect for glory is mine, fun is mine and games are mine, joy of the world is mine and the freedom of liberation is mine, all that is born is mine and I am for it, all that is being created is for me and I am for it, all that will be created will be for me and I shall be for it, all that has been said well is for me and I am for it, all that has been well done is for me and I am for it, all these and all my good words, thoughts and deeds may grow and be firm and favourable for me and for all by virtue of yajna.

6. (Prajapati Devata, Devas Ṛshis)

*ऋतं च मेऽमृतं च मेऽयुक्ष्मं च मेऽनामयच्च मे
जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे
सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे यज्ञेन
कल्पन्ताम्॥ ६॥*

*Ṛtam ca me 'mṛtam ca me 'yakṣmam ca me '
nāmayacca me jīvātuśca me dīrghāyutvam ca
me ' namitram ca me ' bhayam ca me sukham
ca me śayanam ca me sūṣāśca me sudinam ca
me yajñena kalpantām.*

My knowledge and practice of truth and Dharma,

my immortal spirit and meditation, my freedom from illness and exercise, my freedom from suffering and my medication, my vitality and tonics, my longevity and yoga, my freedom from enmity and love for all, my freedom from fear and self-confidence, my joy and means of comfort, my sleep and freedom from tension, my beautiful dawn and early prayers, my happy day and good fortune, may all these grow, be firm and favourable for all and for me by yajna, corporate action and the Grace of God.

7. (Prajapati Devata, Devas Ṛshis)

*यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं
च मे महश्च मे सविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च
मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम्॥ ७॥*

*Yantā ca me dhartā ca me kṣemaśca me
dhṛtiśca me viśvam ca me mahasca me
saṁvicca me jñātram ca me sūśca me praśūca
me sīram ca me layaśca me yajñena kalpantām.*

My ruler and my observance of the rules, my sustainer and supports, my security and the protector, my constancy and self-protection, my world around and my behaviour, my nobility and noble actions, my awareness and self-knowledge, my field of specialisation and my achievement, my inspiration and initiative, my potency of generation and my children, my agriculture and the farmers, my house and my property, all these may grow, be strong and firm and good and auspicious for me and for all by yajna, personal endeavour, corporate action and the Grace of God.

8. (Atma Devata, Devas Ṛshis)

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च
मे सौमन्सश्च मे भर्गश्च मे द्रविणं च मे भद्रं च मे
श्रेयश्च मे वसीयश्च मे यशश्च मे यज्ञेन कल्पन्ताम्॥८॥

*Śam ca me mayāśca me priyaṁ ca me'-
nukāmaśca me kāmaśca me saumanasaśca me
bhagaśca me draviṇaṁ ca me bhadraṁ ca me
śreyaśca me vaśīyaśca me yaśaśca me yajñena
kalpantām.*

My peace and well-being, and my comfort and happiness, and my love, and my desire, and my ambition, and the good cheer of my mind, and my dignity, and my wealth, and my worldly good, and my ultimate good, and my advancement, and my honour and glory, may all these grow and be good and auspicious by yajna for all.

9. (Atma Devata, Devas Ṛshis)

ऊर्कं च मे सूनृतां च मे पयश्च मे रसश्च मे घृतं च
मे मधुं च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे
वृष्टिश्च मे जैत्रं च मऽऔद्भिद्यं च मे यज्ञेन
कल्पन्ताम्॥९॥

*Ūrk ca me sūnṛtā ca me payaśca me rasaśca
me ghr̥taṁ ca me madhu ca me sagdhiśca me
sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca
ma'audbhidyam ca me yajñena kalpantām.*

And my food pure and delicious, and my speech true and pleasing, and my milk and drink, and my tonics and herbal essences, and my ghrita and butter, and my honey and sweets, and my food and dessert, and my drinks and dressings, and my farming and special breeding, and the rains for us and the libations, and our man-power and our accomplishments, and our minerals

and the tonic roots, may all these grow and be good and firm and auspicious by yajna for all.

10. (Atma Devata, Devas Ṛshis)

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु
च मे प्रभुं च मे पूर्णं च मे पूर्णतरं च मे कुयवं च
मेऽक्षितं च मेऽन्नं च मेऽक्षुच्च मे यज्ञेन कल्पन्ताम्॥१०॥

*Rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca
me vibhu ca me prabhu ca me pūrṇaṁ ca me
pūrṇataraṁ ca me kuyavaṁ ca me'kṣitaṁ ca
me'nnam ca me'kṣucca me yajñena kalpantām.*

My wealth of knowledge and power of action, my wealth of possessions and all round prosperity, my health and growth, our public health and nourishment, my mental expansion and intellectual growth, my self-mastery and meditation, my fulfilment and its relevance to life, my worldly advancement and philanthropy, my management of damage and pollution of crops, my foods and my delicacies, and our management of hunger and thirst and shortages, may all these grow and be strong and auspicious for all by yajna.

11. (Shrimadatma Devata, Devas Ṛshis)

वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं
च मे सुपथ्यं च मऽऋद्धं च मऽऋद्धिश्च मे क्लृप्तं
च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे यज्ञेन
कल्पन्ताम्॥११॥

*Vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me
bhaviṣyacca me sugaṁ ca me supathyaṁ ca ma'
ṛddhaṁca ma'ṛddhiśca me klr̥ptaṁ ca me
klṛptiśca me matiśca me sumatiśca me yajñena*

kalpantām.

All my thought and whatever I have thought out, all that I know and ought to know, my past and my present, all my future and all my timeless, all my short-cuts and my proper actions, my treatments and my diagnoses, my riches and my achievement, my spiritual wealth and my fulfilments, my intentions and my imaginations, my reflections and my reasons, my understanding and my analyses, my intelligence and my faith and commitments, all these may grow, and be strong and auspicious by yajna for all.

12. (Dhanyada Atma Devata, Devas Ṛshis)

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे
मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मे ऽर्णवश्च मे
श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च
मे यज्ञेन कल्प-न्ताम्॥१२॥

*Vrīhayaśca me yavāśca me māṣāśca me tilāśca
me mudgāśca me khalvāśca me priyaṅgavaśca
me' ṇavaśca me śyāmākāśca me nīvārāśca me
godhūmāśca me masūrāśca me yajñena
kalpantām.*

My paddy and rice, and my barley, and my beans, and my sesamums, and my mungo beans, and my legumins, and my long pepper, and my small grains, and my millet, and my wild grains, and my wheat, and my lentils and all other grains, and their preparations, may all these grow in plenty, rich and delicious, by yajna and scientific treatment for all.

13. (Ratnavandhanavanatma Devata, Devas Ṛshis)

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे
सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मे ऽयश्च मे
श्यामं च मे लोहञ्च मे सीसं च मे त्रपु च मे यज्ञेन
कल्पन्ताम्॥१३॥

*Aśmā ca me mṛttikā ca me girayaśca me
parvatāśca me sikatāśca me vanaspatayaśca
me hiraṇyaṁ ca me' yaśca me śyāmaṁ ca me
lohaṁ ca me sīsaṁ ca me trapu ca me yajñena
kalpantām.*

Our stones and gems, and our clay and its varieties, and our clouds and crops, and our mountains and hills and valleys, and our sands and pebbles, and our herbs and trees, and our gold and minerals, and our iron and steels, and our sapphires and other gems, and our copper and bronze, and our lead and its varieties, and our zinc and brass, all these may develop by the yajna of scientific treatment and grow good and auspicious for all of us.

14. (Agnyadiyukta atma Devata, Devas Ṛshis)

अग्निश्च मे ऽआपश्च मे वीरुधश्च मे ऽओषधयश्च मे
कृष्टपुच्याश्च मे ऽकृष्टपुच्याश्च मे ग्राम्याश्च मे पशवः-
आरण्याश्च मे वित्तञ्च मे वित्तिश्च मे भूतञ्च मे
भूतिश्च मे यज्ञेन कल्पन्ताम्॥१४॥

*Agniśca ma'āpaśca me vīrudhaśca ma'oṣadh-
ayaśca me kṛṣṭapacyāśca me' kṛṣṭapacyāśca
me grāmyāśca me paśava'āraṇyāśca me vittaṁ
ca me vittīśca me bhūtaṁ ca me bhūtiśca me
yajñena kalpantām.*

My fire (heat) and electricity, and my waters and aquatic wealth, and my shrubs and creepers, and my

herbs and trees, and my cultivated grains and specialities, and my wild fruits and berries, and my domestic animals and pets, and my wild beasts and animals, and my wealth and dearest possessions, and the sweets and dear forms of my past and present, and my honour and glory and all the efforts required, all these may develop and grow auspicious for all of us, by yajna.

15. (Dhanadiyukta atma Devata, Devas Ṛshis)

वसुं च मे वसुतिश्च मे कर्म च मे शक्तिश्च मे ऽर्थश्च
म॒ऽएम॑श्च म॒ऽइत्या च॑ मे गतिश्च मे य॒ज्ञेन॑
कल्पन्ताम्॥ १५॥

*Vasu ca me vasatiśca me karma ca me śaktiśca
me'rthaśca ma'emaśca ma'ityā ca me gatiśca
me yajñena kalpantām.*

My assets and articles, and my house and community, and my work and workers, and my power and love, and my capital and the subscribers, and my management and knowledge and competence, and my working and technique, and my progress and new ventures, all may develop and grow auspicious by managerial yajna.

16. (Agni adividyaivid atma Devata, Devas Ṛshis)

अग्निश्च म॒ऽइन्द्रश्च मे सोम॑श्च म॒ऽइन्द्रश्च मे सवि॑ता
च॑ म॒ऽइन्द्रश्च मे सर॑स्वती च म॒ऽइन्द्रश्च मे पू॒षा च॑
म॒ऽइन्द्रश्च मे बृ॒हस्पति॑श्च म॒ऽइन्द्रश्च मे य॒ज्ञेन॑ कल्प-
न्ताम्॥ १६॥

*Agniśca ma'indraśca me somaśca ma'indraśca
me savitā ca ma'indraśca me sarasvatī ca ma'
indraśca me pūṣā ca ma'indraśca me brh-
aspatiśca ma'indraśca me yajñena kalpantām.*

Agni, solar energy and magnetic force of the earth is mine, and Indra, lord controller of power and energy is mine. Soma, nature's power of rain and generosity is mine, and Indra, lord justice controller of rain and generosity is mine. Savita, power of generation and prosperity is mine, and Indra, lord and controller of generation and prosperity is mine. Saraswati, divine spirit of knowledge, art, and the system of education is mine, and Indra, lord and power controller of the value and application of knowledge is mine. Pusha, power of food and production is mine, and Indra, enlightened controller of good nourishment and production is mine. Brihaspati, great lord of social activity, manners and culture is mine, and Indra, lord controller of social and moral values is mine. May all these powers of nature and society for development, direction and control grow strong and auspicious for me and for all by yajna, social action in unison, enlightened guidance and by the Grace of God.

17. (Mitra-aishvaryavan atma Devata, Devas Ṛshis)

मि॒त्रश्च॑ म॒ऽइन्द्रश्च मे वरु॑णश्च म॒ऽइन्द्रश्च मे धा॒ता
च॑ म॒ऽइन्द्रश्च मे त्वष्टा॑ च म॒ऽइन्द्रश्च मे म॒रुत॑श्च
म॒ऽइन्द्रश्च मे वि॒श्वे च॑ मे दे॒वाऽइन्द्रश्च॑ मे य॒ज्ञेन॑
कल्पन्ताम्॥ १७॥

*Mitraśca ma'indraśca me varuṇaśca ma'indra-
śca me dhātā ca ma'indraśca me tvaṣṭā ca ma'
indraśca me marutaśca ma'indraśca me viśve
ca me devā'indraśca me yajñena kalpantām.*

Mitra, my pranic energy of breath and energy of the system, and Indra, my lustre and electric energy; and Varuna, pranic energy of the throat and blood circulation,

and Indra, solar energy of sustenance; and Dhata, my controller and ordainer, and Indra, giver of prosperity; and Tvashta, catalytic energy of my system, and my endeavour, and Indra, the breaker of my negative forces and giver of scientific energy; and the Maruts, cosmic wind and body vitality, and Indra, universal energy and its scientific use; and all the powers of nature such as earth and great powers of humanity, and Indra, lord giver of all glory and success; may all these powers grow strong and auspicious for me and for all by yajna, joint action in the service of nature and by the Grace of God.

18. (Rajya-aishvaryadiyukta atma Devata, Devas Ṛshis)

पृथिवी च म॒ऽइन्द्रश्च मे॒ऽन्तरिक्षं च म॒ऽइन्द्रश्च मे
द्यौश्च म॒ऽइन्द्रश्च मे॒ समाश्च म॒ऽइन्द्रश्च मे॒ नक्षत्राणि
च म॒ऽइन्द्रश्च मे॒ दिशाश्च म॒ऽइन्द्रश्च मे॒ यज्ञेन
कल्पन्ताम्॥ १८॥

*Pr̥thivī ca ma'indraśca me'ntarikṣaṁ ca ma'
indraśca me dyauśca ma'indraśca me samāśca
ma'indraśca me nakṣatrāṇi ca ma'indraśca me
diśaśca ma indraśca me yajñena kalpantām.*

The earth and her fertility, and the power that controls and regulates that fertility; the sky and the riches that exist therein, and the powers that control those riches to shower on the earth; and the regions of light and the energy therein, and the sun that presides over the light; and the yearly rounds of time and its divisions and their effects, and the supreme lord of time; and the stars and planets and their movements with their effects on our environment, and the operative powers of natural law that control the movements; and the directions of space

and the currents of wind and energy therein, and the powers that control the weather and the atmosphere; may all these regions of space and heavenly bodies and the operations of mother Prakriti grow strong and firm and be good and auspicious for me and all by yajna, the process of replenishment, renewal and enrichment.

19. (Padarthavid atma Devata, Devas Ṛshis)

अ॒ऽशुश्च मे॒ रश्मिश्च मे॒ऽदाभ्यश्च मे॒ऽधिपतिश्च
म॒ऽउपा॑श्च॒शुश्च मे॒ऽन्तर्यामिश्च म॒ऽऐन्द्रवायुश्च मे॒
मैत्रावरुणश्च म॒ऽआश्विनश्च मे॒ प्रतिप्रस्थानश्च मे॒
शुक्रश्च मे॒ मन्थी च मे॒ यज्ञेन कल्पन्ताम्॥ १९॥

*Aṁśuśca me raśmiśca me'dābhyaśca me'
dhipatiśca ma'upāśca me'ntaryāmaśca ma'
aindravāyavaśca me maitrāvaruṇaśca ma'
āśvinaśca me pratiprasthānaśca me śukraśca
me manthī ca me yajñena kalpantām.*

The pervasive sun and its light, and the foods ripened by the sun rays, the fearless man and the protector of the law-abiding, and the presiding power and the office thereof, and my holy-chant in meditation and concentration on the secrets of mysteries, my mid-breath and inner strength, my vital heat that controls the winds and electric currents of the body system and the water, the pranic vitality related to prana and udana (breath and the upper motions of energy wind), and the inner light between the solar and the lunar plexi and its effects on health, and the energy for movement and my movements, and my purity of mind and vital energy, and my churner and dairy foods and apparatuses, may all these grow strong and be good and auspicious for me and for all by yajna.

20. (Yajna-anushthanatma Devata, Devas Rshis)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च
मऽऐन्द्राग्नश्च मे महावैश्वदेवश्च मे मरुत्वतीयाश्च
मे निष्कैवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे
पात्नीवृत्तश्च मे हारियोजनश्च मे यज्ञेन कल्पन्ताम्॥२०॥

*Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca
me vaiśvānaraśca ma aindrāgnaśca me
mahāvaiśvadevaśca me marutvatīyāśca me
niṣkevalyaśca me sāvitraśca me sārasvataśca
me pātnīvataśca me hāriojanaśca me yajñena
kalpantām.*

My special yajna of the month of Margashirsha, and my guests of this noble assembly at the yajna, and my settled behaviour and universal hospitality and reverence, and my yajna for the development of wind and fire energy, and my reverence for the noblest people of the world, and my dedication to the yajna of the liberation stage of yoga, and my yajna for solar energy, and my dedication to the eminent scholars of science and literature, and my love and regard for the married couples, and my travels, transport and transporters, may all these grow and be good and auspicious for me and for all by yajna.

21. (Yajnangavanatma Devata, Devas Rshis)

स्रुचश्च मे चमसाश्च मे वायव्यानि च मे
द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च
मऽआधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च
मे स्वगाकारश्च मे यज्ञेन कल्पन्ताम्॥२१॥

Srucaśca me camāsāśca me vāyavyāni ca me

*dronakalaśaśca me grāvāṇaśca me'dhiṣavaṇe
ca me pūtabhṛcca ma'ādhavanīyaśca me
vediśca me barhiśca me'vabhṛthaśca me
svagākāraśca me yajñena kalpantām.*

My ladles and their cleaning, my bowls and their contents, my aerial apparatuses and their maintenance and function, and my soma vessels, and my urns and jugs, and my stone presses and mortars and pestles, and my handpress and the soma plants, and my urns of pure soma, and the vessels for clearing and filtering soma, and the yajna altar, and my holy grass and the feather broom, and my holy bath and ablutions, and my valedictory chant of joy at the completion of yajna : may all these grow and be good and auspicious for me and for all by yajna.

22. (Yajnavanatma Devata, Devas Rshis)

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च
मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिश्च
मे द्यौश्च मेऽङ्गुलयुः शक्वरयो दिशश्च मे यज्ञेन
कल्पन्ताम्॥२२॥

*Agniśca me gharmaśca me'rkaśca me sūryaśca
me prāṇaśca me'svamedhaśca me pṛthivī ca
me'ditiśca me ditiśca me dyauśca me'ṅgulayaḥ
śakvarayo diśaśca me yajñena kalpantām.*

My fire and my use of fire, my hymns of worship and the singers, my passion and cool of mind, my sunlight and my warmth of living, my vital breath and air-energy, my nation and its policy and governance, my earth mother and her riches, my ethics and self-control, my imperishable wealth and my earthly life, my spiritual light and my days and nights, my fingers and their hold

and my powers and potentials, and my directions and my reach there, all these may grow, be good and auspicious for me and for all by yajna.

23. (Kalavidyavidatma Devata, Devas Ṛshis)

व्रतं च मऽऋतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रेऽ-
ऊर्वष्ठीवे बृहद्रथन्तरे च मे युजेन कल्पन्ताम्॥२३॥

*Vratam ca ma'ṛtavaśca me tapaśca me samvat-
saraśca me'horātre'ūrvaṣṭhīve bṛhadrathan-
tare ca me yajñena kalpantām.*

My holy vows and my commitments, and my seasons and my solstices with change of the seasons, and my observance of Dharma and my practice of yoga, and my yearly rounds of the sun and the planets and the ages of time, and my days and nights and my daily work and prayers, and my thighs and knees, and my grandeur and nobility, and my heavenly lights and spaces and the cosmic periods, may all these grow by days and nights by yajna, and may all these be good and auspicious for me and for all.

24. (Vishamanka-ganitavidyavid atma Devata, Devas Ṛshis)

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च
च मे सप्त च मे सप्त च मे नव च मे नव च
मऽएकादश च मऽएकादश च मे त्रयोदश च मे
त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश
च मे सप्तदश च मे नवदश च मे नवदश च
मऽ एकविंशतिश्च मऽ एकविंशतिश्च मे
त्रयोविंशतिश्च मे त्रयोविंशतिश्च मे पञ्चविंशतिश्च
मे पञ्चविंशतिश्च मे सप्तविंशतिश्च मे
सप्तविंशतिश्च मे नवविंशतिश्च मे नवविंशतिश्च
मऽ एकत्रिंशच्च मऽ एकत्रिंशच्च मे त्रयस्त्रिंशच्च

मे युजेन कल्पन्ताम्॥२४॥

*Ekā ca me tisraśca me tisraśca me pañca ca
me pañca ca me sapta ca me sapta ca me nava
ca me nava ca ma'ekādaśa ca ma'ekādaśa ca
me trayodaśa ca me trayodaśa ca me pañcadaśa
ca me pañcadaśa ca me saptadaśa ca me
saptadaśa ca me navadaśa ca me navadaśa ca
ma'ekaviṃśatiśca ma'ekaviṃśatiśca me trayo-
viṃśatiśca me trayoviṃśatiśca me pañca-
viṃśatiśca me pañcaviṃśatiśca me sapta-
viṃśatiśca me saptaviṃśatiśca me
navaviṃśatiśca me nava-viṃśatiśca
ma'ekatriṃśacca ma'ekatriṃśacca me
trayastrīṃśacca me yajñena kalpantām.*

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious for me and for all: One is mine and unity is mine. (And one and one becomes two, and one plus two becomes three. In this way, in this progression) three is mine, and three is mine, and five is mine, and five is mine, and seven is mine, and seven is mine, and nine is mine, and nine is mine, and eleven is mine, and eleven is mine, and thirteen is mine, and thirteen is mine, and fifteen is mine, and fifteen is mine, and seventeen is mine, and seventeen is mine, and nineteen is mine and nineteen is mine, and twenty one is mine, and twenty one is mine, and twenty three is mine, and twenty three is mine, and twenty five is mine, and twenty five is mine, and twenty seven is mine, and twenty seven is mine, and twenty nine is mine, and twenty nine is mine, and thirty one is mine, and thirty one is mine, and thirty three is mine, and so on the numbers may increase and be good and auspicious for me and for all by the process of yajna in progression till

infinity.

Also: By implication, by the same process of yajna which also means 'dana', giving away, we have the progression in the reverse direction by subtraction. The meaning of the mantra then would be:

Thirty-three is mine, give away two and thirty one is mine, thirtyone is mine, minus two, twenty nine is mine and so on.

In the same way, by implication, we can work out the process of multiplication, and division and the process of squaring and cubing and square-root, etc. Further, we can move from arithmetic to algebra and other branches of mathematics.

25. (Samanka-ganitavidyavid atma Devata, Devas Rshis)

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे
द्वादश च मे षोडश च मे षोडश च मे विंशतिश्च
मे विंशतिश्च मे चतुर्विंशतिश्च मे चतुर्विंशतिश्च
मेऽष्टाविंशतिश्च मेऽष्टाविंशतिश्च मे द्वात्रिंशच्च
मे द्वात्रिंशच्च मे षट्त्रिंशच्च मे षट्त्रिंशच्च मे
चत्वारिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंशच्च
मे चतुश्चत्वारिंशच्च मेऽष्टाचत्वारिंशच्च मे यज्ञेन
कल्पन्ताम्॥ २५॥

*Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa
ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca
me viṃśatiśca me viṃśatiśca me
caturviṃśatiśca me caturviṃśatiśca
me'ṣṭāviṃśatiśca me'- ṣṭāviṃśatiśca me
dvātriṃśca me dvātriṃśacca me ṣaṭtriṃśacca*

*me ṣaṭtriṃśacca me catvā-riṃśacca me
catvāriṃśacca me catuścatvāriṃ-śacca me
catuścatvāriṃśacca me' ṣṭācatvāriṃ-śacca me
yajñena kalpantām.*

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious for me and for all:

Four is mine, and four is mine, eight is mine. Eight is mine, and four, twelve is mine. Twelve is mine, plus four, sixteen is mine. Sixteen is mine, add four, and twenty is mine. Twenty is mine, and twenty four is mine. Twenty four is mine, and twenty eight is mine. Twenty eight is mine and thirty two is mine. Thirty two is mine, and thirty six is mine. Thirty six is mine, and forty is mine. Forty is mine, and forty four is mine. Forty four is mine, and forth eight is mine. And so on the numbers may increase till infinity by yajna, for me and for all for the good of life and joy.

Also: By implication, the mantra can be applied to the process of yajna by 'dana', gifting away, subtraction, by four, from forty-eight down to four and so on.

The mantra can also be applied to the process of multiplication. In fact, the mantra itself gives the multiplication table upto twelve times four and so on.

So too the mantra may be interpreted as showing the process of division since it gives a table of the division of forty eight by four upto twelve times.

26. (Pashuvidyavid atma Devata, Devas Rshis)

अविश्च मे अवी च मे दित्वाद् च मे दित्यौही च

मे पञ्चाविश्च मे पञ्चावी च मे त्रिवृत्सश्च मे
त्रिवृत्सा च मे तुर्यवाट् च मे तुर्यौही च मे यज्ञेन
कल्पन्ताम्॥२६॥

*Tryaviśca me tryavī ca me dityavāṭ ca me
dityauhī ca me pañcāviśca me pañcāvī ca me
trivatsaśca me trivatsā ca me turyavāṭ ca me
turyauhī ca me yajñena kalpantām.*

By yajna, veterinary science and the science of animal husbandry:

My man of three breeds of sheep and their maintenance, the woman of three breeds of sheep and their milk, etc., the man in-charge of damage control and his knowledge, and the woman in-charge of maintenance against damage and her stores, and the man of five grades of sheep and his staff, and the woman of five grades of sheep and her assistants, the man of three breeds of calf and his knowledge, and the woman of three breeds of calf and her knowledge, the bull of the fourth year of age and its training and maintenance, and the cow of the fourth year of age and its maintenance, may all these grow in number and quality and be good and auspicious for me and for all.

27. (Pashuvidyavid atma Devata, Devas Ṛshis)

पष्ठवाट् च मे पष्ठौही च मऽउक्षा च मे वशा च
मऽ-ऋषभश्च मे वेहच्च मेऽनुड्वाँश्च मे धेनुश्च मे
यज्ञेन कल्पन्ताम्॥२७॥

*Paṣṭhavāṭ ca me paṣṭhauhī ca ma'ukṣā ca me
vaśā ca ma'rṣabhaśca me vehacca me'-
naḍvāñśca me dhenuśca me yajñena kalpantām.*

And my beasts of burden both male and female

and the articles and materials for trade and transport, and my virile bull and my infertile cow, and my strong bull and my miscarrying cow, and my bullock and my milch cow, may all these grow by the yajna of animal husbandry and veterinary science and may all these be good and auspicious for me and for all.

28. (Sangramadivid atma Devata, Devas Ṛshis)

वाजाय स्वाहा प्रसवाय स्वाहापिजाय स्वाहा क्रतवे
स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाह्ने मुग्धाय स्वाहा
मुग्धाय वैन्ऽशिनाय स्वाहा विन्ऽशिनऽआन्त्यायनाय
स्वाहान्त्याय भौवनाय स्वाहा भुवनस्य पतये
स्वाहाधिपतये स्वाहा प्रजापतये स्वाहा। इयं ते राण्मित्राय
यन्तासि यमनऽऊर्जे त्वा वृष्ट्यै त्वा प्रजानां
त्वाधिपत्याय॥२८॥

*Vājāya svāhā prasavāya svāhā'pijāya svāhā
kratave svāhā vasave svāhā'harpataye svāhā'-
hne mugdhāya svāhā mugdhāya vainaṁśināya
svāhā vinaṁśina'āntyāyanāya svāhā'' ntyāya
bhauvanāya svāhā bhuvanasya pataye svāhā'-
dhipataye svāhā prajāpataye svāhā. Iyam te
rāṇmitrāya yantā'si yamana'ūrje tvā vṛṣṭyai tvā
prajānān tvā''dhipatyāya.*

For the warrior and the battle, all hail and honest action! For progress and prosperity, virtuous living and hard work! For acceptance and acclaim, commendable action! For knowledge and practical application, dedication and meditation! For housing and settlement, work, money and materials. For the lord of the day, knowledge of time and chronology. For the day-bewildered and lost, sympathetic action. For the misguided and destructive, proper counselling. For the

man settled but on way to destruction, forceful voice of truth. For the lowest and meanest man of the world, strongest counselling. For Lord of the universe, hymns of praise and worship. For the protector of the world, correct knowledge. For the protector of the nation, correct policy. For the protector of the people, correct knowledge of Raj Dharma. This is your brilliance of governance. You are generous, selfless guide and controller of your friends. We accept, respect and admire you for your prowess and action, showers of favours, the support and sustenance of the people, and for the government of the people.

29. (Yajnanushthatatma Devata, Devas Ṛshis)

आयु॒र्य॒ज्ञेन॑ कल्पतां प्रा॒णो य॒ज्ञेन॑ कल्पतां चक्षु॒र्य॒ज्ञेन॑
कल्पतां॑श्च॒श्रोत्रं॑ य॒ज्ञेन॑ कल्पतां वा॒ग्य॒ज्ञेन॑ कल्पतां मनो॑
य॒ज्ञेन॑ कल्पतामा॒त्मा य॒ज्ञेन॑ कल्पतां ब्र॒ह्मा य॒ज्ञेन॑ कल्पतां
ज्योति॒र्य॒ज्ञेन॑ कल्पतां॑श्च॒स्वर्य॒ज्ञेन॑ कल्पतां पृ॒ष्ठं य॒ज्ञेन॑
कल्पतां य॒ज्ञो य॒ज्ञेन॑ कल्पताम्। स्तोम॑श्च॒ यजु॑श्च॒ऽऋक्
च॒ साम॑ च बृ॒हच्च॑ रथ॒न्तर॑ञ्च।
स्वर्दे॒वाऽअ॒गन्मा॒मृता॑ऽअ॒भूम॑ प्र॒जाप॑तेः प्र॒जाऽअ॒भूम॑ वे॒ट्
स्वाहा॑॥२९॥

*Āyuryajñena kalpatām prāṇo yajñena kalpatām
cakṣur yajñena kalpatām śrotram yajñena
kalpatām vāg yajñena kalpatām mano yajñena
kalpatāmātmā yajñena kalpatām brahmā
yajñena kalpatām jyotiryajñena kalpatām
svaryajñena kalpatām ṛṣṭham yajñena
kalpatām yajño yajñena kalpatām. Stomaśca
yajuśca'ṛk ca sāma ca bṛhacca rathantaram
ca. Svardevā'aganmāmṛtā'abhūma prajāpateḥ
prajā'abhūma veṭ svāhā.*

Man of the yajna of governance, to accomplish your task, may health and age grow by yajna, may pranic energy grow by yajna, may the eye and vision grow by yajna, may the ear and information grow by yajna, may the tongue and communication grow by yajna, may the mind and morale and national confidence grow by yajna, may the soul grow strong by yajna, may the man of universal knowledge and the sense of higher values grow by yajna, may the light of justice and wisdom grow by yajna, may comfort and joy grow by yajna, may the questions, heights and foundations of life grow by yajna, may the yajna of Dharma grow by the yajna, pursuit of Dharma, may the hymns of praise and celebration of the Divine, the Yajus, the Riks, and the Samans, the Brihat Sama and Rathantara Sama also grow by yajna. May the noble people attain to the eternal joy of immortality. May we all attain to you and immortality. May we all be the children of the Lord and father of the universe by the truth of word and deed.

30. (Rajyavanatma Devata, Devas Ṛshis)

वाज॑स्य॒ नु प्र॑स॒वे मा॒तरं॑ म॒हीमदि॑तिं॒ नाम॒ वच॑सा
करामहे । यस्या॑मि॒दं वि॒श्वं भु॑वनमा॒विवे॑श॒ तस्यां॑ नो
दे॒वः स॑वि॒ता ध॑र्मं॒ सावि॑षत् ॥३०॥

*Vājasya nu prasave mātaram mahīmaditiṁ
nāma vacasā karāmahe. Yasyāmidam viśvaṁ
bhuvanamāviveśa tasyām no devaḥ savitā
dharma sāviṣat.*

In this Lord Omnipotent's yajna of life and sustenance, we celebrate with holy songs of Divinity, the Veda, the great inviolable Mother Nature in whom reside the entire worlds of existence. May Savita, lord

सं मां सृजामि पयसा पृथिव्याः सं मां
सृजाम्यद्भिरोषधीभिः। सोऽहं वाजसनेयमग्ने॥३५॥

*Sam mā sṛjāmi payasā pṛthivyāḥ saṁ mā
sṛjāmyadbhiroṣadhībhīḥ. So'haṁ vājaṁ
saneyamagne.*

Agni, I invigorate and enrich myself with the milk and juices of the earth. I invigorate and enrich myself with the waters and herbs of the earth. So I invigorate and enrich myself with food and energy.

36. (Rasavidvidvan Devata, Devas Ṛshis)

पयः पृथिव्यां पयऽओषधीषु पयो दिव्यन्तरिक्षे पयो
धाः। पयस्वतीः प्रदिशः सन्तु मह्यम्॥३६॥

*Payah pṛthivyām paya'oṣadhīṣu payo divy-
antarikṣe payo dhāḥ. Payasvatīḥ pradiśaḥ
santu mahyam.*

Agni, man of medicinal herbs and juices, take on, hold on to, the juices and tonics in the earth, in the herbs, in the regions of light and in the sky and study them. And may all the worlds and directions of space be full of juices and tonics for me too.

37. (Samrat Raja Devata, Devas Ṛshis)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो
हस्ताभ्याम्। सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः
साम्राज्येनाभिषिञ्चामि॥३७॥

*Devasya tvā savituḥ prasave' śvinorbāhubhyām
pūṣṇo hastābhyām. Sarasvatyai vāco yantur-
yantrenāgneḥ sāmrajyenaḥiṣiñcāmi.*

In this socio-political yajna of the land in Lord

Savita's creation, I in-vest you with the power and presidency of Agni, the Ruler, and consecrate you with the arms of Ashvinis (the heat and passion of the sun and the peace and cool of the moon) and the hands of Pusha (power of the nation's sustenance with the positive and negative current's of the systemic circuit). I vest in you the constitution of the sovereign nation and sanctify you with the voice of the people in the service of Sarasvati, the wisdom and culture of humanity.

38. (Rituvidyavid vidvan Devata, Devas Ṛshis)

ऋताषाडृतधामाग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो
नाम। स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः
स्वाहा॥३८॥

*Rtāṣādṛtadhāmā'gnirgandharvastasyau-
ṣadhayo'psaraso mudo nāma. Sa na'idam
brahma kṣatram pātu tasmai svāhā vāṭ tābhyah
svāhā.*

Agni, Lord of the earth and defender of the land, observes truth, defends the truth, and abides in the truth. His pleasure and joy is the herbs which grow and play in the waters like water nymphs. May he protect and promote our Brahma system of education and knowledge, and our Kshatra system of defence and administration. Homage to him in love and reverence. All hail and care for the herbs and waters!

39. (Surya Devata, Devas Ṛshis)

संहितो विश्वसामा सूर्यो^१ गन्धर्वस्तस्य
मरीचयोऽप्सरसऽ- आयुवो नाम। स नऽइदं ब्रह्म
क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा॥३९॥

Saṁhito viśvasāmā sūryo gandharva-stasya marīcayo'psarasa'āyuvō nāma. Sa na'idam brahma kṣatram pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Surrounded by lights and joining day and night, that lord of universal peace and celebrated in all the Sama hymns, the sun, is the lord sustainer of the earth. His pleasure and joy is the rays of light which play and exult in the sky joining and disjoining things in space. May he protect and promote our Brahma system of light and education. May he protect and promote our Kshatra system of defence and administration. Homage to him in truth and faith! All hail and love to the rays of the sun!

40. (Chandrama Devata, Devas Ṛshis)

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्युः स्वाहा ॥४०॥

Suṣumṇaḥ sūryaraśmiścandramā gandharva-stasya nakṣatrāṅyapsaraso bhekurayo nāma. Sa na'idam brahma kṣatram pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

The moon, blissful at heart and blest by the sun-rays with light, is the lord sustainer of the earth. May he sustain and promote our Brahma system of peace and education. May he sustain and promote our Kshatra system of law and administration. His pleasure and joy surely is the rays of light which play and exult with the planets and satellites. Homage to him! Homage to his rays, to light!

41. (Vatah Devata, Devas Ṛshis)

इषिरो विश्वव्यचा वातो गन्धर्वस्तस्यापोऽअप्सरसुऽऊर्जो

नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्युः स्वाहा ॥४१॥

Iṣiro viśvavyacā vāto gandharvastasyāpo apsarasa ūrjo nāma. Sa na'idam brahma kṣatram pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

The wind, fast in motion and pervading the whole world, is the lord and sustainer of the earth. His pleasure and joy is the waters which, for sure, create energy. May he sustain and inspire our Brahma system of education and advancement. May he sustain and excite our Kshatra system of defence and expansion. Homage to him! Homage to his waves of waters and energy!

42. (Yajna Devata, Devas Ṛshis)

भुज्युः सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणाऽअप्सरसं स्तावा नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्युः स्वाहा ॥४२॥

Bhujyuḥ suparṇo yajño gandharvastasya dakṣiṇa'apsarasa stāvā nāma. Sa na'idam brahma kṣatram pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Yajna, creator and giver of joy and prosperity, health and nourishment, is the sustainer of the earth, cows and the Word of the Vedas. His pleasure and joy is the gifts for the priests and the devotees and the bliss of the holy chants which play around in ecstasy. May the yajna sustain and promote our Brahma system of knowledge and generosity of light and creativity. May yajna sustain and advance our Kshatra system of defence and development. Homage and libations for yajna! Homage and libations for charity and holy chants!

43. Vishvakarma Devata, Devas R̥shis)

पृ जापतिर्विश्वकर्मा मनो
गन्धर्वस्तस्य ऽ ऋक्सामान्यप्सरसु ऽ-एष्टयो नाम । स नऽइदं
ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४३॥

*Prajāpatirviśvakarmā mano gandharvastasya'
rksāmānyapsarasa'eṣṭayo nāma. Sa na'idam
brahma kṣatram pātu tasmai svāhā vāṭ tābhyaḥ
svāhā.*

Father and guardian of His children, lord maker of the universe, universal Mind, Vishvakarma is the sustainer of the earth and master of universal knowledge, the Veda. Riks and Samans, Vedas, are the vibrations of His omniscience ever on the move across space which are the love and desire of the devotees. May He protect and promote our Brahma system of education and scientific yajna, and our Kshatra system of enlightened and modern administration and defence. Homage and libations to Him! Homage and libations for the divine voice of the Veda!

44. (Prajapati Devata, Devas R̥shis)

स नो भुवनस्य पते प्रजापते यस्य तऽउपरि गृहा यस्य
वेहा अस्मै ब्रह्मणे ऽस्मै क्षत्राय महि शर्म यच्छ
स्वाहा ॥४४॥

*Sa no bhuvanasya pate prajāpate yasya
ta'upari grhā yasya vaha. Asmai
brahmaṇe'smai kṣatrāya mahi śarma yaccha
svāhā.*

Father guardian of your children, lord protector of the world, all your homes and habitations up above, and all your homes and householders down here, bless

them all. Bless our Brahma system of education and enlightenment and our Kshatra system of administration and employment with good homes and great peace and joy. Homage and libations to the Lord!

45. (Prajapati Devata, Shunahshepa R̥shi)

समुद्रो ऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि
स्वाहा मारुतो ऽसि मरुतां गणः शम्भूर्मयोभूरभि मा
वाहि स्वाहा ऽवस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा
वाहि स्वाहा ॥४५॥

*Samudro'si nabhasvānārdradānuḥ śambhūr-
mayobhūrabhi mā vāhi svāhā. Māruto'si
marutāṃ gaṇaḥ śambhūrmayobhūrabhi mā vāhi
svaha. Avasyūrasī duvasvāñchambhūrmayo-
bhūrabhi mā vāhi svāhā.*

Prajapati, father and guardian of creation, vast and deep as the ocean, oceans roll around in you. Lord of spaces and spatial waters, showering the earth with rain and the mind with virtue, you are peace yourself and the giver of peace, bliss yourself and the giver of bliss. Come and fold me into bliss all round.

Tempestuous lord of the winds, lord of the stormy scholars of the world, you are goodness yourself and the giver of universal good. You are prosperity and joy yourself and the giver of universal joy and prosperity. Come and fold me into the tempestuous storm of knowledge and discovery all round.

You are the supreme lord of protection and universal help. You are both lord and object of honour and worship, peace and joy yourself and the giver of joy and total freedom. Come and fold me into the bliss

of worship and acceptance all round.

46. (Agni Devata, Shunahshepa Ṛshi)

यास्तेऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि॥४६॥

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

Agni, lord of the universe, that beauty, light and love of yours which shines in the sun and fills the heavens and all other spaces of the world with its rays, with all those rays of light and beauty and all those vibrations of love, bless us today for the people and their love.

47. (Brihaspati Devata, Shunah-shepa Ṛshi)

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते॥४७॥

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

Brihaspati, lord of the great wonderful world, brilliant powers of divinity, saints and sages, that light and love of yours which shines in the sun, and that which reflects in the sun-beams, the earths, fires, sense organs, cows and horses, with all that light and love, may Indra, lord of universal energy, and Agni, power of universal heat and light, and the saints and scholars of the world bless us.

48. (Brihaspati Devata, Shunah-shepa Ṛshi)

रुचं नो धेहि ब्राह्मणेषु रुचःराजसु नस्कृधि।

रुचं विश्वेषु शूद्रेषु मयि धेहि रुचा रुचम्॥४८॥

*Rucam no dhehi brāhmaṇeṣu rucam rājasu
naskṛdhi. Rucam viśveṣu śūdreṣu mayi dhehi
rucā rucam.*

Brihaspati, lord of the universe, eminent teacher and master of vast knowledge, inspire our Brahma section of the community—scholars, scientists, teachers and researchers with brilliance and love. Infuse brilliance, love and justice into our Kshatriyas, defence, administration and justice section of the community. Bless with light, love and generosity our Vaishyas, producers and distributors among the community. And bless our Shudras, the ancillary services, with light, love and loyalty. Bless me with light and love toward us all.

49. (Brihaspati Devata, Shunahshepa Ṛshi)

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो
हविर्भिः। अहेडमानो वरुणेह बोध्युरुशंसु मा नऽआयुः
प्रमोषीः॥४९॥

*Tattvā yāmi brahmaṇā vandamānastadāśāste
yajamāno havirbhiḥ. Aheḍamāno varuṇeha
bodhyuruśaṁsa mā na āyuh pramoṣīḥ.*

The yajamana, singing Vedic hymns of praise in honour of the lord, offers libations of fragrant materials with absolute dedication in the hope of self-fulfilment. The same I come to you, Varuna, Lord of our love and choice, universally worshipped and celebrated. Here I am at your door. Kind and favourable lord, know, accept and enlighten us, let not life slip through our fingers into the sands of time.

50. (Surya Devata, Shunah-shepa Rshi)

स्वर्णं घर्मः स्वाहा स्वर्णार्कः स्वाहा स्वर्णं शुक्रः
स्वाहा स्वर्णं ज्योतिः स्वाहा स्वर्णं सूर्यः स्वाहा ॥५०॥

*Svarṇa gharmaḥ svāhā. Svarṇārkah svāhā.
Svarṇa śukraḥ svāhā. Svarṇa jyotiḥ svāhā.
Svarṇa sūryaḥ svāhā.*

Warmth is heavenly, soothing, use it well, for yajna. Fire is heavenly, generous, use it well, for yajna. Air is heavenly, energy, use it well, for yajna. Light is heavenly, power, use it well, for yajna. Sun is heavenly, life, miss it not, use it well, for yajna.

51. (Agni Devata, Shunahshepa Rshi)

अग्निं युनज्मि शर्वसा घृतेन दिव्यं सुपर्णं वयसा
बृहन्तम्। तेन वयं गमेम ब्रध्नस्य विष्टपं स्वो
रुहाणाऽअधि नाक-मुत्तमम् ॥५१॥

*Agniṁ yunajmi śavasā ghr̥tena dīvyāṁ supar-
ṇaṁ vayasā br̥hantam. Tena vyaṁ gamema
bradhnyasya viṣṭapaṁ svo ruhāṇā'adhi
nākamuttamam.*

I feed the fire with powerful oblations of ghee, fire which is divine power and sustainer of life, feeding on food and growing higher, mightier and more and more pervasive. And thereby, desiring and increasing the joys of life, may we rise to the regions of the illustrious lord of light, the sun, and ultimately attain to the highest level of bliss, the freedom and ecstasy of Moksha, beyond all suffering.

52. (Agni Devata, Shunahshepa Rshi)

इमौ ते पक्षावजरौ पत्त्रिणौ

याभ्यां रक्षां स्यपहं स्यग्ने। ताभ्यां पतेम सुकृतां मु
लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणाः ॥५२॥

*Imau te pakṣāvajarau patatṛiṇau yābhyāṁ
rakṣāṅsya-pahaṅsyagne. Tābhyāṁ patema
sukṛtāmu lokam yatra ṛṣayo jagmuḥ pratham-
ajāḥ purāṇāḥ.*

Agni, lord of light and life, cause and effect, consumption of food and creation/production of energy and new forms, these are the two wings, ever young, constant, and never decaying, of your systemic catalysis in the process of evolution and development, by which you negate the forces of counter-evolution and destruction. By virtue of these two, may we rise to the regions of the noble heroes of action to which arose the visionary seers first-born and ancient.

53. (Indu Devata, Shunahshepa Rshi)

इन्दुर्दक्षः श्येनऽऋतावा हिरण्यपक्षः शकुनो भुरण्युः।
महान्तस्रधस्थे ध्रुवऽआ निर्षत्तो नमस्तेऽअस्तु मा मा
हिंसीः ॥५३॥

*Indurdakṣaḥ śyena'ṛtāvā hiraṇyapakṣaḥ
śakuno bhuraṇyuh. Mahāntsadhasthe dhruva
ā niṣatto namaste astu mā mā hiṁsīḥ.*

Cool as the moon, versatile and brave, fast as an eagle, committed to truth and law, powerful and brilliant, generous as the sun, great, steadfast, firmly seated in this house of the nation, salutations to you. Forbear, do not violate me, do not injure me.

54. (Indu Devata, Galava Rshi)

दिवो मूर्द्धासि पृथिव्या नाभिरूर्गपामोषधीनाम्।

विश्वायुः शर्मं सप्रथा नमस्पथे॥५४॥

Divo mūrdhā'si pṛthivyā nābhirūrgapāmośadhīnām. Viśvāyuh śarma saprathā namaspathe.

Brilliant man of peace and power, you are on top of the light of knowledge, at the centre of the life on earth, the essence of waters and herbs, life of life, shelter home for all, celebrated through the land, guide, path and destination for all. Salutations and homage to you!

55. (Indu Devata, Galava Ṛshi)

विश्वस्य मूर्द्धन्नधि तिष्ठसि श्रितः समुद्रे ते
हृदयमप्स्वायुरपो दत्तोद्धि भिन्त ।
दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्याव॥५५॥

Viśvasya mūrdhannadhi tiṣṭhasi śritah samudrete hrdayamapsvāyurapo dattodadhiṁ bhinta. Divasparjanyaāntarikṣāt pṛthivyāstato no vṛṣṭyāva.

Brilliant power of light and life, you are on top of the world, steadfast and presiding over all! Your heart is deep in infinity. Your energy is one with universality. Break through the oceans of space and hold the waters of life for gift. And then, protect and promote us with the rain of light from heaven, showers from the clouds and the sky, and honey sweets from the earth.

56. (Yajna Devata, Galava Ṛshi)

इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः।
तस्य नऽइष्टस्य प्रीतस्य द्रविणेहागमेः॥५६॥

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na'

iṣṭasya prītasya draviṇehāgameḥ.

Yajna, wealth and power of the world, source of benediction and fulfilment, loved and performed by top scientists and scholars of the highest order, come and bring us here and now all that we love and all that we desire.

57. (Agni Devata, Galava Ṛshi)

इष्टोऽअग्निराहुतः पिपर्तु नऽइष्टः हविः।
स्वगेदं देवेभ्यो नमः॥५७॥

Iṣṭo'agnirāhutaḥ pipartu na iṣṭaṁ haviḥ. Svagedaṁ devebhyo namaḥ.

May Agni, invoked and fed with love and fragrant materials, protect and promote us with the desired comfort and joy. And may this food and homage which comes to its own reach the noblest powers of nature and humanity.

58. (Agni Devata, Vishvakarma Ṛshi)

यदाकूतात्समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो
वा । तदनु प्रेत सुकृतामु लोकं यत्रऽऋषयो जग्मुः
प्रथमजाः पुराणाः॥५८॥

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā. Tadanu preta sukṛtāmu lokam yatra'rṣayo jagmuḥ prathamajāḥ purāṇāḥ.

Lovers of truth and action, whatever you have thought and imagined and whatever has issued forth from your intention or heart or mind or from your actual experience of the eye, and whatever stays held up within, follow that and achieve, and rise to the heavenly regions

of the meritorious to which arose the divine visionaries first born and ancient.

59. (Prajapati Devata, Vishvakarma Ṛshi)

ए॒तःस॒धस्थ॒ परि॑ ते द॒दामि॒ यमा॒वहा॑च्छे॒वधिं॒ जा॒तवे॑दाः।
अ॒न्वा॒गन्ता॒ यज्ञ॑पतिर्वोऽअत्र॒ तश्च॑स्म॒ जानी॑त पर॒मे व्यो॑-
मन्॥५९॥

*Etañ sadhastha pari te dadāmi yamāvahācche-
vadhim jātavedāḥ. Anvāgantā yajñapatirvo'
atra tañ sma jānīta parame vyoman.*

Lovers of Divinity sitting in this heavenly home of yajna, I pass on to you this supreme treasure of knowledge and joy which Jataveda, Agni, and the devoted scholar of the Veda brought down hitherward from the highest heavens, and to which the yajamana also attains following upon the yajna. Know him, and know and experience that supreme presence and that supreme joy which abides in the highest heavens.

60. (Prajapati Devata, Vishvakarma Ṛshi)

ए॒तं जा॑नाथ पर॒मे व्यो॑म॒न्देवाः॑ स॒धस्था॒ वि॒द रू॒पम॑स्य।
यदा॒ गच्छा॑त्प॒थिभि॑र्दे॒व॒ यान॑रि॒ष्टापू॑त्तो॒
कृ॒णवा॑था॒विर॑स्मै॥६०॥

*Etañ jānātha parame vyoman devāḥ sadhasthā
vida rūpamasya. Yadāgacchāt pathibhir-
devayānairiṣṭāpūrte kṛṇavāthāviraśmai.*

Lovers of Divinity, noblest scholars and sages, sitting together in this heavenly home of yajna, know and realise this supreme creative presence which pervades the highest and the ultimate spaces of the universe. Realise its form and power, and feel the bliss

that emanates from this presence. Perform the acts and observe the devotions prescribed by the Vedas and the Vedic Traditions for the attainment of this presence which comes to those who travel by the paths followed by the godly men and women of divinity.

61. (Prajapati Devata, Galava Ṛshi)

उद् बु॒ध्यस्वा॒ग्ने प्रति॑ जा॒गृहि॒ त्वमि॑ष्टापूर्ते॒ सःसृ॑जेथाम॒यं
च॑ । अ॒स्मिन्स॒धस्थे॒ऽअध्यु॑त्तर॒स्मिन् विश्वे॑ दे॒वा
यज॑मानश्च सीदत ॥६१॥

*Udbudhyasvāgne prati jāgrhi tvamiṣṭāpūrte
sañ srjethāmayam ca.
Asmintsadhasthe'adhyutta-rasmin viśve devā
yajamānaśca sīdata.*

Agni, fire and power of light and life, man of fire and knowledge, awake, arise, and let the yajamana arise and act. And both of you together enact the holy rites and offer the devotions to the Lord. Men and women of divinity and the yajamana, all be seated in this blessed house of yajna on the holy seats around the vedi.

62. (Vishvakarma/Agni Devata, Devashrava, Devavata Ṛshis)

येन॒ वह॑सि स॒हस्रं॑ येना॒ग्ने सर्व॑वेद॒सम्।
तेने॒मं य॒ज्ञं नो॑ न॒य स्व॑र्दे॒वेषु॑ गन्तवे॥६२॥

*Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñam no naya svardeveṣu gantave.*

Lord of fire and knowledge, by the power you conduct the yajna of a hundred gifts, and the yajna of total Vedic knowledge, and all the worldly wealth, by the same power lead on this yajna of ours to reach the

regions of bliss among the noblest souls of divinity.

63. (Yajna Devata, Vishvamitra Ṛshi)

प्रस्तरेण परिधिना स्रुचा वेद्या च बर्हिषा।
ऋचेमं यज्ञं नो नय स्वर्देवेषु गन्तवे॥६३॥

*Prastareṇa paridhinā sruṅcā vedyā ca barhiṣā.
Ṛcemaṁ yajñam no naya svardeveṣu gantave.*

Lord of yajna, by the sacrificial seat (asana), vedi's girdle of fire-sticks, the ladle, the vedi, the kusha grass and the light of fire, and by the chant of Vedic hymns, take our yajna on and forward to lead us to reach the joy of life and the bliss of divinity among the blessed souls.

64. (Yajna Devata, Vishvamitra Ṛshi)

यद्दत्तं यत्परदातुं यत्पूर्त्तं याश्च दक्षिणाः।
तदग्निर्वैश्वकर्माणः स्वर्देवेषु नो दधत्॥६४॥

*Yaddattam yatparādānam yatpūrtam yāśca
dakṣiṇāḥ. Tadagnirvaiśvakarmaṇaḥ
svardeveṣu no dadhat.*

Whatever is given, whatever is received from others for others, whatever works are raised for charity, whatever gifts are given to priests, may versatile Agni of universal action carry all that to the heavenly powers in the regions of bliss for our sake.

65. (Yajna Devata, Vishvakarma Ṛshi)

यत्र धाराऽनपेता मधोर्घृतस्य च याः।
तदग्निर्वैश्वकर्माणः स्वर्देवेषु नो दधत्॥६५॥

*Yatra dhārā anapetā madhorghṛtasya ca yāḥ.
Tadagnirvaiśvakarmaṇaḥ svardeveṣu no*

dadhat.

Where streams of nectar honey flow uninterrupted and where flow streams of purest milk and ghee, there among the noblest souls, may Agni, lord of universal yajnic action, lead us into the heaven of bliss.

66. (Agni Devata, Devashrava & Devavata Rshis)

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं मऽआसन्।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि
नाम॥६६॥

*Agnirasmī janmanā jātavedā ghṛtam me
cakṣur-amṛtam ma āsan. Arkastridhātū rajaso
vimāno' jasro gharmo havirasmī nāma.*

I am fire, so by birth, present in all that is born. Ghee is my light of the eye. Nectar is my mouth. What I consume turns into nectar. Loved and adored with Riks, Yajus and Samans, I am threefold in constitution, my elements being akasha (ether), vayu (wind and energy), and agni, fire that I am. I pervade and cover the sky, I am perpetually active and moving. I am the heat and light of the sun and summer. I am havi, the food of yajna, and I am a name, I have an identity of my own.

67. (Agni Devata, Devashrava & Devavata Rshis)

ऋचो नामास्मि यजूंषि नामास्मि सामानि नामास्मि।
येऽअग्नयः पाञ्चजन्याऽअस्यां पृथिव्यामधि। तेषामसि
त्वमुत्तमः प्र नो जीवातवे सुवा॥६७॥

*Ṛco nāmāsmī yajūṅṣi nāmāsmī sāmāni
nāmāsmī. Ye'agnayah pañcajanya'asyām
pṛthivyāmadhi. Teṣāmasi tvamuttamaḥ pra no
jīvātave suva.*

I am Riks by name (Rigveda), I am Yajus, that's my name (Yajurveda), I am Samans, that's my name (Samveda) for sure.

Yajnagni, five are the sacred fires that are on this earth (namely, Anvaharya-pachana or Dakshina, Garhapatya, Ahavaniya, Sabhya, and Avasthya), which are good and auspicious for all the people without discrimination. Of them, you are the supreme. Awake, arise, come and inspire us for a full life on earth, dedicated to yajna.

68. (Agni Devata, Indra Rshi)

वार्रहत्याय शर्वसे पृतनाषाह्याय च ।
इन्द्र त्वावर्तयामसि॥६८॥

Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā"vartayāmasi.

Indra, lord of blazing power and prowess, for your power to break down the anti-life clouds of darkness, for the sake of strength and superiority in advancement, and for your potential to rout the forces of the enemies of humanity, we turn to you, abide by you and act under your command.

69. (Indra Devata, Indra & Vishvamisra Rshis)

सहदानुम्पुरुहूत क्षियन्तमहस्तमिन्द्र सम्पिणक् कुणारुम् ।
अभि वृत्रं वर्द्धमानं पियारुम्पादमिन्द्र तवसा
जघन्थ॥६९॥

Sahadānumpuruhūta kṣiyantamahastamindra sampiṇak kuṅārum. Abhi vṛtram vardhamānam piyārumapādamindra tavasā jaghantha.

Indra, lord of lightning power, disarm, wither and

crush the rival negative forces, lurking within, mischievous, growing, vociferous, and like the cloud, withholding the waters of progress. Indra, blazing with the thunderbolt like the sun, break up the cloud and destroy the mischief with your might.

70. (Indra Devata, Shasa Rshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
योऽअस्माँर॥ऽअभिदासत्यधरं गमया तमः॥७०॥

*Vi na'indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo'asmāñ abhidāsatyadharam gamayā tamah.*

Indra, lord of might in command, eliminate the battles of blood. Take them down to those who rise with violent force and come upon us to fight. Whoever wish to enslave us, take them down to utter darkness of misery.

71. (Indra Devata, Jaya Rshi)

मृगो न भीमः कुचरो गिरिष्ठाः परावतऽआजगन्था
परस्याः । सूकःसुःशायं प्विमिन्द्र तिग्मं वि शत्रून्ताडि
वि मृधो नुदस्व॥७१॥

Mṛgo na bhīmaḥ kucarō giriṣṭhāḥ parāvata'ā jaganthā parasyāḥ. Sūkḥsuḥśāyaṃ pavimindra tigman vi śatrūn tāḍhi vi mṛdho nudasva.

Like a terrible lion of the mountain forest, roaming around freely, go far and fall upon the hostile forces. Having tempered and sharpened the point of your steel, drive off the enemies and eliminate the battles of blood.

72. (Agni Devata, Vishvamisra Rshi)

वैश्वानरो नऽऊतयऽआ प्र यातु परावतः ।

अग्निर्नः सुष्टुतीरुप॥७२॥

*Vaiśvānaro na'ūtaya'ā pra yātu parāvataḥ.
Agnirnaḥ suṣṭutīrupa.*

All commanding power, reaching everything and everyone like the light of the sun and the heat of fire, come to us from afar for our protection. Fire of life, listen to our songs of praise and prayer and come.

73. (Agni Devata, Kutsa Ṛshi)

पृष्टो दिवि पृष्टोऽअग्निः पृथिव्यां पृष्टो
विश्वाऽओषधीरा- विवेश। वैश्वानुरः सहसा
पृष्टोऽअग्निः स नो दिवा स रिषस्यातु नक्तम्॥७३॥

*Prṣṭo divi prṣṭo'agnih pṛthivyām prṣṭo viśvā'
oṣadhīrāviveśa. Vaiśvānaraḥ sahasā prṣṭo'
agnih sa no divā sa riṣaspātu naktam.*

Agni, universal fire, Vaishvanara, omnipresent, omnificent vitality, which blazes in heaven as the sun is worth knowing. The fire in the earth is worth knowing. The fire that has entered the entire herbs and trees of the world is worth knowing by research. May this Agni protect and sustain us against violence day and night.

74. (Agni Devata, Bharadvaja Ṛshi)

अश्याम् तं काममग्नेतवोतीऽअश्याम् रयिर्रयिवः
सुवीरम्। अश्याम् वाजम्भि वाजयन्तोऽश्याम्
द्युम्नमजराजरं ते॥७४॥

*Aśyāma taṁ kāmamagne tavoṭī'aśyāma rayiṁ
rayivaḥ suvīram. Aśyāma vājamabhi
vājayanto' - 'śyāma dyumnamajarājaraṁ te.*

Agni, lord defender, protector and sustainer, under your umbrella, may we get the benefits we desire. Lord of wealth and plenty, may we get the wealth and the valorous heroes we need. Fighting the battles of life, may we achieve the victories we prize. Lord ever young, unageing, may we also share and achieve your imperishable glory and majesty.

75. (Agni Devata, Utkeela Ṛshi)

वयं तेऽअद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य।
यजिष्ठेन मनसा यक्षि देवानस्त्रैधता मन्मना विप्रोऽअग्ने॥७५॥

*Vayaṁ te'adya rarimā hi kāmamuttānahastā
namasopasadya. Yajīṣṭhena manasā yakṣi
devānasredhatā manmanā vipro'agne.*

Agni, lord of light, knowledge and power, with hands raised up in homage, we come to you today with a dedicated, concentrated, thoughtful and faithful mind and make the loved-most offerings. With the same dedicated, concentrated and committed mind, you too do honour to the powers of divinity.

76. (Vishvedevas Devata, Utkeela Ṛshi)

धामच्छद्ग्निरिन्द्रो ब्रह्मा देवो बृहस्पतिः।
सचेतसो विश्वे देवा यज्ञं प्रावन्तु नः शुभे॥७६॥

*Dhāmacchadagnirindro brahmā devo brh-
aspatiḥ. Sacetaso viśve devā yajñam prāvantu
naḥ śubhe.*

Agni, lord protector of regions and places, lord of knowledge, Indra, lord of power and honour, Brahma, lord of creative Vedic vision, Deva, lord of generosity and brilliance, Brihaspati, lord of learning and teaching,

may all these and other noble powers of the world,
enlightened and magnanimous, protect and promote our
yajnas of life for the good of all for ever and onward.

77. (Vishvedevas Devata, Ushana Rshi)

त्वं यविष्ठ दाशुषो नूँः पाहि शृणुधी गिरः ।
रक्षा तोकमुत त्मना ॥७७॥

Tvaṁ yaviṣṭha dāśuṣo nūñḥ pāhi śṛṇudhī girah.
Rakṣā tokamuta tmanā.

Lord of life and humanity, ever young, generous
giver, listen to the voice and prayers of the people.
Protect and promote humanity, and preserve the race
with the breath of life.

इति अष्टादशोऽध्यायः ॥