

## CHAPTER-XIX

## 1. (Soma Devata, Prajapati Ṛshi)

स्वाद्धीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन। मधुमतीं  
मधुमता सृजामि सःसोमेन। सोमोऽस्यश्विभ्यां पच्यस्व  
सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व ॥१॥

*Svādvīm tvā svādunā tīvrām tīvreṇamṛtām-  
amṛtena. Madhumatīm madhumatā sṛjāmi saṁ  
somena. Soma'syaśvibhyāṁ pacyasva  
sarasvatyai pacyasvendrāya sutrāmṇe  
pacyasva.*

Tonic of life, panacea for health, delicious in taste, sharp in action, honey sweet and healing like nectar, I mix and develop you with soma, delicious sharp, honey sweet and nectar-like in healing. Integrated with soma, you are now soma itself. Mature and ripen for the Ashvins, powers of health and men and women of learning. Ripen and mature for Sarasvati, woman of the divine voice. Mature and ripen for Indra, man of power and honour who protects and promotes humanity against suffering.

## 2. (Soma Devata, Bharadvaja Ṛshi)

परीतो षिञ्चता सुतःसोमो यऽउत्तमःहविः।  
दधन्वान् यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः ॥२॥

*Parīto ṣiñcatā sutaṁ somo ya'uttamaṁ haviḥ.  
Dadhanvān yo naryo apsvantarā suṣāva somamadribhiḥ.*

Soma, extracted, richly reinforced and distilled

thus is the best for life and yajna. Let the best person among humans develop and produce it mixed with the waters and matured on the mountains with the clouds.

## 3. (Soma Devata, Abhuti Ṛshi)

वायोः पूतः पवित्रेण प्रत्यङ्क्सोमोऽतिद्रुतः। इन्द्रस्य  
युज्यः सखा। वायोः पूतः पवित्रेण  
प्राङ्क्सोमोऽतिद्रुतः। इन्द्रस्य युज्यः सखा ॥३॥

*Vāyoḥ pūtaḥ pavitreṇa pratyāṅksomo'  
atidrutaḥ. Indrasya yujyaḥ sakhā. Vāyoḥ pūtaḥ  
pavitreṇa prāṅk somo atidrutaḥ. Indrasya  
yujyaḥ sakhā.*

Soma, freshly extracted, fully filtered, highly refined, and seasoned in westerly wind, instant and usable is a friend of Indra, man of power and honour, for concentration of mind.

Soma, old extracted, fully filtered, highly refined, and seasoned in easterly wind, instant and effective is a friend of Indra, man of power and honour, for concentration of mind.

## 4. (Soma Devata, Abhuti Ṛshi)

पुनाति ते परिस्त्रुतःसोमःसूर्यस्य दुहिता।  
वारैणु शश्वता तना ॥४॥

*Punāti te parisrutaṁ somaṁ sūryasya duhitā.  
Vāreṇa śaśvatā tanā.*

Lover and maker of soma, the dawn, daughter of the sun, constantly purifies and vitalizes the streams of your soma with an uninterrupted flow of the currents of

its celestial light and eternal energy.

5. (Soma Devata, Abhuti Rshi)

ब्रह्म क्षत्रं पवते तेजऽइन्द्रियःसुरया सोमः सुतऽआसुतो  
मदाय । शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय  
धेहि॥५॥

*Brahma kṣatram pavate teja'indriyaṃ surayā  
somaḥ suta'āsuto madāya. Śukreṇa deva  
devatāḥ pipṛgdhi rasennānam yajamānāya  
dhehi.*

Soma, extracted and taken, purifies and energizes the Brahmana community of intellectuals, and the Kshatra community of warriors, defenders and administrators, and inspires them with passion and enthusiasm for action and achievement. It sharpens the senses with sensitivity and the mind with brilliance.

Deva, man of science and yajna, with the purity and energy of yajna and soma, please and serve the powers of nature and humanity and enhance the production of food for the yajamana with vital juice treatment.

6. (Indra Devata, Abhuti Rshi)

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूयं  
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति।  
उपया- मर्गृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय  
त्वा सुत्राम्णाऽएष ते योनिस्तेजसे त्वा वीर्याय त्वा  
बलाय त्वा॥६॥

*Kuvidaṅga yavamanto yavaṃ cidyathā dāntya-  
nupūrvam viyūya. Ihehaiṣāṃ kṛṇuhi bhojanāni  
ye barhiṣo nama uktim yajanti. Upayāmagrḥīto'*

*syaśvibhyām tvā sarasvatyai tvendrāya tvā  
sutrāmṇa'eṣa te yonistejase tvā vīryāya tvā  
balāya tvā.*

O friend, ruler and administrator, those farmers who produce grain and harvest the crop for strength and sustenance, and those brilliant ones who, accordingly, study, analyse and pronounce their judgement on food production, for all these provide food and maintenance.

Accepted and sanctified you are for the Ashvins, earth and sunlight (for production), scientific knowledge, strength and power and defence and protection. This is your value and justification for life. I consecrate you for splendour, power and prowess, and solid strength.

7. (Soma Devata, Abhuti Rshi)

नाना हि वां देवहितःसदःस्कृतं मा सःसृक्षाथां परमे  
व्योमन्। सुरा त्वमसि शुष्मिणी सोमऽएष मा मा  
हिःसीः स्वां योनिमाविशन्ती॥७॥

*Nānā hi vām devahitaṃ sadaskṛtaṃ mā saṃ  
sṛkṣāthām parame vyoman. Surā tvamasi  
śuṣmiṇī soma'eṣa mā mā hiṃsīḥ svām  
yonimāviśantī.*

Many are the things for you in this wide world. They are different, each in its own place good for the noble people. Don't confuse one with the other in your own understanding: "You are sura, intoxication. And you are sura, stimulation for life's energy. This is soma, life's energy, passion for action, peace and pleasure for the mind. Coming to your own in your own place, don't violate soma, don't injure me."

## 8. (Soma Devata, Abhuti Ṛshi)

उपयामगृहीतो ऽस्याश्विनं तेजः सारस्वतं वीर्यमैन्द्रं बलम्।  
एष ते योनिर्मोदाय त्वानन्दाय त्वा महसे त्वा॥८॥

*Upayāmagrīto 'syāśvinam tejāḥ sārasyatam vīryamaindraṁ balam. Eṣā te yonirmodāya tvā nandāya tvā mahase tvā.*

Indra, accepted and initiated you are in the laws of life, vested with splendour of the sun and beauty of the moon, power and prowess of the world on the move, and the thunderbolt of lightning. This world is your home and justification for existence for the experience and creation of joy, spiritual bliss, universal honour and glory. I consecrate you in your place and position by virtue of Soma.

## 9. (Soma Devata, Abhuti Ṛshi)

तेजो ऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि  
बलमसि बलं मयि धेह्योजो ऽस्योजो मयि धेहि मन्युरसि  
मन्युं मयि धेहि सहो ऽसि सहो मयि धेहि॥९॥

*Tejo 'si tejo mayi dhehi vīryamasi vīryam mayi dhehi balamasi balam mayi dhehyojo 'syojo mayi dhehi manyurasi manyuṁ mayi dhehi saho 'si saho mayi dhehi.*

You are the light of life, put light into me. You are the vigour and vitality of life, put vigour and vitality into me. You are the strength and force of life, put strength and force into me. You are the lustre of health and energy of life, bless me with the glow and lustre of health and energy. You are the passion for life, put passion into me. You are the challenge and victory of life, bless me with the spirit of challenge and the ambition for victory.

## 10. (Soma Devata, Haimavarchi Ṛshi)

या व्याघ्रं विषूचिकोभौ वृकं च रक्षति।  
श्येनं पतत्रिणं सिंहासेमं पात्वहंसः॥१०॥

*Yā vyāghraṁ viṣūcikobhau vṛkaṁ ca rakṣati. Śyenaṁ patatriṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ.*

That secret agency which watches and keeps off both the tiger and wolf, the eagle and other birds of prey, and the lion, the same may warn and protect this ruler from sin and wrong-doing.

## 11. (Agni Devata, Haimavarchi Ṛshi)

यदापिपेष मातरं पुत्रः प्रमुदितो धयन्। एतत्तदग्ने ऽअनृणो  
भवाम्यहतौ पितरौ मया। सम्पृचं स्थ सं मा भद्रेण  
पृङ्क विपृचं स्थ वि मा पाप्मना पृङ्क॥११॥

*Yadāpīpeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne 'anṛṇo bhavāmyahatau pitarau mayā. Samprca stha saṁ mā bhadreṇa pṛṅkta vipṛca stha vi mā pāpmanā pṛṅkta.*

Agni, lord of light and yajna, when my child sucks its mother with joy and hugs her almost crushing her with love, then I feel free from my filial debt to nature and my parents, since then are my parents saved through me.

Stay one with the parents, with nature and with God. Join me with piety and goodness. Stay away and keep me away from sin and evil.

## 12. (Vidvan Devata, Haimavarchi Ṛshi)

देवा यज्ञमन्वत भेषजं भिषजाश्विना।

वाचा सरस्वती भिषगिन्द्रायेन्द्रियाणि दधतः॥१२॥

*Devā yajñamatanvata bheṣajam bhiṣajā'svinā.  
Vācā sarasvatī bhiṣagindrāyendriyāṇi  
dadhataḥ.*

The healing powers of nature and the two Ashvins, positive and negative currents of universal energy, enact the medicinal yajna of evolution in the service of Indra, lord of the universe. So do the physicians, men and women both, holding their mind and senses in order, carry on the yajna of health and healing with their knowledge and advice. (So too should we all work for health and healing in the service of God and humanity.)

13. (Yajna Devata, Haimavarchi Ṛshi)

दीक्षायै रूपंशष्पाणि प्रायणीयस्य तोक्मानि।  
क्रयस्य रूपंसोमस्य लाजाः सोमाश्शशवो मधु॥१३॥

*Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.  
Krayasya rūpaṁ somasya lājāḥ somāśśavo  
madhu.*

Blades of grass are symbols of initiation. Shoots of barley are symbols of yajnic inauguration. Roasted rice treated with soma is the symbol of exchange. Honey is the essence of soma plant. Develop these for yajna.

14. (Atithya/Hospitality Devata, Haimavarchi Ṛshi)

आतिथ्यरूपं मासरं महावीरस्य नग्नहुः।  
रूपमुपसदामेतत्तिस्त्रो रात्रीः सुरासुता॥१४॥

*Ātithyarūpaṁ māsaram mahāvīrasya  
nagnahuḥ. Rūpamupasadāmetattisro rātrīḥ  
surā'sutā.*

Roasted barley and masara drink is the mark of

hospitality. Gift of food, drink and clothes is the mark of heroes. Three nights stay is courtesy to the guests. The secret of soma drink is three nights distillation and maturity. Observe these in the hospitality yajna.

15. (Soma Devata, Haimavarchi Ṛshi)

सोमस्य रूपं क्रीतस्य परिस्रुत्परिषिच्यते।  
अश्विभ्यां दुग्धं भेषजमिन्द्रायैन्द्रः सरस्वत्या॥१५॥

*Somasya rūpaṁ krītasya parisrut pariṣicyate.  
Aśvibhyāṁ dugdham bheṣajamindrāyaindraḥ  
sarasvatyā.*

The juice of soma fully distilled and prepared by the expert physician, mixed with milk and approved and accepted by a learned woman of Vedic knowledge of medicine, matures into a panacea fit to be the favourite tonic for the sophisticated Indra, lord of strength, power and governance.

16. (Yajna Devata, Haimavarchi Ṛshi)

आसन्दी रूपंराजासन्द्यै वेद्यै कुम्भी सुराधानी।  
अन्तरऽउत्तरवेद्या रूपं कारोतरो भिषक्॥१६॥

*Āsandī rūpaṁ rājāsandyai vedyai kumbhī  
surādhānī. Antara'uttaravedyā rūpaṁ kārotaro  
bhiṣak.*

The seat of soma is the mark of governance. The flask of soma drink is the mark of an auspicious altar. Invigorating food is the mark of an auspicious northern altar. The filter that separates the essence of soma from waste is the symbol of a good physician.

17. (Yajna Devata, Haimavarchi Ṛshi)

वेद्या वेदिः समाप्यते बर्हिषा बर्हिरिन्द्रियम्।  
यूपेन यूपऽआप्यते प्रणीतोऽअग्निर्ग्निरा॥१७॥

*Vedyā vediḥ samāpyate barhiṣā  
barhirindriyam. Yūpena yūpa'āpyate praṇīto'  
agniragninā.*

By vedi and performance of yajna, yajnic land is acquired and sanctified. By yajna seats of grass and noble work, wealth and prosperity is obtained. By the pillar of yajnic celebration and social cooperation, honour and celebrity is achieved. And by the yajna fire and creative work, advancement and honourable leadership is attained.

18. (Grihapati Devata, Haimavarchi Ṛshi)

हविर्धानं यदश्विनाग्नीध्रं यत्सरस्वती।  
इन्द्रायैन्द्रसदस्कृतं पत्नीशालं गार्हपत्यः॥१८॥

*Havirdhānaṁ yadaśvinā'gnīdhraṁ yat  
sarasvatī. Indrāyaindraṁ sadaskṛtaṁ  
patnīśālaṁ gārhapatyaḥ.*

The Ashvinis, husband and wife, prepare the yajna chamber and collect the holy materials. Sarasvati the learned house-wife, is the lady of yajna and the host for the priests and the guests. The house is the seat of yajnic prosperity for the master of the house. And the home is the lady's forte. This is the house-hold, a socio-economic yajna in operation.

19. (Yajna Devata, Haimavarchi Ṛshi)

प्रैषेभिः प्रैषानाप्नोत्याप्रीभिराप्रीर्यज्ञस्य।  
प्रयाजेभिरनुयाजान्वषट्कारेभिराहुतीः॥१९॥

*Praiṣebhiḥ praiṣānāpnotyāprībhīrāprīr-  
yajñasya. Prayājebhiranuyājān vaṣaṭkāre-  
bhirāhuṭīḥ.*

In all yajnic activities of life : By courteous invitations and orders, you get responsive audience and assistants. By obliging favours, you get pleasing help and cooperation. By careful planning and preparation of the preliminaries, you reach the finale with credit and success. And with the pronouncement of a holy offer, you get the divine acceptance.

20. (Yajamana Devata, Haimavarchi Ṛshi)

पशुभिः पशूनाप्नोति पुरोडाशैर्हवीश्व्या।  
छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान्॥२०॥

*Paśubhiḥ paśūnāpnoti puroḍāśairhavīśvyā.  
Chandobhiḥ sāmīdhenīryājyābhirvaṣaṭkārān.*

By love and care of animals, you beget the wealth of animals. By oblations of rice cakes and generous gifts, you get the wealth of holy materials. By the knowledge and practice of sacred verses, you get the secrets of fire kindling. And by sacrificial chants and actions, you collect holy people around you.

21. (Soma Devata, Haimavarchi Ṛshi)

धानाः कर्म्भः सक्तवः परीवापः पयो दधि।  
सोमस्य रूपंहविषऽआमिक्षा वाजिनं मधु॥२१॥

*Dhānāḥ karambhaḥ saktavaḥ parīvāpaḥ payo  
dadhi. Somasya rūpaṁ haviṣa'āmikṣā vājinaṁ  
madhu.*

Roasted rice, pudding, barley meal, fried grain, milk, curds, mixed milk and curds, best of grains and

honey, these are forms of soma, vital energy, and they are holy foods for the sacred fire.

22. (Yajna Devata, Haimavarchi Ṛshi)

धानानांशरूपं कुवलं परीवापस्य गोधूमाः।  
सक्तूनांशरूपं बदरमुपवाकाः कर्म्भस्य॥२२॥

*Dhānānām rūpaṁ kuvalam parīvāpasya godhūmāḥ. Saktūnām rūpaṁ badaramupavākāḥ karambhāsya.*

Seed of water-lily is symbol of rice and grains. Wheat is symbol of puddings. Cotton seed/jujube fruit is symbol of roasted grain powder. And barley is symbol of gruel.

23. (Soma Devata, Haimavarchi Ṛshi)

पयसो रूपं यद्यवा दध्नो रूपं कर्कन्धूनि।  
सोमस्य रूपं वाजिनःसौम्यस्य रूपमामिक्षा॥२३॥

*Payaso rūpaṁ yadyavā dadhno rūpaṁ karkandhūni. Somasya rūpaṁ vājinaṁ saumyasya rūpamāmikṣā.*

Barley is the form of milk. Jujube berry is the form of curd. Grain is the form of soma. And mix of milk or curd is the the form of the essence of soma.

24. (Vidvan scholar Devata, Haimavarchi Ṛshi)

आ श्रावयेति स्तोत्रियाः प्रत्याश्रावोऽनुरूपः।  
यजेति धाय्यारूपं प्रगाथा ये यजामहाः॥२४॥

*Ā śravayeti stotriyāḥ pratyāśrāvo'anurūpaḥ. Yajeti dhāyyārūpaṁ pragāthā ye yajāmahāḥ.*

“Speak to us of knowledge”, say the disciples to

the teacher. And let what is spoken, heard and understood be in conformity and unison. “Conduct the yajna”, say the yajniks. And conduct of the yajna is the function of the priest, the singers and the performers, all in unison.

25. (Soma Devata, Haimavarchi Ṛshi)

अर्धऽऋचैरुक्थानांशरूपं पदैराप्नोति निविदः।  
प्रणवैः शस्त्राणांशरूपं पयसा सोमऽआप्यते॥२५॥

*Ardha'ṛcairukthānām rūpaṁ padairāpnoti nividah. Praṇavaiḥ śastrāṇām rūpaṁ payasā soma āpyate.*

By half-Riks you get to the form and meaning of Uktha verses. By phrases you get to the Nivids, invocatory verses and formulae. By the chant and worship of Om you get to the form and meaning of mystic powers. By water and milk rejuvenation is achieved as by soma.

26. (Yajna Devata, Haimavarchi Ṛshi)

अश्विभ्यां प्रातः सवनमिन्द्रेणैन्द्रं माध्यन्दिनम्।  
वैश्वदेवःसरस्वत्या तृतीयमाप्तःसर्वनम्॥२६॥

*Aśvibhyām prātaḥsavanamindreṇaindraṁ mādhyaṁdinam. Vaiśvadevaṁ sarasvatyā trīyamāptaṁ savanam.*

The morning Soma-yajna is performed with hymns to the Ashvinis, the dawn, the sun and the moon. The mid-day Soma-yajna is performed with hymns to Indra for energy, power and honour. And the third, evening Soma-yajna, is accomplished and completed with hymns to Sarasvati, spirit and word of universal knowledge and inspiration for the sake of universal peace and happiness.

27. (Yajna Devata, Haimavarchi Ṛshi)

वायव्यैर्वायव्यान्याप्नोति सतेन द्रोणकलशम्।  
कुम्भीभ्यामम्भृणौ सुते स्थालीभिः स्थालीराप्नोति॥२७॥  
*Vāyavyairvāyavyānyāpnoti satena droṇa-  
kalaśam. Kumbhībhyāmambhṛṇau sute  
sthālībhīḥ sthālīrāpnoti.*

With the properties of wind and air you get the energy of wind and air in the soma in the vayavya air-vessels. With filtration you get to the drona-measure vessel of soma. With two jars of corn and water, you get two water-jar measures of soma, one for stirring and cleansing and the other for the pure and distilled soma. And then by cooking cauldrons you get the finished cauldronfuls of soma offerings for the yajna.

28. (Yajna Devata, Haimavarchi Ṛshi)

यजुर्भिराप्यन्ते ग्रहा ग्रहैः स्तोमाश्च विष्टुतीः।  
छन्दोभिरुक्थाशस्त्राणि साम्नावभृथऽआप्यते॥२८॥  
*Yajurbhirāpyante grahā grahaiḥ stomāśca  
viṣṭutīḥ. Chandobhirukthāśastrāṇi sāmnavā-  
bhṛtha'āpyate.*

With verses of Yajurveda, you take ladlefuls of soma, learn the ways of the world and knowledge of the stars and planets. With the knowledge and libations, you come to stomas, hymns of praise and qualities of things and facts of life. With metres of verses and from singers, you come to formula hymns of the Veda and the secrets of weapons. And then with the recitation of Samans, you come to the valediction of yajna and the holy bath.

29. (Ida Devata, Haimavarchi Ṛshi)

इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिषः।

शंयुना पत्नीसंयाजान्तसमिष्टयजुषा स॒थ॒स्थाम्॥२९॥  
*Ṣānyunā patnīsanyājāntsamīṣṭayajuṣā saṁsthām.*

With the sacred Word and worship you get food from the fields of earth. With sweet words and songs of reverence one gets all the good wishes and success to the heart's desire. With a peaceful and generous mind the husband gets the best conjugal relations with his wife. And with the performance of yajna with the desired Yajurvedic hymns, you come to the consummation of settled life in a happy home.

30. (Yajna Devata, Haimavarchi Ṛshi)

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम्।  
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते॥३०॥  
*Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām.  
Dakṣiṇā śraddhāmāpnoti śraddhayā satyamāpyate.*

By the observance of discipline and celibacy, the child comes to initiation and consecration into learning and education. By learning and education, the young man/woman comes to settlement, wealth and honour. Settlement, wealth and honour begets faith. And through faith one comes to attain the ultimate truth and values of life and existence.

31. (Yajna Devata, Haimavarchi Ṛshi)

एतावद्रूपं यज्ञस्य यद्वैर्ब्रह्मणा कृतम्।  
तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते॥३१॥  
*Etāvad rūpaṁ yajñasya yaddevairbrahmaṇā  
kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī*

*sute.*

This is the form of yajna with its meaning and values which has been described and prescribed by God, the Vedas and the Rishis. If a person is consecrated in a Sautramani yajna, performed in honour of Indra, i.e., in the service of God and for the good of the world, with the yajnopavita and the knots of dedication and commitment of oneself in faith, he/she is blest with all that and this, that is, in this life and hereafter.

### 32. (Indra Devata, Haimavarchi R̥shi)

सुरावन्तं बर्हिषदस्सुवीरं यज्ञं हिन्वन्ति महिषा नमोभिः ।  
दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः  
स्वर्काः ॥३२॥

*Surāvantaṁ barhiṣadaṁ suvīraṁ yajñaṁ  
hinvanti mahiṣā namobhiḥ. Dadhānāḥ somaṁ  
divi devatāsu mademendraṁ yajamānāḥ  
svarkāḥ.*

Great enlightened people, with rich libations of havi, promote yajna, source of joy, operative in space and maker of the brave.

Let us too, blest with enlightenment, holding libations of soma for the divinities of heaven and earth, performing yajna in honour of Indra, lord of the universe, and ruler of the earth, rejoice with heavenly bliss on earth.

### 33. (Indra Devata, Haimavarchi R̥shi)

यस्ते रसः सम्भृतोऽओषधीषु सोमस्य शुष्मः सुरया  
सुतस्य । तेन जिन्व यजमानं मदेन  
सरस्वतीमश्विना विन्द्रमग्निम् ॥३३॥

*Yaste rasaḥ sambhṛta'oṣadhīṣu somasya  
śuṣmaḥ surayā sutasya. Tena jinva yajamānaṁ  
madena sarasvatīmaśvināvindramagnim.*

Spirit of life, Indra, of your essence which is contained in the herbs and plants, that which is extracted from the soma plants and reinforced with energy (by cleansing and distillation) is most powerful and exhilarating. With that elixir of life, delight and inspire the yajamana, Sarasvati, lady of learning, Ashvini, scholars and students of health and medicine, Indra, the ruler and administrators, and Agni, the leader and defenders of the land.

### 34. (Soma Devata, Haimavarchi R̥shi)

यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय । इमं  
तश्शुक्रं मधुमन्तमिन्दुस्सोमं राजानमिह भक्षयामि ॥३४॥

*Yamaśvinā namucerāsurādadhi sarasvatya-  
sunodindriyāya. Imaṁ taṁ śukraṁ madhu-  
mantaminduṁ somaṁ rājānamiha bhakṣayāmi.*

Here for the sake of inspiration, I take this pure, honey sweet, bright and soothing soma drink of the supreme order which the experts of bio-science and the lady scholar of nutrition have extracted from the plants growing among the clouds on the mountains and distilled for the sake of exhilaration and rejuvenation of the mind and senses.

### 35. (Soma Devata, Haimavarchi R̥shi)

यदत्र रिप्तस्सिनः सुतस्य यदिन्द्रोऽपिबच्छचीभिः ।  
अहं तदस्य मनसा शिवेन सोमं राजानमिह  
भक्षयामि ॥३५॥

*Yadatra riptaṁ rasiṇaḥ sutasya yadindro'  
apībacchacībhiḥ. Ahaṁ tadasya manasā śivena*

*somañ rājānamihā bhakṣayāmi.*

Of the delicious and powerful soma juice of purest extraction available here, which the sun too draws up (and releases) with its rays, the soothing supreme and most inspiring part I drink with a happy and blessed mind here and now.

36. (Pitara Devata, Prajapati Ṛshi)

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः  
स्वधायिभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधायिभ्यः  
स्वधा नमः । अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त  
पितरः पितरः शुन्ध-ध्वम् ॥३६॥

*Pitr̥bhyaḥ svadhāyibhyaḥ svadhā namaḥ pitā-  
mahebhyaḥ svadhāyibhyaḥ svadhā namaḥ  
prapitāmahebhyaḥ svadhāyibhyaḥ svadhā  
namaḥ. Akṣan pitaro'mīmadanta pitaro'-  
tītr̥panta pitarāḥ pitarāḥ śundhadhvam.*

To our parents and seniors, we offer their own share of food and reverence. To our grand-parents and seniors, we offer their own share of food and reverence. To our great-grand-parents and seniors, we offer their own share of food and reverence. Parents, partake of your own share we offer and rejoice. Rejoice and give us the pleasure of joy. Parents, teachers, seniors, enjoy yourselves to your full satisfaction and give us the satisfaction of service and reverence. Parents, teachers, seniors, be pure yourselves, and purify and sanctify us with the service we offer and your blessings.

37. (Sarasvati learning Devata, Prajapati Ṛshi)

पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु  
प्रपितामहाः । पवित्रेण शतार्युषा । पुनन्तु मा पितामहाः  
पुनन्तु प्रपितामहाः । पवित्रेण शतार्युषा

विश्वमायुर्व्यश्नवै ॥३७॥

*Punantu mā pitarāḥ somyāsaḥ punantu mā pitā-  
mahāḥ punantu prapitāmahāḥ. Pavitreṇa  
śatāryuṣā. Punantu mā pitāmahāḥ punantu  
prapitāmahāḥ. Pavitreṇa śatāryuṣā viśvam-  
āyurvyaśnavai.*

May my parents, grand parents, and great grand parents, kind, beneficent and honourable, purify me and sanctify me with the purity of discipline and education for a life of hundred years.

May my grand parents and my great grand parents purify me and sanctify me with the purity of moral life and learning for a full life, so that with their blessings I may live for a full age of hundred years.

38. (Indra Devata, Vaikhanasa Ṛshi)

अग्नऽआयूँषि पवसऽआ सुवोर्जमिषं च नः ।  
आरे बाधस्व दुच्छुनाम् ॥३८॥

*Agnā'āyūṃṣi pavasa'ā suvorjamiṣam ca naḥ.  
Are bādhasva ducchunām.*

Agni, father, mother, ancestors, saints and sages, purify and sanctify our years of life, purify and vitalize our food and energy, sanctify and bless our desires and ambitions. Keep off all mischief, evil and calamity far from us.

39. (Vidvan Scholar Devata, Vaikhanasa Ṛshi)

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।  
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥३९॥

*Punantu mā devajanāḥ punantu manasā dhiyaḥ.*

*Punantu viśvā bhūtāni jātavedaḥ punīhi mā.*

Jataveda, lord of light and knowledge, purify and enlighten me. May all the saints and sages purify me. Purify my intelligence and understanding with divine knowledge and science. May all the living beings, in fact everything of the wide world, lead me to knowledge and purity.

40. (Agni Devata, Vaikhanasa Ṛshi)

पुवित्रेण पुनीहि मा शुक्रेण देव दीद्यत् ।  
अग्ने क्रत्वा क्रतूँ२॥४०॥

*Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā kratūñ'ranu.*

Agni, blazing lord of light and fire, generous giver of knowledge and purging power, purify me with the purity and power of life's vitality. With your light and sacred action, lord of action and holiness, purify and sanctify our knowledge, understanding and action.

41. (Agni Devata, Vaikhanasa Ṛshi)

यत्ते पुवित्रमर्चिष्यग्ने विततमन्तरा ।  
ब्रह्म तेन पुनातु मा॥४१॥

*Yatte pavitramarciṣyagne vitatamantarā. Brahma tena punātu mā.*

Agni, self-luminous lord of omniscience, within the holy light of your eternal consciousness shines the universal knowledge, the Veda. With that holy light of knowledge, enlighten, purify and consecrate me.

42. (Soma Devata, Vaikhanasa Ṛshi)

पवमानः सोऽअद्य नः पुवित्रेण विचर्षणिः ।  
यः पोता स पुनातु मा ॥४२॥

*Pavamānaḥ so'adya naḥ pavitreṇa vicarṣaṇiḥ. Yaḥ potā sa punātu mā.*

Lord omniscient, that is pure, immaculate, saviour and purifier of all of us, may He with His purity and holiness purify and consecrate us here and now.

43. (Savita Devata, Vaikhanasa Ṛshi)

उभाभ्यां देव सवितः पुवित्रेण सुवेन च ।  
मां पुनीहि विश्वतः॥४३॥

*Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Māṁ punīhi viśvataḥ.*

Savita, lord of light and life, generation and inspiration, lord luminous of purity and holiness, with both your purity and holiness purify me wholly, and sanctify me with knowledge and good action.

44. (Vishvedeva Devata, Vaikhanasa Ṛshi)

वैश्वदेवी पुनती देव्यागाद्यस्यामिमा ब्रह्म्यस्तन्वो  
वीतपृष्ठाः । तया मदन्तः सधमादेषु वयश्शस्याम पतयो  
रयीणाम्॥४४॥

*Vaiśvadevī punatī devyāgādyasyāmimā brahmyastanvo vītapṛṣṭhāḥ. Tayā madantaḥ sadhamā-deṣu vayaśśasyāṁ patayo rayīṇām.*

Of the widest range of intelligence and education among women, a most virtuous and brilliant personality may come and oblige us as teacher so that these many

girls may be trained in wide knowledge and rational living for home life and we, as householders, happy and rejoicing in the corporate life of the community, may become masters of wealth and honour.

45. (Pitara Devata, Vaikhanasa Rshi)

ये समानाः समनसः पितरो यमराज्ये।  
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम्॥४५॥

*Ye samānāḥ samanasaḥ pitaro yamarājye.  
Teṣāṃllokaḥ svadhā namo yajño deveṣu  
kalpatām.*

May the parents, seniors, guardians of the people and officers who are under the governance of the ruler of the world be harmonious and agreeable in thought, word and deed, and may their home life, social status, standard of living and yajnic (creative) performance of duty be of the highest order of nobility and responsibility. And may they prosper and rise to the heights of divinity.

46. (Shri Devata, Vaikhanasa Rshi)

ये समानाः समनसो जीवा जीवेषु मामकाः।  
तेषां श्रीर्मयि कल्पतामस्मिँल्लोके शतसमाः॥४६॥

*Ye samānāḥ samanaso jīvā jiveṣu māmakāḥ.  
Teṣāṃ śrīrmayi kalpatāmasmiँllloke śataṃ  
samāḥ.*

My people who are living among the people around are of equal mind and noble action in thought, word and deed. May their honour, wealth and grace be vested in me and live on in me to grow for a hundred years in this world.

47. (Pitara Devata, Vaikhanasa Rshi)

द्वे सृतीऽअशृणवं पितृणामहं देवानामुत मर्त्यानाम्।  
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं  
च॥४७॥

*Dve sṛtī'asṛṇavam pitṛṇāmahaṃ devānāmuta  
martyānām. Tābhyāmidam viśvamejatsameti  
yadantarā pitaraṃ mātaraṃ ca.*

I have heard of two paths of the existential travel of mortals, all that is born of father and mother between earth and heaven: One, the path of the ancestors, and the other, the path of the divines. By these two paths does this world on the move moves on and on to its destination.

48. (Agni Devata, Vaikhanasa Rshi)

इदं हविः प्रजननं मेऽअस्तु दशवीरुःसर्वगणश्चस्वस्तये।  
आत्मसनि प्रजासनि पशुसनि लोकसन्धुभयसनि। अग्निः  
प्रजां बहुलां मे करोत्वन्नं पयो रेतोऽअस्मासु धत्त ॥४८॥

*Idaṃ haviḥ prajananam me'astu daśavīraṃ  
sarvagaṇaṃ svastaye. Ātmasani prajāśani  
paśusani lokasanyabhayasani. Agniḥ prajāṃ  
bahulāṃ me karotvannaṃ payo reto'asmāsu  
dhatta.*

May this fertility of mine, the married life, be a generative yajna, productive of ten brave children with all the virtues for the well-being of society.

May this yajna and its production be the source of spiritual enlightenment, progress of the people, protection of animals, advancement of society and

creation of fearlessness.

Agni, lord of life and fertility, create for me lots of noble children. Bless us with plenty of food, milk and water, energy and generative vitality.

49. (Pitarah Devata, Shamkha Rshi)

उदीरतामवर्ऽउत्परासुऽउन्मध्यमाः पितरः सोम्यासः।  
असुं यऽईयुरवृकाऽऋतज्ञास्ते नोऽवन्तु पितरो हवेषु॥४९॥

*Udīratāmavara' utparāsa'unmadhyamāḥ  
pitarah somyāsaḥ. Asuṁ  
ya'īyuravṛkā'ṛtājñāste no' vantu pitaro haveṣu.*

May all our seniors, guardians of the nation, far and near, old and new, high and low, and all those of the middle rank, settled in peace, prosperity and power, inspire us with passion and energy. May our parents and seniors dedicated to truth and rectitude, far from violence and exploitation, who raise the pranic energy of life, guide and protect us in our battles of the world.

50. (Pitarah Devata, Shamkha Rshi)

अङ्गिरसो नः पितरो नवगवाऽअथर्वाणो भृगवः सोम्यासः।  
तेषां वयःसुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम॥५०॥

*Aṅgirasō naḥ pitaro navagvā'atharvāṇo  
bhṛgavaḥ somyāsaḥ. Teṣām vayaṁ sumatau  
yajñiyānāmapī bhadre saumanase syāma.*

Our parents and seniors, guardians of the nation, are seers and sages of the facts of holistic knowledge and law, scholars of the latest sciences, and experts of technology and engineering, all dedicated to universal love, non-violence and spiritual values and settled in mind for the peace and prosperity of mankind.

Let us concentrate and dedicate ourselves to their wisdom, grace and excellence, and magnanimity and benevolence, for the reason of their devotion to yajna and their contribution to the progress of society.

51. (Pitarah Devata, Shankha Rshi)

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः।  
तेभिर्यमः सःरराणो हवींश्छ्युशत्रुशब्दिः  
प्रतिकाममत्तु॥५१॥

*Ye naḥ pūrve pitarah somyāso'nūhire soma-  
pītham vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo  
havīṁśchyuśatrushabdiḥ pratikāmamattu.*

May our parents, seniors and ancestors, great lovers of life and divinity, settled in peace and prosperity, rich and generous at heart, come and join our soma-yajna in person or in memory. With their blessings and with their guidance may we, their children, fair and just in conduct, loving the gifts of life and keen to create happiness and share it with the community, realize all our aims and ambitions in the world.

52. (Pitarah Devata, Shamkha Rshi)

त्वःसोमं प्रचिकितो मनीषा त्वःरजिष्ठमनु नेषि पन्थाम्।  
तव प्रणीती पितरो नऽइन्दो देवेषु रत्नमभजन्त  
धीराः॥५२॥

*Tvaṁ soma pracikito manīṣā tvaṁ  
rajiṣṭhamanu neṣi panthām. Tava praṇīti pitaro  
na indo deveṣu ratnamabhajanta dhīrāḥ.*

Soma, lord of light, peace and prosperity, spirit of yajna, brilliant you are, wide-awake and responsive.

With your vision and wisdom, you lead us on by the noblest and simplest paths of nature to divinity. Lord of beauty and blessedness, inspired by your grace and guidance only do our parents, seniors and guardians of the community reach the coveted seats of joy and celebrity among the noblest souls of the world.

53. (Pitarah Devata, Shamkha Rshi)

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान  
धीराः। वन्वन्नवातः परिधीँ१।ऽरपोणु वीरेभिरश्वैर्मघवा  
भवा नः॥५३॥

*Tvayā hi naḥ pitarah soma pūrve karmāṇi cakruḥ pavamāna dhīrāḥ. Vanvannavātaḥ paridhīñ'rapoṇu vīrebhiraśvairmaghavā bhavā naḥ.*

Soma, lord of peace and power, by you alone our early forefathers, brave and constant all, performed their acts of glory.

Inspiring spirit of commonalty, purging, purifying, unshaken and unviolated, be like Indra of the thunderbolt for us. Arise with passion for action and with your warriors of the horse throw off the forces of violence ranged around us.

54. (Soma Devata, Shamkha Rshi)

त्वःसोम पितृभिः संविदानोऽनु द्यावापृथिवीऽआ ततन्था।  
तस्मै तऽइन्दो हविषा विधेम वयश्शस्याम् पतयो  
रयीणाम्॥५४॥

*Tvaṁ soma pitṛbhiḥ saṁvidāno 'nu dyāvā-pṛthivī'ā tatantha. Tasmai ta'indo haviṣā vidhema vayaṁ syāma patayo rayiṇām.*

Soma, power of peace and prosperity, in covenant with the senior guardian spirits of humanity, grow and expand from earth to heaven.

Spirit of beauty and joy, it is for the sake of growth and expansion that we offer fragrant oblations to your worship in yajna, so that we may create, protect, master and enjoy the riches of the world.

55. (Pitarah Devata, Shamkha Rshi)

बर्हिषदः पितरऽऽतुर्वर्वागिमा वो हव्या चक्रमा जुषध्वम्।  
तऽआ गतावसा शन्तमेनाथा नः शं योररपो दधात॥५५॥

*Barhiṣadaḥ pitara'ūtyarvāgimā vo havyā cakrmā juṣadhvam. Ta'āgatāvasā santamenāthā naḥ śaṁyorarapo dadhāta.*

Parents, seniors and guardians of humanity in yajnic seats of power, here are these refreshing presentations we have prepared for you which you please accept graciously and enjoy. Come to us and bring us peace and protection. Bless us with comfort and prosperity free from mischief and remove all the sins and evil from our life.

56. (Pitarah Devata, Shamkha Rshi)

आहं पितृन्सुविदत्राँ२।ऽअवित्सि नपातं च विक्रमणं  
च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽ-  
इहागमिष्ठाः॥५६॥

*Ā'haṁ pitṛntsuvidatrāñ'avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhaya sutasya bhajanta pitvasta'ihāgamiṣṭhāḥ.*

I know the parents, seniors and guardians of life so kind and generous. I also know the dynamics of Lord

Vishnu's immanence in His creation.

May the venerable seniors in yajnic seats of knowledge and vision, who in their own right enjoy the fragrant drinks distilled from the essence of life, come here and bless this place and me.

57. (Pitarah Devata, Shamkha Ṛshi)

उपहूताः पितरः सोम्यासौ बर्हिष्येषु निधिषु प्रियेषु।  
तऽआ गमन्तु तऽइह श्रुवन्त्वधि ब्रुवन्तु  
तेऽवन्त्वस्मान्॥५७॥

*Upahūtāḥ pitarah somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta'ā gamantu ta'iha śruvantvadhi bruvantu te'vantvasmān.*

Senior guardians of life and the human spirit established in inner peace and spiritual freedom are chosen by Grace to partake of the dearest treasures of universal knowledge and life divine. We call upon them: may they come here, may they listen to us, may they speak to us from the heights of divinity, may they redeem and save us!

58. (Pitarah Devata, Shamkha Ṛshi)

आ यन्तु नः पितरः सोम्यासौ ऽग्निष्वात्ताः  
पथिभिर्देवयानैः। अस्मिन् यज्ञे स्वधया मदन्तो ऽधि  
ब्रुवन्तु तेऽवन्त्वस्मान्॥५८॥

*Ā yantu naḥ pitarah somyāso'gniṣvāttāḥ pathibhirdevayānaiḥ. Asmin yajñe svadhayā madanto'dhi bruvantu te'vantvasmān.*

May our seniors and scholars established in the peace and prosperity of fire knowledge and yajna come to us by the noblest paths of divinity. And may they, in

this our yajnic project of science and technology, enjoying themselves in their own right to their own knowledge, speak to us, enlighten us and protect us from ignorance and poverty.

59. (Pitarah Devata, Shamkha Ṛshi)

अग्निष्वात्ताः पितरऽएह गच्छतु सदःसदः सदत  
सुप्रणी- तयः। अत्ता हवींषि प्रयतानि बर्हिष्यथा  
रयिःसर्ववीरं दधातन॥५९॥

*Agniṣvāttāḥ pitara'eha gacchata sadaḥ sadaḥ sadata supraṇitayaḥ. Attā havīṅṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.*

Senior scholars and experts of the science of heat and energy, men of justice and positive policy, come here to us, seat yourselves in every home and every hall of assembly, take the food and materials prepared with care and offered with love and hope, and, sitting in your laboratory and workshop, create the knowledge, impart it to people, and produce the wealth which creates versatile heroes for the nation and humanity.

60. (Pitarah Devata, Shamkha Ṛshi)

येऽअग्निष्वात्ता येऽअग्निष्वात्ता मध्ये दिवः स्वधया  
मादयन्ते। तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्प-  
याति॥६०॥

*Ye'agniṣvāttā ye'anagniṣvāttā madhye divaḥ svadhayā mādayante. Tebhyaḥ svarāḍa-sunītimetām yathāvaśaṁ tanvaṁ kalpayāti.*

Those seniors who are experts of the science and technology of fire, and those who are not such but who

are experts of other fields of knowledge, and all those who rejoice in the midst of the light of their own knowledge itself: for all these, the self-luminous lord of omniscience in-vests this body with health and energy according to their need and desire.

61. (Pitarah Devata, Shamkha Rshi)

अग्निष्वत्तानृतुमतो हवामहे नाराशसे सोमपीथं  
यऽआशुः। ते नो विप्रासः सुहवा भवन्तु वयश्शस्याम  
पतयो रयी-णाम् ॥६१॥

*Agniṣvāttānṛtumato havāmahe nārāśaṁse  
somapītham ya'āśuḥ. Te no viprāsaḥ suhavā  
bhavantu vayaṁ syāma patayo rayīṅām.*

Those experts of the science and technology of fire who work according to the seasons needs and who enjoy a drink of soma, we invite to social receptions and honour of felicitations. May they, noble scholars and creators, be great benefactors of society, and may we all become producers, protectors and masters of wealth and prosperity in the world.

62. (Pitarah Devata, Shamkha Rshi)

आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत  
विश्वे। मा हिंसिष्ट पितरः केन चित्रो यद्वऽआगः  
पुरुषता कराम् ॥६२॥

*Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi  
grṇīta viśve. Mā hiṁsiṣṭa pitarāḥ kenacinno  
yadva'āgaḥ puruṣatā karāma.*

Noble seniors of the world, do not, for any reason whatever, destroy or injure our manliness and manpower. Take on this yajna for us, do it well and speak well of it.

We sit kneeling on your right respectfully, and whatever your omission or commission in well-meaning work, we overlook and make up. And then we move on with the work in earnestness.

63. (Pitarah Devata, Shamkha Rshi)

आसीनासोऽअरुणीनामुपस्थे रयिं धत्त दाशुषे मर्तीय।  
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत् तऽइहोर्जा  
दधात् ॥६३॥

*Āsīnāso'aruṇīnāmupasthe rayim dhatta dāśuṣe  
martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra  
yacchata ta'ihorjam dadhāta.*

Parents and seniors of the community, create and hold wealth for the man of charity and for the children sitting in the lap of their noble mothers. Give them ample means of living so that they may have ample energy.

64. (Agni Devata, Shamkha Rshi)

यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम्।  
तन्नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥६४॥

*Yamagne kavyavāhana tvaṁ cinmanyase rayim.  
Tanno gīrbhiḥ śravāyyaṁ devatrā panayā  
yujam.*

Agni, carrier of sumptuous foods and fragrance for the noble people, bless us with that wealth of life which you believe is fit for the use of divinities in nature and humanity, and which is worthy of celebration in the best of words worthy of the best listeners.

65. (Agni Devata, Shamkha Rshi)

योऽअग्निः कव्यवाहनः पितृन्यक्षदृतावृधः।

प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्यऽआ॥६५॥

*Yo'agnih kavyavāhanah pitṛṇ yakṣadṛtāvṛdhah.  
Predu havyaṇi vocati devebhyaśca pitṛbhya'ā.*

Surely that person is the leader, torch bearer, path maker, first among all who is brilliant as Agni (fire) and spreads purity and fragrance all round. He/She respects the parents, seniors, ancestors and the promoters of truth and justice. He/She communicates the noblest thoughts and ideas in persuasive and powerful words to the seniors and the brilliant and generous people all round.

66. (Agni Devata, Shamkha Ṛshi)

त्वमग्नऽईडितः कव्यवाहनावाहव्यानि सुरभीणि कृत्वी।  
प्रादाः पितृभ्यः स्वधया तेऽअक्षन्नद्धि त्वं देव प्रयता  
हवींश्चि ॥६६॥

*Tvamagna'īḍitaḥ kavyavāhanāvāḍḍhavyāni  
surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te'  
akṣannaddhi tvam deva prayatā havīṅṣi.*

Agni, brilliant master of noble thoughts, words and deeds, loved, invoked and adored, receive the gifts of life, convert them to fragrance and acknowledge. Share them with the parents, seniors and respectable people so that they too enjoy them as their own. These gifts are valuable, prepared and collected with effort. Generous as you are, enjoy them well.

67. (Pitarah Devata, Shamkha Ṛshi)

ये चेह पितरो ये च नेह याँश्च विद्म याँऽउ च न  
प्रविद्म । त्वं वैत्थ यति ते जातवेदः स्वधाभिर्यज्ञःसुकृतं  
जुषस्व॥६७॥

*Ye ceha pitaro ye ca neha yāṅśca vidma yāṅ'u  
ca na pravidma. Tvaṅ vettha yati te jātavedaḥ  
svadhābhiryajñaṁ sukṛtaṁ juṣasva.*

Agni, brilliant and generous power, the seniors who are here, and those who are not here, and those whom we know, and those whom we don't know, you know them all, how many they are and where they are, since you know everything that is anywhere. Let this yajna of service and adoration be done well. Carry it on with grace and with gifts made in faith and love.

68. (Pitarah Devata, Shamkha Ṛshi)

इदं पितृभ्यो नमोऽअस्त्वद्य ये पूर्वीसो यऽउपरासऽईयुः।  
ये पार्थिवे रजस्या निषत्ता ये वा नूनःसुवृजनासु  
विक्षु॥६८॥

*Idaṁ pitṛbhyo namo'astvadya ye pūrvāso ya'  
uparāsa'tiyuh. Ye pāṛthive rajasyā niṣattā ye  
vā nūnaṁ suvrjanāsu vikṣu.*

Let this food and adoration today be for the parents and seniors, those who came earlier, those who came later, those who are seated in this earthly world and those who are on the move for sure among the moving people.

69. (Pitarah Devata, Shamkha Ṛshi)

अथा यथा नः पितरः परीसः  
पृत्नासाँऽअग्नऽऋतमाँशुष्णाणाः ।  
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तोऽअरुणीरप  
वन्॥६९॥

*Adhā yathā naḥ pitarah parāsaḥ  
pratnāso'agna' ṛtamāśuṣṇāṇaḥ. Śucīdayan*

*dīdhitimukthaśāsaḥ kṣāmā*  
*bhindanto'aruṇīrapa vran.*

And Agni, brilliant scholar, just as our teachers, saints and sages, eminent and ancient, dedicated to the holy Word and serving the cause of universal truth and justice, realized the purity and blaze of that truth, and, breaking through the dark veil of the night opened the flood-gates of the light of dawn, so do you blaze, burn, purge, purify and enlighten the world.

70. (Pitarah Devata, Shamkha Ṛshi)

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि।  
उशन्नुशतऽआ वह पितृन्हविषेऽअत्तवे॥७०॥

*Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.*  
*Usannuśata'ā vaha piṭṛṇ haviṣe'attave.*

Noble youth, with all the love and care, we accept, maintain and educate you. Out of love and affection with all the care, we develop your personality and potential. You too, loving and caring, bear the responsibility for the food and maintenance of the loving parents and other seniors.

71. (Indra Devata, Shamkha Ṛshi)

अपां फेनेन नमुचेः शिरऽइन्द्रोदवर्तयः।  
विश्वा यदजय स्पृधः॥७१॥

*Apām phenena namuceḥ śira'indrodavartayaḥ.*  
*Viśvā yadajayaḥ sprdhaḥ.*

Indra, ruler, commander, like the foam of the sea, like the vapours of water in the sky, rise and expand and break the head of the powers which hoard the wealth of the land like the cloud hoarding the waters. Conquer the

forces which stand in opposition out of sheer jealousy.

72. (Soma Devata, Shamkha Ṛshi)

सोमो राजामृतसुतऽऋजीषेणाजहान्मृत्युम्। ऋतेन  
सत्यमिन्द्रियं विपानंशुक्रमन्धसुऽइन्द्रस्येन्द्रियमिदं  
पयोऽमृतं मधु॥७२॥

*Somo rājāmṛtaṁ suta'ṛjīṣeṇājahānmṛtyum.*  
*Rtena satyamindriyaṁ vipānaṁ śukramandhasa'*  
*indrasyendriyamidaṁ payo'mṛtaṁ madhu.*

Soma, the man cleansed and distilled like soma through discipline, brilliant and inspiring, meditating on God and godly in character, by the simplicity and sincerity of his natural living conquers the pain of death.

By his dedication to Rita, the universal Law of Dharma, he attains truth, spiritual power, soothing drinks, purity and vitality, best foods, honour and prosperity, water and milk, honey and the very nectar of life.

73. (Angirasa Devata, Shamkha Ṛshi)

अद्भ्यः क्षीरं व्यपिबत् क्रुड्डाङ्गिरसो धिया। ऋतेन  
सत्यमिन्द्रियं विपानंशुक्रमन्धसुऽइन्द्रस्येन्द्रियमिदं  
पयोऽमृतं मधु॥७३॥

*Adbhyaḥ kṣīraṁ vyapibat kruḍḍāṅgirasao dhīyā.*  
*Rtena satyamindriyaṁ vipānaṁ*  
*śukramandhasa' indrasyendriyamidaṁ*  
*payo'mṛtaṁ madhu.*

The man of genius and discrimination trained by a divine sage, like the swan, separates the milk from the water, accepts the milk and rejects the water.

With his dedication to the essential reality of existence through yoga, he attains the eternal verity, divine

speech, the vision of word and meaning, purity of the inner light, spiritual food, honour and prosperity of the world, purest drinks, abiding health, and the honey-sweet joys of living.

74. (Soma Devata, Shamkha Rshi)

सोममद्भ्यो व्यपिबच्छन्दसा हृंसः शुचिषत्। ऋतेन  
सत्यमिन्द्रियं विपानं शुक्रमन्धसुऽ इन्द्रस्येन्द्रियमिदं  
पयोऽमृतं मधु॥७४॥

*Somamadbhyo vyapibacchandasa haṅsaḥ  
śuciṣat. Rtena satyamindriyaṃ vipānaṃ  
śukramandhasa'indrasyendriyamidaṃ payo'  
mṛtaṃ madhu.*

The man of discrimination, friend of pure visionaries, with the freedom of his vision, distils the essence, soma, from the waters as the swan separates the milk from water. He accepts the essence and rejects the scum.

With his vision of the Vedas, he attains the truth of divinity, the purity and energy of food, direct experience of the divine presence, and the supreme taste of the sweetness and bliss of Immortality and Moksha.

75. (Prajapati Devata, Shamkha Rshi)

अनात्परिस्त्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं  
प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानं शुक्रमन्धसुऽ-  
इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥७५॥

*Annātparisruto rasaṃ brahmaṇa vyapibat  
kṣatraṃ payaḥ somaṃ prajāpatiḥ. Rtena  
satyamindriyaṃ vipānaṃ śukramandhasa'  
indrasyendriyamidaṃ payo'mṛtaṃ madhu.*

Prajapati, ruler and protector of the people, President of the council, alongwith the study of the Vedas, receives the juices, essences and inspiring vital sweets extracted from the ripe grains and blessed waters of the land, and wields the onerous responsibility of the state.

With fair and enlightened justice he attains the people's dedication to truth, the divine gift of national glory, comprehensive protection and defence, pure and vital foods, light of justice and knowledge, divine grace, energising drinks, honey, and noble state-order of immortal value.

76. (Indra, Soul, Devata, Shamkha Rshi)

रेतो मूत्रं वि जहाति योनिं प्रविशदिन्द्रियम्। गर्भो  
जरायुणा- वृतऽउल्बं जहाति जन्मना। ऋतेन सत्यमिन्द्रियं  
विपानं- शुक्रमन्धसुऽ इन्द्रस्येन्द्रियमिदं पयोऽमृतं  
मधु॥७६॥

*Reto mūtraṃ vi jahāti yoniṃ praviśadindriyam.  
Garbho jarāyuṇā"vrta'ulbaṃ jahāti janmanā.  
Rtena satyamindriyaṃ vipānaṃ śukram-  
andhasa'indrasyendriyamidaṃ payo'mṛtaṃ  
madhu.*

In the process of growth and regeneration, the male organ of generation discharges the semen. Entering the womb it discharges/releases the seed of life to plant it into the mother's body.

The foetus is covered with the placenta during its growth till maturity. When the seed is born as an independent soul in a new body-system, it abandons the cover in which it had grown and matured. (Thus elimination and regenerative growth through the natural

movement of discharge, elimination, union and separation is part of life's evolution under the universal law of nature, which is Rtam, creative dynamics of Lord Prajapati.)

By Rtam, the soul (jiva) gets Satyam, natural existence of the body, Indriyam, organs of perception, drinks and assimilation, purity and vitality for regeneration, foods and growth, potentials for living and continuation, and the immortal honey sweets of the joys of existence for itself (jiva).

77. (Prajapati Devata, Shankha Rshi)

दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः। अश्रद्धामनृतेऽ-  
दधाच्छ्रद्धासत्ये प्रजापतिः। ऋतेन सत्यमिन्द्रियं  
विपानं- शुक्रमन्धसुऽ इन्द्रस्येन्द्रियमिदं पयोऽमृतं  
मधु॥७७॥

*Dr̥ṣṭvā rūpe vyākaroṭ satyānṛte prajāpatih.*  
*Aśraddhāmanṛte' dadhācchraddhām satye*  
*prajāpatih. Ṛtena satyamindriyaṁ vipānaṁ*  
*śukramandhasa indrasyendriyamidaṁ payo'*  
*mṛtaṁ madhu.*

Having over-seen two aspects of created Existence, Lord Prajapati analyses it into two forms: One, reality, truth, dharma; the other, unreality, illusion, adharma. Then Lord Prajapati places faith and commitment (shraddha) in truth, and no-faith and no-commitment (ashraddha) in untruth.

With truth and faith He joins right mind and intelligence (rtambhara-buddhi) which is the Lord's gift of saving grace, protective, purifying, and enlightening against the darkness of illusion. And this is the soul's real power and faculty which can lead to the honey sweets and milky streams of immortality.

78. (Prajapati Devata, Shamkha Rshi)

वेदेन रूपे व्यपिबत्सुतासुतौ प्रजापतिः। ऋतेन  
सत्यमिन्द्रियं विपानं-शुक्रमन्धसुऽ इन्द्रस्येन्द्रियमिदं  
पयोऽमृतं मधु॥७८॥

*Vedena rūpe vyapibat sutāsutau prajāpatih.*  
*Ṛtena satyamindriyaṁ vipānaṁ śukram-*  
*andhasa' indrasyendriyamidaṁ payo' mṛtaṁ*  
*madhu.*

By Veda, Prajapati, the soul, comes to know both forms of existence: Truth which is reality, dharma, Rtam, and untruth which is illusion, adharma, anartam.

By Rtam it can realise the full potential of its faculties and the immortality of its essential nature, while with pure foods and drinks (in the interest of health and meditation) it can experience here and now the honey sweets and milky streams of nectar.

79. (Prajapati Devata, Shamkha Rshi)

दृष्ट्वा परिस्त्रुतो रसं-शुक्रेण शुक्रं व्यपिबत् पयः  
सोमं प्रजापतिः। ऋतेन सत्यमिन्द्रियं  
विपानं-शुक्रमन्धसुऽ-इन्द्रस्येन्द्रियमिदं पयोऽमृतं  
मधु॥७९॥

*Dr̥ṣṭva parisruto rasaṁ śukreṇa śukraṁ*  
*vyapibat payaḥ somaṁ prajāpatih. Ṛtena*  
*satyamindriyaṁ vipānaṁ*  
*śukramandhasa' indrasyendriyamidaṁ*  
*payo' mṛtaṁ madhu.*

Having viewed the essence of knowledge distilled with an objective mind from the panorama of existence, the consecrated Prajapati, guardian of his people, should drink this life-giving nectar of truth (Rtam).

By Rtam, knowledge of reality, he attains the force of truth, joy of governance, purity of intention and action, plenty and prosperity, royal honour and dignity, and the pleasure and sweetness of immortality.

80. (Savita Devata, Shamkha Rshi)

सीसेन तन्त्रं मनसा मनीषिणऽ ऊर्णासूत्रेण कवयो वयन्ति।  
अश्विना यज्ञसविता सरस्वतीन्द्रस्य रूपं वरुणो भिष-  
ज्यन् ॥८०॥

*Sīsenā tantram manasā manīṣiṇa'ūrṇāsūtreṇa kavayo vayanti. Aśvinā yajñam savitā sarasvatīndrasya rūpaṁ varuṇo bhiṣajyan.*

Just as intelligent weavers weave designed cloth from woollen yarn with leaden loom, and intelligent designers create models of machines with their imagination and expertise, so do the Ashvinis, scholars and researchers of health and nature, Savita, man of inspiration and imagination, Sarasvati, woman of learning and education, Varuna, expert of health and medication, create models of creative and productive yajna and of the form and character of Indra, the ideal individual or ruler, the ideal family and the ideal society.

81. (Varuna Devata, Shamkha Rshi)

तदस्य रूपममृतशचीभिस्त्रिस्तो दधुर्देवताः सशरणाः।  
लोमानि शर्षैर्बहुधा न तोक्मभिस्त्वगस्य मांसमभवन्न  
लाजाः॥८१॥

*Tadasya rūpamamṛtaśacībhistisro dadhurdevatāḥ saṁraraṇāḥ. Lomāni śaṣpairbahudhā na tokmabhistvagasya māṁsamabhavanna lājāḥ.*

Three divine powers, loving and generous,

variously enact the immortal form and structure of this yajna with their acts and imagination: They structure the body hair, as if, with blades of grass, and the body cover (skin) with shoots and ears of corn; and roasted grains become, as if, the substance (flesh) of the body.

82. (Ashvinau Devate, Shamkha Rshi)

तदश्विना भिषजा रुद्रवर्तनी सरस्वती वयति  
पेशोऽअन्तरम्। अस्थि मज्जानं मासरैः कारोतरेण  
दधतो गवां त्वचि॥८२॥

*Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo'antaram. Asthi majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci.*

Sarasvati, the enlightened woman, with dedicated mind and knowledge, weaves its beautiful inside, the bones and marrow created with the holy barley meal and vitalizing juices, while the Ashvinis, powers of health and healing, at the speed of energy, prepare for soma and place the filter and the cask on the floor of the earth.

83. (Sarasvati Devata, Shamkha Rshi)

सरस्वती मनसा पेशलं वसु नासत्याभ्यां वयति दर्शतं  
वपुः। रसं परिस्त्रुता न रोहितं नग्नहूर्धीरस्तसरं न  
वेम॥८३॥

*Sarasvatī manasā peśalam vasu nāsatyābhyāṁ vayati darśataṁ vapuḥ. Rasam parisrutā na rohitaṁ nagnahurdhīrastasaram na vema.*

As a wise and intelligent expert designs and weaves a beautiful cloth on the loom with the shuttle, so does Sarasvati, enlightened woman of wisdom and science, with her mind and knowledge, create the

charming, special and excellent form and structure of yajna with the help of friendly Ashvinis, specialists of health and healing: yajna (visible symbol of Indra, lord of honour, power and prosperity) in which the pure and vitalizing essence of soma joy distilled from all elements of nature ripples like the vital spirit (blood) of the body.

84. (Soma Devata, Shamkha Rshi)

पयसा शुक्रममृतं जनित्रसुरया मूत्राज्जनयन्त रेतः।  
अपामतिं दुर्मतिं बाधमानाऽ ऊवध्यं वातसुब्बुं  
तदारात् ॥८४॥

*Payasā śukramamṛtaṁ janitraṁ surayā  
mūtrājjanayanta retah. Apāmatim durmatim  
bādhamānā'ūvadhyam vātaṁ sabvam tadārāt.*

(Three divinities, i.e., Sarasvati and the two Ashvinis) with milk, juices and inspiring drink of soma create the pure, life-giving, generative seed of life discharged from the generative organ (into the womb), and (for the same purpose of purity and vitality, with the same food and drink) ward off intellectual debility and ignorance as well as hyper-activity and arrogance from far and near.

85. (Savita Devata, Shamkha Rshi)

इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान।  
यकृत् क्लोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न  
मिनाति पित्तम् ॥८५॥

*Indraḥ sutrāmā hṛdayena satyam puroḍāśena  
savitā jajāna. Yakṛt klomānaṁ varuṇo  
bhiṣajyan matasne vāyavyairna mināti pittam.*

Indra, saviour, protector and preserver, with his

heart and love, Savita, inspirer and giver of nourishments, with food and drink, create satyam, the reality of life and yajna, bringing it into formal manifestation. Varuna, with health and healing and with air and pranic energies preserves and maintains the working of the liver, lungs and neck, the chest and the digestive secretions.

86. (Savita Devata, Shamkha Rshi)

आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा  
न धेनुः। श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी  
नाभिरुदरं न माता ॥८६॥

*Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi  
sudughā na dhenuḥ. Śyenasya patraṁ na plīhā  
śacībhirāsandī nābhirudaram na mātā.*

The intestines in the human body system (yajna) are like the cooking pans preparing delicious food for the vital fire. The bowels are like milk-pots or the udders of an abundant milch cow. The spleen, pancreas and liver are powerful defensive organs like the wings of an eagle pouncing on disease-attacks. The navel with its energizing actions is like the royal seat of power. And the stomach, to all the body parts, as the mother-host, distributes holy food among all members of the yajnic family.

87. (Pitarah Devata, Shamkha Rshi)

कुम्भो वनिष्ठुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां  
गर्भोऽअन्तः। प्लाशिव्यक्तः शतधारऽउत्सो दुहे न  
कुम्भी स्वधां पितृ- भ्यः ॥८७॥

*Kumbho vaniṣṭhurjanitā śacībhiryasminnagre  
yonyām garbho'antah. Plāśirvyaktaḥ*

*śatadhāra' utso duhe na kumbhī svadhām  
pitṛbhyah.*

The husband, progenitor, is like a jar overflowing with love and vigour. Healthy and handsome, he is like an exuberant fountain flowing in a hundred streams of action with grace and piety. So is the wife, her womb a recipient jar into which the husband should project the seed, the foetus inside being like an oblation in honour of his parents and ancestors.

88. (Sarasvati Devata, Shamkha Ṛshi)

मुखसदस्य शिरऽइत् सतेन जिह्वा पवित्रमश्विना-  
सन्त्सरस्वती । चप्पं न पायुर्भिषगस्य वालो वस्तिर्न  
शेषो हरसा तस्वी ॥८८॥

*Mukhaṁ sadasya śira'it satena jihvā pavitra-  
maśvināsantsarasvatī. Capyaṁ na pāyur-  
bhiṣagasya vālo vastirna śepo harasā tarasvī.*

Sarasvati and the Ashvinis, enlightened woman and the health and spirits of the man, create a happy home with the head and mouth of both together in truth with a sweet tongue fluent in purity. The purity, comfort and security of the home and the child as physician, and the pelvis and the pubis of the woman as the energy and passion of the man's virile organ, all these keep the family together.

89. (Ashvinau Devate, Shamkha Ṛshi)

अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां छागेन तेजो हविषा  
शृतेन । पक्ष्माणि गोधूमैः कुर्वलैरुतानि पेशो न शुक्रमसितं  
वसाते ॥८९॥

*Aśvibhyām cakṣuramṛtaṁ grahābhyām*

*chāgena tejo haviṣa śṛtena. Pakṣmāṇi  
godhūmaiḥ kuvalairutāni peśo na  
śukramasitaṁ vasāte.*

By the Ashvinis, sun and moon, with portions of clear soma distilled, is created the immortal light of the eye. With tonics prepared with goat's milk is created the lustre of health. The lower and upper eyelashes are created with wheat and water lilies, and the beautiful form white as well as dark shines with the same nature's gifts.

90. (Sarasvati Devata, Shamkha Ṛshi)

अविर्न मेषो नसि वीर्याय प्राणस्य पन्थाऽअमृतो  
ग्रहाभ्याम् । सरस्वत्युपवाकैर्व्यानि नस्यानि  
बर्हिर्बदरैर्जजान ॥९०॥

*Avirna meṣo nasi vīryāya prāṇasya panthā'  
amṛto grahābhyām.  
Sarasvatyupavākairvyānaṁ nasyāni  
barhirbadarairjajāna.*

Like the sheep and the ram, the protector and contender, the Ashvinis, with portions of clear soma, create the immortal passage of pranic energy in the nose. Sarasvati, nature's flowing vitality, with animation and energy, creates the systemic vyana air in the body, and with grains and fruits, she creates the hair-filter in the nose.

91. (Indra Devata, Shamkha Ṛshi)

इन्द्रस्य रूपमृषभो बलाय कर्णाभ्यांश्रोत्रममृतं  
ग्रहाभ्याम् । यवा न बर्हिर्भुवि केसराणि कर्कन्धु जज्ञे  
मधु सार्घं मुखात् ॥९१॥

*Indrasya rūpamṛṣabho balāya karṇābhyāṃ śrotramamṛtaṃ grahābhyām. Yavā na barhirbhruvi kesarāṇi karkandhu jajñe madhu sāraghanṃ mukhāt.*

The soul's will to live in body form manifests as the bull for the expression of strength. From portions of nature's auditory element in soma is created the immortal faculty of the ear. Barley, as the grass, manifests in the eyebrows. And the jujuba fruit creates the honey sweets that flow from the mouth.

92. (Atma Devata, Shamkha Ṛshi)

आत्मन्नुपस्थे न वृकस्य लोमं मुखे श्मश्रूणि न व्याघ्रलोम । केशा न शीर्षन्यशसे श्रियै शिखा सिंहस्य लोमं त्विषिरिन्द्रियाणि ॥९२॥

*Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma. Keśā na śīrṣanyaśase śriyai śikha siṃhasya loma tviṣirindriyāṇi.*

In the presence of Divinity, the soul rises in eminence and potential: the lower hair of the body is like the hair of the wolf, the beard and moustache on the face are like the whiskers of the tiger, the hair on the head and the top hair glows with beauty and glory like the lion's mane, and the senses shine as lightening.

93. (Ashvinis Devata, Shamkha Ṛshi)

अङ्गान्यात्मन् भिषजा तदश्विनात्मानमङ्गैः समधात् सरस्वती । इन्द्रस्य रूपशतमान्मायुश्चन्द्रेण ज्योतिर्मृतं दधानाः ॥९३॥

*Aṅgānyātman bhiṣajā tadaśvinātmanāmaṅgaiḥ*

*samadhāt sarasvatī. Indrasya rūpaṃ śatamāna-māyūścandrena jyotiramṛtaṃ dadhānāḥ.*

Thus do the Ashvinis, bio-engineers of nature, structure limbs for the soul, and thus does Sarasvati, divine mother, join the soul with the limbs, creating a living Indra of a hundred years of age blest with the immortal light and beauty of the moon.

94. (Sarasvati Devata, Shamkha Ṛshi)

सरस्वती योन्यां गर्भमन्तर्श्विभ्यां पत्नी सुकृतं बिभर्ति । अपांरसेन वरुणो न साम्नेन्द्रश्चश्रियै जनयन्नप्सु राजा ॥९४॥

*Sarasvatī yonyāṃ garbhamantaraśvibhyāṃ patnī sukṛtaṃ bibharti. Apāṃ rasena varuṇo na sāmndraṃ śriyai janayannapsu rājā.*

Sarasvati, the wife, bears inside the womb the foetus so well created by the Ashvinis, nature's powers of creation, Varuna, supreme ruler, immanent in the world, integrating the soul with the vital essences of nature and completing the creation of a living Indra, the human being, for a glorious existence.

95. (Ashvinau Devate, Shamkha Ṛshi)

तेजः पशूनां हविरिन्द्रियावत् परिस्वृता पर्यसा सारघं मधु । अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्याममृतः सोम इन्दुः ॥९५॥

*Tejaḥ paśūnāṃ havirindriyāvat parisrutā payasā sāraghanṃ madhu. Aśvibhyāṃ dugdham bhiṣajā sarasvatyā sutāsutābhyāmamṛtaḥ soma' induḥ.*

The healthy glow of living forms, the mighty rich nourishments of life, the delicious honey collected by the bee from juices all round are the nectar, the vital power, the beauty distilled from the original as well as the refined sources of nature by Sarasvati, mother spirit of life and humanity through the Ashvins, creative and healing powers of nature's cosmic flow.

इति एकोनविंशोऽध्यायः ॥

## CHAPTER-XX

## 1. (Sabhesha President Devata, Prajapati Ṛshi)

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि ।  
मा त्वा हिंसीन्मा मा हिंसीः ॥१॥

*Kṣatrasya yonirasi kṣatrasya nābhirasi. Mā tvā hiṁsīnmā mā hiṁsīḥ.*

President of the Council, you are the seat of world power. You are the centre-hold of the order of humanity. May no one challenge you! You too do not hurt me, any citizen.

## 2. (Sabhesha Devata, Prajapati Ṛshi)

निषसाद धृतव्रतो वरुणः पस्त्यास्वा ।  
साम्राज्याय सुक्रतुः । मृत्योः पाहि विद्योत्पाहि ॥२॥

*Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā.  
Sāmrajyāya sukratuḥ. Mrtyoḥ pāhi vidyotpāhi.*

President of the Supreme Council, committed to noble resolutions of conscious choice, master of noble thoughts and good actions, best and first choice of humanity, be seated on the seat of governance among the peoples of the world for a sovereign world order. Save us from death and destruction. Save us from lightning and the thunderbolt.

## 3. (Sabhesha Devata, Ashwinau Ṛshi)

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो  
हस्ताभ्याम् । अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभि  
षिञ्चामि सरस्वत्यै भैषज्येन वीर्यायान्नाद्यायाभि  
षिञ्चामीन्द्रस्येन्द्रियेण बलाय श्रियै यशसे ऽभि  
षिञ्चामि ॥३॥

*Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Aśvinorbhaiṣajyena tejase brahma-varcasāyābhiṣiñcāmi sarasvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcā-mīndrasyendriyena balāya śriyai yaśase' bhiṣiñcāmi.*

In this yajnic world order of Lord Savita's creation, with the arms of Ashvinis, harbingers of light and knowledge, the hands of Pusha, powers of strength and nourishment, and the efficacy of Ashvins, powers of health and healing, I consecrate you for the sake of world-wide brilliance and universal glory of enlightenment.

I consecrate you for Sarasvati, for the sake of learning and education of the people.

With the powers of health and nutrition, I consecrate you for the sake of food and vigour for all.

With the power and enlightenment of divine Indra, Lord of glory, I consecrate you for the achievement of the moral strength, honour and beauty of the world order.

#### 4. (Sabhapati Devata, Prajapati Ṛshi)

कोऽसि कतमोऽसि कस्मै त्वा काय त्वा ।  
सुश्लोक सुमङ्गल सत्यराजन् ॥४॥

*Ko'si katamo'si kasmāi tvā kāya tvā. Suśloka sumāṅgala satyarājan.*

Man of high reputation and honour, leader of many noble causes, illustrious dispenser of truth and justice, you are a man of peace, giver of peace and prosperity. Therefore I accept and consecrate you in the service of Prajapati, divine lord of peace, and His people, for the

achievement of universal peace and prosperity.

#### 5. (Sabhapati Devata, Prajapati Ṛshi)

शिरौ मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।  
राजा मे प्राणोऽअमृतसम्राट् चक्षुर्विराट् श्रोत्रम् ॥५॥

*Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāśca śmaśrūṇi. Rājā me prāṇo'amṛtaṁ samrāṭ cakṣurviraṭ śrotram.*

People of the world: honour of the human nation is my head, nobility of the people is my mouth, light of justice and grandeur of world culture is my hair, moustache and beard, good governance is my life and breath, unity of the order is my vision, and diversity of the constituents is my ear.

#### 6. (Sabhapati Devata, Prajapati Ṛshi)

जिह्वा मे भद्रं वाङ् महो मनो मन्युः स्वराङ् भामः ।  
मोदाः प्रमोदाऽअङ्गुलीरङ्गानि मित्रं मे सहः ॥६॥

*Jihvā me bhadraṁ vāṅmaho mano manyuḥ svarāṅ bhāmaḥ. Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ.*

Members of the world state: My tongue shall speak for the good of all. My speech shall explain great projects. My passion shall target wickedness. My anger shall be for the defence of freedom. My fingers shall point to the paths of joy. My limbs shall dance with the people's festivities. My prowess and challenges shall be for the promotion of love and friendship.

#### 7. (Raja Devata, Prajapati Ṛshi)

बाहू मे बलमिन्द्रियहस्तौ मे कर्म वीर्यम् ।

आत्मा क्षत्रमुरो मम ॥७॥

*Bāhū me balamindriyaṃ hastau me karma vīryam. Ātmā kṣatramuro mama.*

May my arms, strength and prowess, my hands, actions and heroism, my heart and my very soul be for the supremacy and sovereignty of the world order.

8. (Sabhapati Devata, Prajapati Ṛshi)

पृष्टीर्मे राष्ट्रमुदरमसौ ग्रीवाश्च श्रोणी।  
ऊरूऽअरत्नी जानुनी विशो मेऽङ्गानि सर्वतः॥८॥

*Prṣṭhīrme rāṣṭramudaramasau grīvāśca śroṇī. Ūrū'aratnī jānunī viśo me' ṅgāni sarvataḥ.*

The government order is my back. My belly, shoulders, neck, hips and loins, thighs, elbows, knees, and all my limbs are wholly for the people — my people and my government are me.

9. (Sabhesha Devata, Prajapati Ṛshi)

नाभिर्मे चित्तं विज्ञानं पायुर्मेऽपचितिर्भसत्। आनन्द-  
नन्दावाण्डौ मे भगुः सौभाग्यं पसः। जङ्घाभ्यां पद्भ्यां  
धर्मोऽस्मि विशि राजा प्रतिष्ठितः॥९॥

*Nābhirme cittam vijñānaṃ pāyurme' pacitirbhasat. Ānandanandāvāṇḍau me bhagaḥ saubhāgyam pasah. Jaṅghābhyām padbhyām dharmo'smi viśi rājā pratiṣṭhitah.*

I am the ruler, honoured and consecrated among my people. I am Dharma, the law, committed to bear the burden of the order on my legs and feet.

My navel, mind, knowledge, security, honour and reverence, hips and loins, organs of excretion, generation and pleasure, honour and dignity, and good fortune all is for the order and the people.

10. (Sabhesha Devata, Prajapati Ṛshi)

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि  
गोषु। प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति  
तिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रति तिष्ठामि  
यज्ञे॥१०॥

*Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu. Pratyāṅgeṣu prati tiṣṭhāmy-ātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoh prati tiṣṭhāmi yajñe.*

Accepted, appointed and consecrated in this divinely protected Order of the brilliant State of the World: I dedicate and commit myself to the Order, in the Order, for the Order. I dedicate and commit myself to the State, in the State, for the State, to the people, among the People, for the People. I dedicate myself to the horses and cows. I dedicate myself to all parts of the Order and the State. Firmly established in my mind and soul, with all my soul and pranic energy, I dedicate myself to the living spirit and exuberant dynamics of the human nation. I dedicate myself to the growth and development of the strength and prosperity of the people. In the light of heaven and greenery of the earth and her environment, I dedicate myself to heaven and earth. I dedicate and commit myself to the grand socio-economic yajna of service, governance and brilliance of a generous humanity for total and holistic development.

## 11. (Devas Devata, Prajapati Ṛshi)

त्रया देवाऽएकादश त्रयस्त्रिंशः सुराधसः।  
बृहस्पतिपुरोहिता देवस्य सवितुः सवे। देवा देवैरवन्तु  
मा॥११॥

*Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ.  
Bṛhaspatipurohitā devasya savituh save. Devā  
devairavantu mā.*

Three are the orders of divinities, brilliant powers of nature's generosity. Three times eleven are they, thirtythree powers of grandeur and majesty all, Brihaspati, the Sun, great lord of light and knowledge being their chief.

In this great world of Lord Savita's yajnic creation, may the devas, brilliant scholars of knowledge and generosity, with all these divine powers, protect me and promote me for the higher life.

Note: The thirty three devas, according to Swami Ji are:

i. Eight Vasus, abodes and supports of life, are: earth, water, fire, air, space, sun, moon and the stars.

ii. Eleven Rudras, viz., five primary pranic energies (prana, apana, vyana, udana and samana), five secondary pranic energies (naga, kurma, krikala devadatta and dhananjaya), and the soul. They are Rudras because they destroy pain, and when they leave the body they make people cry in sorrow.

iii. Twelve Adityas, viz., twelve months of the year, they being zodiacs of the sun in the year. They are Adityas because they count up the time and exhaust the

life of whatever is born. In addition to these (8+11+12), there is Indra, universal electric energy, and Yajna, universal creative power.

## 12. (Vishvedeva Devata, Prajapati Ṛshi)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन  
यज्ञो यजुर्भिर्यजूंश्चि सामभिः सामान्यृग्भिर्ऋचः पुरोऽ-  
नुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्-  
कारैर्वषट्काराऽ आहुतिभिराहुतयो मे कामान्त्समर्धयन्तु  
भूः स्वाहा॥१२॥

*Prathamā dvitīyairdvitīyastrītyaistrītyāḥ  
satyena satyaṁ yajñena yajño yajurbhiryajūṁṣi  
sāmabhiḥ sāmānyṛggbhirṛcaḥ puro'nuvākya-  
ābhiḥ puro'nuvākya yājyābhiryājyā  
vaṣaṭkārairvaṣaṭ-kārā'āhutibhirāhutayo me  
kāmāntsamardh-ayantu bhūḥ svāhā.*

The first order of divinities (Vasus) with the second order (Rudras), the second with the third (Adityas), the third with Satya (nature), nature with yajna (science and technology), science and technology with Yajurveda hymns (application), application with Samaveda hymns (dedication, devotion and joy), dedication with Rgveda hymns (knowledge and vision), knowledge with Puronavakas of Atharva (specialization), specialisation with Yajnas (yajnic work), yajnic work with Vashatkaras (noble work), noble work with ahutis (oblations), inputs with sincere conduct, and all these (in cycle with the Vasus, Rudras and Adityas and so on) on the earth — may all these grant all my desires and promote me among the people.

## 13. (Teacher Preacher Devatas, Prajapati Ṛshi)

लोमानि प्रयतिर्मम त्वङ् मऽआनतिरागतिः।  
 मा॒शंसं मऽउपनतिर्वस्वस्थि मज्जा मऽआनतिः॥१३॥  
*Lomāni prayatirmama tvañ ma ānatirāgatiḥ.*  
*Māṁsaṁ ma'upanatirvasvasthi majjā ma*  
*ānatiḥ.*

The hair on my body, my effort and action, my skin, my humility, my coming and income, my flesh, my courtesy, my wealth, bones, marrow and my humility and reverence be all for the teachers and preceptors.

14. (Agni Devata, Prajapati Ṛshi)

यद्देवा देवहेडनं देवासश्चकृमा वयम्।  
 अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वहंसः॥१४॥  
*Yaddevā devahedanam devāsaścakṛmā vayam.*  
*Agnirmā tasmādenaso viśvānmuñcatvañhasaḥ.*

Teachers, preaches, saints and sages, whatever our offence we have done to the devas, noble powers, may Agni, Lord God and the noble saint, forgive, and save us from all that offence, irreverence and sin.

15. (Vayu Devata, Prajapati Ṛshi)

यदि दिवा यदि नक्तमेनाशंसि चकृमा वयम्।  
 वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वहंसः॥१५॥  
*Yadi divā yadi naktamenāṁsi cakṛmā vayam.*  
*Vāyurmā tasmādenaso viśvānmuñcatvañhasaḥ.*

If we commit any sin or offence either in the day or in the night, then may Vayu, lord of dynamic knowledge and imagination, deliver me from all that sin and offence.

16. (Surya Devata, Prajapati Ṛshi)

यदि जाग्रद्यदि स्वप्नऽएनाशंसि चकृमा वयम्।  
 सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वहंसः॥१६॥  
*Yadi jāgradyadi svapna' enāṁsi cakṛmā vayam.*  
*Sūryo mā tasmādenaso viśvānmuñcatvañhasaḥ.*

If we happen to commit any offence or sin either while awake or while asleep, then may Sun, lord of brilliant knowledge and warmth, deliver me from all that offence and sin.

17. (Sages Devata, Prajapati Ṛshi)

यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्ये  
 यदेनश्चकृमा वयं यदेकस्याधि धर्मणि तस्यावयजन  
 मसि ॥१७॥  
*Yadgrāme yadaranye yatsabhāyām yadindriye.*  
*Yacchūdre yadarye yadenaścakṛmā vyaṁ*  
*yadekasyādhi dharmaṇi tasyāvayanamasī.*

Saints and sages, whatever offence or sin we happen to commit in the village, or in the forest, or in the assembly, or in the mind, or among the assistants, or among the employers, or against anyone's dharma, conscience or profession, then you alone are the powers to save and deliver us from that.

18. (Varuna Devata, Prajapati Ṛshi)

यदापोऽअघ्न्याऽइति वरुणेति शर्षामहे ततो वरुण नो  
 मुञ्च । अवभृथ निचुम्पुण निचुरुरसि निचुम्पुणः।  
 अव देवैर्देवकृतमेनोऽयक्ष्यव मर्त्यैर्मर्त्यकृतं पुरावगो

देव रिषस्प्राहि ॥१८॥

*Yadāpo'aghnyā'iti varuṇeti śapāmahe tato varuṇa no muñca. Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdeva-kṛtameno' yakṣyava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi.*

Prana, life, is precious and sacred. The cow is precious and sacred, inviolable. Varuna, Lord Supreme, the eminent sage, is great. If ever we injure, violate or revile these, then, O Varuna, O generous sage, deliver us from that sin.

Noble sage of knowledge, you are initiated and consecrated, blessed, calm and generous as a fountain. Ward off the sins committed by the nobles, through/by the nobles. Let the ordinary people fight out and eliminate the crimes committed by the average people. Save us from fear, terror and violence.

#### 19. (Apah Devata, Prajapati Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।  
सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै  
सन्तु योस्मान् द्वेष्टि यं च वयं द्विष्मः ॥१९॥

*Samudre te hṛdayamapsvantah saṁ tvā viśantvoṣadhīrutāpaḥ. Sumitriyā'na āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vyaṁ dviṣmaḥ.*

Soma, disciple, your heart and soul is in sea, in the midst of the energy there and in the depths of celestial waters. May the pranic energies and the vitality of the herbs enter your mind with their secrets. May the herbs and the pranic energies be friendly to us. They will be

unfriendly to those negativities which harm us and which we, in consequence, hate and avoid.

#### 20. (Apah Devata, Prajapati Ṛshi)

द्रुपदादिव मुमुचानः स्वित्रः स्नातो मलादिव ।  
पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मेनसः ॥२०॥

*Drupadādiva mumucānaḥ svinnah snāto malādiva. Pūtaṁ pavitreṇevājyamāpaḥ śundhantu mainasaḥ.*

Like a prisoner freed from a post of captivity, like a man in sweat cleansed of dirt after bath, like ghee purified of scum through a strainer, may the waters and energies purge me of sin and evil into the purity of freedom.

#### 21. (Surya Devata, Praskanva Ṛshi)

उद्वयं तमसस्पारि स्वुः पश्यन्तऽउत्तरम् ।  
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥२१॥

*Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.*

Up we move beyond the dark with a vision of the higher regions of bliss, and may we reach the sun, the Lord of Light Supreme, among the lights of the world.

#### 22. (Agni Devata, Prajapati Ṛshi)

अपो ऽअद्यान्वचारिणः रसेन समसृक्षमहि ।  
पर्यस्वानग्नऽआगमं तं मा सःसृज वर्चसा प्रजया च  
धनेन च ॥२२॥

*Apo'adyānvacāriṣaṁ rasena samasṛkṣmahi. Payasvānagna'āgamaṁ taṁ mā saṁ srja*

*varcasā prajayā ca dhanena ca.*

I have tasted the waters of bliss to-day. Let us all create joy and open out to the flood gates of freedom and bliss.

Agni, having drunk of joy and bliss, I have come to you. Lord of light and knowledge, bless me with children, wealth of knowledge and prosperity and the splendour of honour and dignity.

23. (Samid Devata, Prajapati Ṛshi)

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि  
धेहि। समाववर्ति पृथिवी समुषाः समु सूर्यः। समु  
विश्वमिदं जगत्। वैश्वानरज्योतिर्भूयासं  
विभून्कामान्व्यश्नवै भूः स्वाहा॥२३॥

*Edho'syedhiṣīmahi samidasi tejo'si tejo mayi  
dhehi. Samāvavarti pṛthivī samuṣāḥ samu  
sūryaḥ. Samu viśvamidaṁ jagat. Vaiśvā-  
narajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai  
bhūḥ svāhā.*

Samit, food of the holy fire, you are the harbinger of prosperity. May we be prosperous. You are the food of the light divine, light itself. Infuse light and lustre into me. May the earth be generous. May the dawns bring us light and peace. May the sun give light and warmth. May this whole world be full of joy. May I shine with the light of the world and be the light itself. May I attain my desire and great ambitions. May I, with truth of word and deed, attain the glory of the world.

24. (Agni Devata, Ashvatarashvi Ṛshi)

अभ्यादधामि समिधमग्ने व्रतपते त्वयि।

व्रतं च श्रद्धां चोपैमीन्दे त्वा दीक्षितोऽअहम्॥२४॥

*Abhyādadhāmi samidhamagne vratapate tvayi.  
Vratam ca śraddhām copaimīndhe tvā dīkṣito'  
aham.*

Agni, lord keeper and sustainer of the vows of speech and karma, initiated and consecrated I place the fuel into the holy fire with concentration and dedication of mind. I light the fire and commit myself to the vows of yajna and faith in the divine order.

25. (Agni Devata, Ashvatarashvi Ṛshi)

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह।  
तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना॥२५॥

*Yatra brahma ca kṣatram ca samyañcau  
carataḥ saha. Tamllokaṁ puṇyaṁ prajñeṣaṁ  
yatra devāḥ sahāgnina.*

Where the Brahma order of learning and the Kshatra order of governance coexist and work together in harmony, and where the noble citizens abide by the fire of yajna, that holy land and spirit divine, O Lord, I pray, reveal to me.

26. (Agni Devata, Ashvatarashvi Ṛshi)

यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह।  
तं लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते॥२६॥

*Yatrendraśca vāyuśca samyañcau carataḥ saha.  
Tamllokaṁ puṇyaṁ prajñeṣaṁ yatra sedima  
vidyate.*

Where Indra is light and power, and Vayu breath of life, and both in unison work for all, where want is

non-existent and weariness no more, that holy land of plenty and sacred joy, O Lord of Light, reveal to me.

27. (Soma Devata, Prajapati Rshi)

अ॒शुना॑ ते अ॒शुः पृ॒च्यतां॑ परु॒षा परुः॑।  
गन्ध॑स्ते सोममवतु मदाय॒ रसोऽअच्यु॑तः॥२७॥

*Aṁśunā te aṁśuḥ pṛcyatām paruṣā paruh.*  
*Gandhaste somamavatu madāya raso'acyutaḥ.*

Soma is the Spirit of life, fragrance imperishable, inexhaustible, eternal.

Let the filament of the soma plant stay joined to the branch, let the branch with the plant mature and be whole with the plant.

May the knot of the cane grow out of the knot, stay joined to the knot, mature and be one and whole with the tree.

Soma, Spirit of life, may your fragrance and eternal vitality protect the unity and wholeness of life among all its constituent parts.

28. (Indra Devata, Prajapati Rshi)

सिञ्च॑न्ति परि॑ षिञ्च॒न्त्युत्सिञ्च॑न्ति पु॒नन्ति॑ च।  
सुरा॑यै ब॒भ्रवै॑ मदै॑ कि॒न्त्वो व॑दति कि॒न्त्वः॥२८॥

*Siñcanti pari ṣiñcantyutsiñcanti punanti ca.*  
*Surāyai babhrvai made kintvo vadati kintvaḥ.*

Those who take the shower of bliss in soma, life divine, merge wholly, purge and raise themselves, and purify their soul with the nectar for the sake of vitality, dignity and ecstasy of living, they are the immortals. 'So what?' says the sceptic and ends up in the doubt.

29. (Indra Devata, Vishvamitra Rshi)

धा॒नाव॑न्तं कर्॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म्।  
इन्द्र॑ प्रा॒तर्जु॑षस्व नः॥२९॥

*Dhānāvantaṁ karambhiṇamapūpavanta-*  
*mukthinam. Indra prātarjuṣasva naḥ.*

Indra, master of knowledge and power of speech, in the morning accept and enjoy our food, delicious and rich with nutriments, mixed with curds and honey cakes, excellently prepared with holy recipes and offered with reverence.

30. (Indra Devata, Nrimedha Purushamedha Rshis)

बृ॒हदिन्द्रा॑य गा॒यत॑ मरु॒तो वृ॒त्रह॑न्तमम्।  
ये॒न॒ ज्योति॑र॒जन॑यन्नृता॒वृधो॑ दे॒वं दे॒वाय॑ जागृ॒वि॥३०॥

*Bṛhadindrāya gāyata maruto vṛtrahantamam.*  
*Yena jyotirajanayannṛtāvṛdho devaṁ devāya jāgrvi.*

Heroes of knowledge, ever watchful, promoters of truth and right, sing the great joyous songs of Brihat-Sama in honour of mighty Indra, lord of the universe, by which you would awaken the heavenly light which will break through the clouds of darkness and open the flood-gates of light and prosperity.

31. (Indra Devata, Prajapati Rshi)

अध्व॑र्योऽअद्रि॑भिः सु॒तःसोमं॑ प॒वित्र॑ऽआ न॒या।  
पु॒ना॒हीन्द्रा॑य॒ पात॑वे॥३१॥

*Adhvaryo'adribhiḥ sutam somam*  
*pavitra'anaya. Punāhīndrāya pātave.*

High-priest of yajna, bring down the soma, waters

of life, distilled from the clouds and sanctify them for the drink of Indra and his citizens of the world order.

32. (Paramatma Devata, Kaundinya Ṛshi)

यो भूतानामधिपतिर्यस्मिँल्लोकाऽअधि श्रिताः। यऽईशे  
महतो महँस्तेन गृह्णामि त्वामहं मयि गृह्णामि त्वामहम् ॥३२॥

*Yo bhūtānāmadhipatiryasmiñllokā'adhi śritāḥ.  
Ya'īśe mahato mahāñstena gr̥hṇāmi tvāmahaṁ  
mayi gr̥hṇāmi tvāmaham.*

The Lord that is the presiding power of all the forms of existence, under whose law the worlds of the universe reside, who is greater than the greatest and reigns supreme over all, to this Lord of existence, for His grace, I bow in faith.

Lord of mine and all, I come, I hold on to you, and I consecrate my heart and soul with your presence.

33. (Soma Devata, Kakshivat sukirti Ṛshi)

उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा  
सुत्राम्णाऽएष ते योनिर्श्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय  
त्वा सुत्राम्णे ॥३३॥

*Upayāmagr̥hīto'syaśvibhyāṁ tvā sarasvatyai  
tvendrāya tvā sutrāmṇa'eṣa te yoniraśvibhyāṁ  
tvā sarasvatyai tvendrāya tvā sutrāmṇe.*

Teacher/scholar, approved and authorized you are by the Ashvinis, teachers and scholars of eminence, for the service of Sarasvati, language and learning, Indra, administration, and Sutraman, security and discipline.

Now here is your new office with the Ashvinis, teachers and scholars, with adequate powers in the service

of Sarasvati, teaching and research, Indra, administration, planning and development, and Sutraman, discipline and security of the organisation.

34. (Lingokta Devata, Prajapati Ṛshi)

प्राणपा मेऽअपानपाश्चक्षुष्याः श्रोत्रपाश्च मे।  
वाचो मे विश्वभेषजो मनसोऽसि विलायकः ॥३४॥

*Prāṇapā me'apānapāścakṣuṣpāḥ śrotrapāśca  
me. Vāco me viśvabheṣajo manaso'si vilāyakaḥ.*

Soma, teacher scholar, you are protector of my prana, apana, eye and ear, speech and language, and you are the master and controller of my mind.

35. (Lingokta Devata, Prajapati Ṛshi)

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्या  
उपहूतऽउपहूतस्य भक्षयामि ॥३५॥

*Aśvinakṛtasya te sarasvatikṛtasyendrena  
sutrāmṇā kṛtasya. Upahūta'upahūtasya  
bhakṣayāmi.*

On invitation, I take the food served here as it has been prepared by experts, supervised by learned women, ordered by Indra, the dignified host, and certified by the chief of security.

36. (Indra Devata, Angirasa Ṛshi)

समिद्धऽइन्द्रऽउषसामनीके पुरोरुचा पूर्वकृद्वावृधानः।  
त्रिभिर्देवैस्त्रिंशता वज्रबाहुर्जघान वृत्रं वि दुरो  
ववार ॥३६॥

*Samiddha'indra'uṣasāmanīke purorucā pūrva-  
kṛdvāvṛdhānaḥ. Tribhirdevaistriṁśatā vajra-*

*bāhurjaghāna vṛtram vi duro vavāra.*

Just as Indra, the sun, ancient light of the world, refulgent in the splendour of the dawn, blazing and advancing in the east with thirty three devatas, destroys the clouds of darkness and opens the flood gates of light, so do you, brilliant man of knowledge and modern challenges, advance with all the force of your scholars of the Vasu, Rudra and Aditya order, destroy the darkness of ignorance and open the flood gates of the light of knowledge.

37. (Tanunapat Devata, Angirasa Ṛshi)

नराशंसः प्रति शूरो मिमानस्तनूनपात्प्रति यज्ञस्य धाम।  
गोभिर्वपावान्मधुना समञ्जन्हिरण्यैश्चन्द्री यजति  
प्रचेताः॥३७॥

*Narāsaṁsaḥ prati śūro mimānastanūnapāt  
prati yajñasya dhāma. Gobhīrvapāvān  
madhunā samañjan hiranyaiścandrī yajati  
pracetāḥ.*

Universally admirable is the man who is brave and totally fearless, maker of many things, self-dependent and self-protective, wholly dedicated to yajna, farming the land with bulls and cows, well-provided with milk, butter and honey, bright with golden wealth, and highly enlightened, and begins his day with yajna.

38. (Indra Devata, Angirasa Ṛshi)

ईडितो देवैर्हरिवाँ२॥ऽअभिष्टिराजुह्वानो हविषा  
शर्द्धमानः। पुरन्दरो गोत्रभिद्वज्रबाहुरायातु यज्ञमुप नो  
जुषाणः॥३८॥

*Īdīto devairharivāñ'abhiṣṭirājuhvāno haviṣā*

*śardhamānaḥ. Purandaro gotrabhidvajra-  
bāhurāyātu yajñamupa no juṣānaḥ.*

Indra, the man respected and admired by the godly, brilliant spirit of many yajnas, invited and engaged in discussions with presentations, bold yet patient, breaking the clouds and enemy forts like Indra, lord of the thunderbolt, is invited to our yajna. May he come and grace the yajna with his presence.

39. (Indra Devata, Angirasa Ṛshi)

जुषाणो बर्हिर्हरिवान्ऽइन्द्रः प्राचीनंसीदत्प्रदिशा  
पृथिव्याः। उरुप्रथाः प्रथमानश्स्योनमादित्यैरक्तं वसुभिः  
सजोषाः॥३९॥

*Juṣāṇo barhirharivān na'indraḥ prācīnaṁ sīdat  
pradiśā pṛthivyāḥ. Uruprathāḥ prathamānaṁ  
syonamādityairaktaṁ vasubhiḥ sajoṣāḥ.*

Just as Indra, the sun, wielder of the waters and expansive lord of the rays of light, pervading the sky and regions of the universe, united with the Vasus and the Adityas, graces the ancient, vast, beautiful and celebrated floor of the earth, so please you, celebrated man of yajna, grace our home of yajna.

40. (Indra Devata, Angirasa Ṛshi)

इन्द्रं दुरः कवष्यो धावमाना वृषाणं यन्तु जनयः  
सुपत्नीः। द्वारो देवीर्भितो वि श्रयन्ताश्सुवीरा वीरं  
प्रथमाना महौभिः॥४०॥

*Indraṁ duraḥ kavasyo dhāvamānā vṛṣāṇaṁ  
yantu janayaḥ supatnīḥ. Dvāro devīrabhito vi  
śrayantāṁ suvīrā vīraṁ prathamānā mahobhiḥ.*

Just as noble women sweet of speech and good

wives and mothers to be, eagerly join Indra, virile young men of power and dignity, and find the door to their new home of settlement, so should noble and virile young men, celebrated for their power and dignity, take to good and virtuous women wholly and freely and settle in a happy new home.

41. (Ushasa-nakta Devate, Angirasa Rshi)

उषासानक्ता बृहती बृहन्तं पर्यस्वती सुदुग्धे शूरमिन्द्रम्।  
तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः  
सुरुक्मे ॥४१॥

*Uṣāsānaktā br̥hatī br̥hantaṁ payasvatī sudughe śūramindram. Tantuṁ tataṁ peśasā saṁvayanī devānāṁ devaṁ yajataḥ surukme.*

Night and dawn, beautiful, great, abundant, generous, wearing the design of the warp and woof of light, already spread out in the east, with form and colour, adorn Indra, the rising sun, light of lights so brave and majestic, with the splendour of the morning.

(Just as night and dawn look forward to the sun, so should the people look forward to and associate with the brilliant and the brave and fearless.)

42. (Daivyadhyapaka-upadeshaka Devata, Angirasa Rshi)

दैव्या मिमाना मनुषः पुरुत्रा होताराविन्द्रं प्रथमा  
सुवाचा। मूर्धन्यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा  
वृधातः ॥४२॥

*Daivyā mimānā manuṣaḥ purutrā hotārā-vindram prathamā suvācā. Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhaviṣā vṛdhātaḥ.*

Teachers and preachers, learned and brilliant makers of yajnic projects, generous in oblations, noble of speech, first and foremost in yajnic organisations, leaders and supporters of people in many ways, with honey and fragrant materials light up, promote and advance the ancient fire of yajna and glorify Indra, the Spirit, power and ecstasy of the holy performance.

43. (Tisro-daivyah, Three goddesses Devata, Angirasa Rshi)

तिस्रो देवीर्हविषा वर्द्धमानाऽइन्द्रं जुषाणा जनयो  
पत्नीः। अच्छिन्नं तन्तुं पर्यसा सरस्वतीडा देवी भारती  
विश्व- तूर्तिः ॥४३॥

*Tisro devīrhaviṣā vardhamānā'indram juṣāṇā janayo na patnīḥ. Acchinnaṁ tantuṁ payasā saraśvatīdā devī bhārati viśvatūrtiḥ.*

The trinity of Ida, Sarasvati and Bharati, universally active like nursing mothers, constantly feed, sustain and augment the continuous flow of life-yajna with holy food and drinks, serving thereby and pleasing Indra, lord of existence. (Ida holds the inexhaustible potential, Sarasvati controls the flow, and Bharati defines the forms in the continuum.)

44. (Tvashta Devata, Angirasa Rshi)

त्वष्टा दधच्छुष्ममिन्द्राय वृष्णे ऽपाको ऽचिष्टुर्यशसै  
पुरुणि। वृषा यजन्वृषणं भूरिरेता मूर्धन्यज्ञस्य समनक्तु  
देवान् ॥४४॥

*Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'ciṣṭuryaśasē puruṇi. Vṛṣā yajan vṛṣaṇaṁ bhūrireta mūrdhan yajñasya samanaktu devān.*

May Tvashta, creator of fine and sophisticated forms, provide the weapons of defence and power for virile Indra, lord defender of life. Let the dynamic man going far and wide collect various and versatile materials for his glory. Let the generous man of tempestuous speed studying the rain and clouds at the head of yajna (of science and technology) bring together the noblest scholars and sages in the service of the generous Indra.

45. (Vanaspati Devata, Angirasa Ṛshi)

वनस्पतिरवसृष्टो न पाशैस्त्वन्या समञ्जच्छमिता न देवः। इन्द्रस्य हव्यैर्जठरं पृणानः स्वदाति यज्ञं मधुना घृतेन॥४५॥

*Vanaspatiravasṛṣṭo na pāśaistmanyā samañjāchamitā na devaḥ. Indrasya havyair-jatharam pṛṇānaḥ svadāti yajñam madhunā ghr̥tena.*

The chief of the forests, like an arrow shot from the bow, with all the bonds of dedication of his heart and soul, fills the treasures of Indra with created wealth like the brilliant and blissful yajna of the nation, and himself too enjoys the honey sweet gifts of the yajna.

46. (Svahakritayah Devata, Angirasa Ṛshi)

स्तोकानामिन्दुं प्रति शूरं इन्द्रो वृषायमाणो वृषभस्तुराषाट्। घृतपुषा मनसा मोदमानाः स्वाहा देवाऽअमृता मादयन्ताम्॥४६॥

*Stokānāminduṃ prati śūra'indro vṛṣāyamāṇo vṛṣabhasturāṣāṭ. Ghr̥tapruṣā manasā modamānaḥ svāhā devā'amṛtā mādayantām.*

May the brave, generous and exalted hero, Indra,

conqueror of the violent, and the brilliant realized souls among humanity, rejoicing at heart by the sacred acts of their holy sacrifice into the fire and gifts of love and kindness, drink of the nectar sweets of soma in yajnic life and live the ecstasy of their immortal being on earth.

47. (Indra Devata, Vamadeva Ṛshi)

आयात्विन्द्रो ऽवसुऽउप नऽइह स्तुतः सधमादस्तु शूरः। वावृधानस्तविषीर्यस्य पूर्वीद्यौर्न क्षत्रमभिभूति पुष्यात्॥४७॥

*Ā yātvindro'vasa'upa na'iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānastaviṣīryasya pūrvīdyaur̥n kṣatramabhibhūti puṣyāt.*

May Indra, mighty hero, come for our defence and protection here and, sung and celebrated, be with us as a friend and companion, augmenting his forces trained by veterans, which superior power of his forces, able to suppress the enemies, may strengthen and promote our social order like the umbrella of vast heavens.

48. (Indra Devata, Vamadeva Ṛshi)

आ नऽइन्द्रो दूरादा नऽआसादभिष्टिकृदवसे यासदुग्रः। ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून॥४८॥

*Ā na'indro dūrādā na'āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhīr̥nṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.*

Indra, come to us from far and near for our protection. Mighty hero, achiever of cherished goals, ruler of the people, man of arms of steel, victorious

over the enemies, come with the most powerful forces for our defence in the battles of life.

49. (Indra Devata, Vamadeva Ṛshi)

आ नु इन्द्रो हरिभिर्यात्वच्छावाचीनोऽवसे राधसे च।  
तिष्ठति वज्री मघवा विरष्णीमं यज्ञमनु नो  
वाजसातौ॥४९॥

*Ā na'indro haribhiryātvacchārvācīno' vase rādhasē ca. Tiṣṭhāti vajrī maghavā virapṣṇīmāṃ yajñamanu no vājasātau.*

May Indra, eminent man of dynamic knowledge and movement, come well with his power of horse for our protection and advancement in prosperity. Wielder of the thunderbolt, lord of power and majesty, mighty strong, may he grace this our yajna with favour. May he stand by us firm and inviolable in the battles of life.

50. (Indra Devata, Garga Ṛshi)

त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवः शूरमिन्द्रम्।  
हवामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा  
धात्विन्द्रः॥५०॥

*Trātāramindramavitāramindraṃ have have suhavaṃ śuramindram. Hvayāmi śakraṃ puruhūtamindraṃ svasti no maghavā dhātvindraḥ.*

I invoke Indra, lord of might and majesty, adorable and universally adored, saviour, protector and promoter of His creation. I invoke Him for protection in every problem of life.

I call upon Indra, royal and brave ruler of the nation, saviour and protector of the people, and destroyer of the nation's enemies. I call upon him for protection and solution of every problem in the life of the nation.

I call upon Indra, commander of the army, defender and protector of the land, instant in action, for defence in every battle of the nation.

May Indra, saviour, protector, defender and promoter of life, destroyer of evil and router of the enemy, lord of power and prosperity, bless us with all that is good and hold it safe for us.

51. (Indra Devata, Garga Ṛshi)

इन्द्रः सुत्रामा स्ववाँर॥ऽअवोभिः सुमृडीको भवतु  
विश्ववेदाः। बाधतां द्वेषोऽअभयं कृणोतु सुवीर्यस्य  
पतयः स्याम॥५१॥

*Indraḥ sutrāmā svavāñ'avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṃ dveṣo'abhayaṃ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, lord of life and the world, gracious saviour and protector, sole lord of his power and people, master of universal wealth and knowledge, lord of progress and advancement, we pray, be kind and give us all the protection we need.

May the lord keep off all hate and enemies and bless us with freedom from fear. We pray we may be defenders and promoters of manly power and honour.

52. (Indra Devata, Garga Ṛshi)

तस्य वयः सुमृतौ यज्ञियस्यापि भद्रे सौमनसे स्याम।

स सुत्रामा स्ववाँरऽइन्द्रोऽअस्मेऽआराच्चिद् द्वेषः सनुतर्यु-  
योतु॥५२॥

*Tasya'vayaṃ sumatau yajñiyasyāpi bhadre  
saumanase syāma. Sa sutrāmā svavāñ'indro'  
asme'ārāccid dveṣaḥ sanutaryuyotu.*

May Indra, lord of life and the world/Ruler of the land, master of his own power and people, saviour and protector, always and everyway keep off from us whatever hate or emity is there far and near.

May we be with him in his yajna of life, in his creative and constructive works, and abide by him enjoying the favour of his love as well as judgement.

53. (Indra Devata, Vishvamitra Ṛshi)

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः। मा त्वा के  
चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँरऽइहि॥५३॥

*Ā mandrairindra haribhiryāhi  
mayūraromabhiḥ. Mā tvā ke cinni yaman viṃ  
na pāśino'ti dhanveva tāñ'ihī.*

Come Indra, lord of might and majesty, by your charming peacock-haired horses. Let none whatsoever hold you back, let no hunter catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take them (the enemies) on.

54. (Indra Devata, Vasishtha Ṛshi)

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासोऽअभ्यर्चन्त्यकैः।  
स न स्तुतो वीरवद्भातु गोमद्वयं पात स्वस्तिभिः सदा  
नः॥५४॥

*Evedindram vṛṣaṇāṃ vajrabāhuṃ vasiṣṭhāso*

*abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu  
gomad yūyaṃ pāta svastibhiḥ sadā naḥ.*

The best, richest and most excellent people, well settled in peace and prosperity, honour and worship with prayers and good works Indra, lord of might and majesty, ruler of the land and the world, hero of the arms of steel. Honoured and worshipped thus, may he hold and protect our land and nation blest with heroic warriors and the wealth of cows, fields and pastures.

55. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

समिद्धोऽअग्निरश्विना तप्तो घर्मो विराट् सुतः।  
दुहे धेनुः सरस्वती सोमश्शुक्रमिहेन्द्रियम्॥५५॥

*Samiddho'agniraśvinā tupto gharṃo virāṭ  
sutaḥ. Duhe dhenuḥ sarasvatī somaṃ śukrami-  
hendriyam.*

Agni, lighted, heated, burning and blazing as universal and sovereign light of the world, inspired with vitality, creates food and energy for the Lord's creation.

Sarasvati, voice of universal knowledge, holds the pure nectar of the wealth and grandeur of the spirit of life and, like a cow, yields it for the nourishment and benefit of men and women of the world.

So must I create light and vitality. So should all men and women do like the Ashvinis, powers of health and nourishment.

56. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तनूपा भिषजा सुतेऽश्विनोभा सरस्वती।  
मध्वा रजाश्वसीन्द्रियमिन्द्राय पथिभिर्वहान्॥५६॥

*Tanūpa bhiṣaja sute'śvinobhā sarasvatī.  
Madhvā rajāṃsīndriyamindrāya pathibhir-  
vahān.*

In this world of beauty created with the sweetness of soma distilled from the spirit of nature, both the Ashvinis, powers of health, the physicians, and Sarasvati, scholar of knowledge and the divine voice, should bear the honour and glory of Indra, lord of the world, and render it back to Indra, the ruler, in faith and gratitude.

57. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

इन्द्रायेन्दुःसरस्वती नराशसैन नग्नहुम्।  
अधातामश्विना मधु भेषजं भिषजा सुते॥५७॥

*Indrāyenduṃ sarasvatī narāśaṃsena  
nagnahum. Adhātamaśvinā madhu bheṣajam  
bhiṣajā sute.*

Let Sarasvati, mother scholar of knowledge and the Vedic voice, create the inspiring honour and joy of life by the admirable yajna of the people in honour of Indra, lord of yajna and the world.

Let the Ashvinis, experts of health and medicine, create and bear the sweet medicinal panacea in honour of the Lord.

58. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

आजुह्वाना सरस्वतीन्द्रायेन्द्रियाणि वीर्यम्।  
इडाभिरश्विनाविषसमूर्जसंरयिं दधुः॥५८॥

*Ājuhvanā sarasvatīndrāyendriyāṇi vīryam.  
Iḍābhiraśvināviṣaṃ samūrjaṃ saṃ rayiṃ  
dadhuḥ.*

The wife, woman of knowledge respected and praised all round, should hold in the home the best of health-giving, rejuvenating and powerful foods for her husband's body, mind and senses. The physicians and nutricians should, with their knowledge and researches, create special energising foods, elevating tonics and blissful wealth of health.

59. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना नमुचेः सुतसोमशुक्रं परिस्रुता।  
सरस्वती तमा भरद् बर्हिषेन्द्राय पातवे॥५९॥

*Aśvinā namuceḥ sutaṃ somaṃ śukraṃ  
parisrutā. Sarasvatī tamābharad  
bārhiṣendrāya pātave.*

The scholars of science and medicine and women of knowledge and motherly love, with all their research and yajnic dedication, should create and bear for Indra pure nectars of vitality distilled from the juices extracted from all herbs for the cure of chronic and deadly diseases.

60. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

कृवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः।  
इन्द्रो न रोदसीऽउभे दुहे कामान्तरस्वती॥६०॥

*Kvaṣyo na vyacasvatīraśvibhyāṃ na duro  
diśaḥ. Indro na rodasī'ubhe duhe kāmānt-  
sarasvatī.*

As the humming bees go round wide spaces, as wide spaces are lit up by the sun and moon, as Indra, universal energy, invigorates the heaven and earth, so does Sarasvati, mother of vision and knowledge, with the Ashvinis, fiery energy of the sun and soothing beauty

of the moon, create all the means of joy and comfort for all.

61. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

उषासानक्तमश्विना दिवेन्द्रःसायमिन्द्रियैः।  
संजानाने सुपेशसा समञ्जाते सरस्वत्या॥६१॥

*Uṣāsānaktamaśvinā divendraṃ  
sāyamindriyaiḥ. Sañjānāne supeśasā samañjāte  
sarasvatyā.*

Day and night from early dawn to evening, Ashvinis, scholars of knowledge and wisdom, with Sarasvati, mother of joy and generosity, in words of sweetness and persuasion, knowing well together life and its values, invest Indra, the human spirit, with a handsome form and noble faculties, powers and prosperity.

62. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

पातं नोऽश्विना दिवा पाहि नक्तं सरस्वति।  
दैव्या होतारा भिषजा पातमिन्द्रःसर्चासुते॥६२॥

*Pātaṃ no'āśvinā divā pāhi naktam sarasvati.  
Daivyā hotārā bhiṣajā pātamindraṃ sacā sute.*

Men of knowledge and wisdom, teachers and preachers, and mother Sarasvati protect and promote us day and night.

Noble men of yajna and sacrifice, men of health and medicine, working together in the world, save and protect the human spirit, create and protect the spirit of joy.

63. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

तिस्त्रस्त्रेधा सरस्वत्यश्विना भारतीडा।  
तीव्रं परिस्त्रुता सोममिन्द्राय सुषुवुर्मदम्॥६३॥

*Tisrastredhā sarasvatyaśvinā bhāratīḍā.  
Tivram parisrutā somamindrāya  
suṣuvurmamdam.*

Three motherly spirits, Vedic vision, knowledge and wisdom, and the mother-land, and two powers of health and medicine, may distil and create the intense and joyous nectar of soma extracted from all nature for Indra, the human soul, in three ways, that is, for physical, mental and spiritual nourishment.

64. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

अश्विना भेषजं मधु भेषजं नः सरस्वती।  
इन्द्रे त्वष्टा यशः श्रियःरूपःरूपमधुः सुते॥६४॥

*Āśvinā bheṣjam madhu bheṣjam naḥ sarasvatī.  
Indre tvaṣṭā yaśaḥ śriyaṃ rūpaṃ rūpamadhuḥ  
sute.*

The soma juice of health having been prepared for us and Indra, the ruling powers, may the Ashvinis, sanative powers of nature and the scholars, Sarasvati, generous motherly women of knowledge, and Tvashta, refiners and creators of beautiful forms bless us with honey-sweets of life, honour, wealth and prosperity and graceful forms of individual and social life appropriate for everyone.

65. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

ऋतुथेन्द्रो वनस्पतिः शशमानः परिस्त्रुता।  
कीलालमश्विभ्यां मधु दुहे धेनुः सरस्वती॥६५॥

*Rtuthendro vanaspatih śaśamānaḥ parisrutā.  
Kīlālamaśvibhyām madhu duhe dhenuḥ  
sarasvatī.*

Let Indra, the ruling power, the chief of the forests, the great growing trees, the generous cow and the enlightened mother, Sarasvati, with the advice and expertise of the Ashvinis, scholars of health care and medication, create and produce powerful honey-tonics from the flowing and fermenting juices according to the seasons.

66. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

गोभिर्न सोममश्विना मासरेण परिस्नुता।  
समधातुःसरस्वत्या स्वाहेन्द्रे सुतं मधु॥६६॥

*Gobhirna somamaśvinā māsareṇa parisrutā.  
Samadhātaṁ sarasvatyā svahendre sutam  
madhu.*

Ashvinis, expert powers of health and nutrition, like milk produced and held by cows, create and hold for the man of power and glory soma, honey-sweet tonics, distilled from widely extracted juices mixed with curds and barley prepared by the generous mother Sarasvati with love and dedication.

67. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना हविरिन्द्रियं नमुचेर्धिया सरस्वती।  
आ शुक्रमासुराद्वसु मघमिन्द्राय जभ्रिरे॥६७॥

*Aśvinā havirindriyam namucerdhīyā sarasvatī.  
Ā śukramāsurādvasu maghamindrāya jabhrire.*

Let the Ashvinis, scholars of health and nature,

and Sarasvati, expert of science and the divine word, with their intelligence and vision, distil and create from the heavenly waters of space, modes of Prakriti, pure vitality, exceptional drinks, wealth and prosperity, sacred materials for yajna, and noble mind and senses worthy of the man of honour and glory.

68. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

यमश्विना सरस्वती हविषेन्द्रमवर्द्धयन्।  
स बिभेद वलं मघं नमुचावासुरे सचा॥६८॥

*Yamaśvina sarasvatī haviṣendramavardhayan.  
Sa bibheda valam magham namucāvāsura sacā.*

Indra, man of power and glory, whom the Ashvinis, masters of health and vitality, and Sarasvati, lady of knowledge and divine speech, together, created and reared with holy foods and drinks, could surely break through the wondrous vitalities of nature hidden in the heavenly waters of space.

69. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तमिन्द्रं पशवः सचाश्विनोभा सरस्वती।  
दधानाऽअभ्यनूषत हविषा यज्ञऽइन्द्रियैः॥६९॥

*Tamindram paśavaḥ sacāśvinobhā sarasvatī.  
Dadhānā'abhyanūṣata haviṣā yajñā'indriyaiḥ.*

That wondrous vitality of soma which the animals, both the Ashvinis, scholars of life sciences, and Sarasvati, generous mother scholar of knowledge and divine vision share and bear in common, you all celebrate and intensify in yajna with powerful holy offerings and yourselves shine bright in consequence.

## 70. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

यऽइन्द्रऽइन्द्रियं दधुः सविता वरुणो भगः।  
स सुत्रामा हविष्पतिर्यजमानाय सश्चत॥७०॥

*Ya'indra'indriyam dadhuḥ savitā varuṇo bhagaḥ. Sa sutrāmā haviṣpatiryajamānāya saścata.*

Lord creator Savita, supreme lord Varuna, and Bhaga, lord of glory, bless Indra, lord of power and prosperity, with wealth and riches of mind and sense. The same lord Indra of yajna and holy materials, saviour and protector of the soul, we pray, may provide for the yajamana.

## 71. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

सविता वरुणो दधद्यजमानाय दाशुषे।  
आदत्त नमुचेर्वसु सुत्रामा बलमिन्द्रियम्॥७१॥

*Savitā varuṇo dadhad yajamānāya dāśuṣe. Ādatta namucervasu sutrāmā balamindriyam.*

The supreme lord Varuna, creator Savita, and saviour and protector of life Sutrama, collect energy, prosperity and efficiency of intelligence from the spatial currents of nature and bear it to bestow it on the generous yajamana.

## 72. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

वरुणः क्षत्रमिन्द्रियं भगेन सविता श्रियम्।  
सुत्रामा यशसा बलं दधाना यज्ञमाशत॥७२॥

*Varuṇaḥ kṣatramindriyam bhagena savitā śriyam. Sutrāmā yaśasā balaṁ dadhāna yajñamāśata.*

Just as Varuna, man of excellence, Savita, creative man of inspiration, and Sutrama, protective man of industry, create the social order, power, strength and beauty, and hold and sustain it with honour and grace and thereby attain the fruits of yajna. So should all men and women try to achieve the earthly goal of their life with yajna.

## 73. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम्।  
हविषेन्द्रः सरस्वती यजमानमवर्द्धयन्॥७३॥

*Aśvinā gobhirindriyam aśvebhirvīryam balam. Haviṣendraḥ sarasvatī yajamānamavardhayan.*

The Ashvins, creative and curative powers of nature, and the teacher and the preacher, and Sarasvati, universal intelligence, and the woman of knowledge and enlightenment advance Indra, prosperous man of yajna, with wealth and power by cows and produce of the earth, valour and prowess by horses, and moral and spiritual strength by the holy foods of yajna fire.

## 74. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ता नासत्या सुपेशसा हिरण्यवर्तनी नरा।  
सरस्वती हविष्मतीन्द्र कर्मसु नोऽवत॥७४॥

*Ta nasatya supeśasa hiraṇyavarṭanī nara. Sarasvatī haviṣmatīndra karmasu no'vata.*

Indra, leader and path-maker possessed of the wealth of knowledge and power, those two Ashvinis, teacher and preacher, graceful of form, immaculate in thought and conduct, foremost in virtue moving on the paths of gold, and Sarasvati, generous mother

overflowing with yajnic materials, guide and protect us on the paths of action.

75. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

ता भिषजा सुकर्मणा सा सुदुघा सरस्वती।  
स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम्॥७५॥

*Tā bhiṣajā sukarmanā sā sudughā sarasvatī.  
Sa vṛtrahā śatakraturindrāya dadhurindriyam.*

The two physicians of body and soul, teacher-preacher and the doctor, the learned woman, giver of total fulfilment, and the brilliant man of hundred-fold genius, mighty opener of the treasures of good fortune, may these create and promote all the power and prosperity for Indra, the happy man.

76. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

युवसुराममश्विना नमुचावासुरे सचा।  
विपिपानाः सरस्वतीन्द्रं कर्मस्वावत॥७६॥

*Yuvaṁ surāmamaśvinā namucāvāsura sacā.  
Vipipānāḥ sarasvatīndraṁ karmasvāvata.*

Come Ashvinis, both protector promoters of life, come-Sarasvati, enlightened mothers of the land, come all of you together, and, drinking deep at the nation's fount of glory, defend her honour at every move in the onward march to progress within the ceaseless flow of divine evolution.

77. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Rshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दसनाभिः।  
यत्सुराम व्यपिबुः शचीभिः सरस्वती त्वा  
मघवन्नभिष्णाक्॥७७॥

*Putramiva pitarāvaśvinobhendraāvathuḥ  
kāvyairdaṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ  
śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

Indra, lord of knowledge, power and grandeur, now that you have drunk keep at the joyous fount of life with your mighty deeds of grace worthy of poetic songs of celebration, may Sarasvati, enlightened mother of the land, recompense and consecrate you. May both the Ashvinis, divine powers of health and intelligence, like father and mother, protect and promote you as a child.

78. (Agni Devata, Vidarbhi Rshi)

यस्मिन्नश्वासः ऋषभासः उक्षणो वशा मेषाऽअवसृष्टासऽ-  
आहुताः। कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं  
जनय चारुमग्नये॥७८॥

*Yasminnaśvāsa'rṣabhāsa'ukṣaṇo vaśā meṣā'  
avasṛṣṭāsa'āhutāḥ. Kīlālope somapṛṣṭhāya  
vedhase hṛdā matiṁ janaya cārumagnaye.*

Man of knowledge, enlightened citizen, blessed is the land where horses, strong and virile bulls and bullocks, cows, sheep and other animals are planned, produced, raised, trained, and deployed in service; where Agni, brilliant leader and ruler and a revered man of knowledge is protector and promoter of food and bearer of the burdens of soma for the prosperity of the people; there, in the land, noble citizen, create a good disposition, high opinion and charming love for Agni.

79. (Agni Devata, Vidarbhi Rshi)

अहाव्यग्ने हविरास्ये ते स्तुचीव घृतं चम्वीव सोमः।  
वाजसनिर्ऋयिस्मे सुवीरं प्रशस्तं धेहि यशसं  
बृहन्तम्॥७९॥

*Ahāvyaḡne havirāsyē te sruḡvā ḡhṛtaḡ  
camvīva somaḡ. Vājasaniḡḡ rayimasme suvīraḡ  
praśastaḡ dhehi yaśasaḡ brhantam.*

Agni, rich libations of havi, fragrant materials as ghee in the ladle and soma in the cup are offered into your fiery mouth. We pray create for us and bless us with plenty of food and victorious generosity, noble war-like children, wealth and prosperity and resounding honour of universal order.

**80. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)**

अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम्।  
वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम्॥८०॥

*Aśvinā tejasā cakṣuḡ prāṇena sarasvatī vīryam.  
Vācendro balenendrāya dadhurindriyam.*

Ashvinis, creative powers of nature and the experts of health and nutrition, Sarasvati, divine intelligence and the enlightened mother, and Indra, the sun and the man of knowledge and power, these create and strengthen for the living soul the eye with light, virility with pranic energy, a sharp mind with senses, and honourable disposition with vital energy and noble speech.

**81. (Ashvinau Devate, Gritsamada Ṛshi)**

गोमदू षु णासत्याश्वावद्यातमश्विना।  
वर्ती रुद्रा नृपाय्यम्॥८१॥

*Gomadū ṣu ṇāsatyāśvāvadyātamaśvina. Vartī  
rudrā nṛpāyyam.*

Ashvinis, eminent teacher and sagely preacher going by the path of truth, and Rudras, men of justice

and rectitude, go slow by the path of the cow, go fast by the path of the horse, as is fair, but see you go by the path which is beneficial to humanity and worthy of acceptance and support.

**82. (Ashvinau Devate, Gritsamada Ṛshi)**

न यत्परो नान्तरऽआदुधर्षद् वृषण्वसू।  
दुःशंसो मर्त्यो रिपुः॥८२॥

*Na yatparo nāntara'ādadharsad vṛṣaṇvasū.  
Duḡśaḡso martyo ripuḡ.*

Ashvinis, ruler and defender, showers of wealth and shelter of the strong, let there be no man too strong uncontrollable, far or near or in the middle, to terrorize us or jeopardize the state.

**83. (Ashvinau Devate, Gritsamada Ṛshi)**

ता नऽआ वोढमश्विना रयिं पिशङ्गसन्दृशम्।  
धिष्यया वरिवोविदम्॥८३॥

*Ta na'ā vodhamaśvinā rayiḡ piśaḡgasandṛśam.  
Dhiṣṡyā varivovidam.*

Ashvinis, both ruler and commander of the state, with your intelligence, create, bear and manage the wealth bright and beautiful as gold which may bring honour and comfort to the nation.

**84. (Sarasvati Devata, Madhucchanda Ṛshi)**

पावका नः सरस्वती वाजेभिर्वाजिनीवती।  
यज्ञं वष्टु धियावसुः॥८४॥

*Pāvakā naḡ sarasvatī vjebhirvājinīvatī. Yajñam  
vaṣṡtu dhiyāvasuḡ.*

Sarasvati, mother spirit of divinity, mistress of

sacred knowledge and super-intelligence, purifier of the mind and soul and creator of prosperity with divine vision and knowledge of nature, may, we pray, grace and intensify our yajna and bless us with purity and prosperity.

85. (Sarasvati Devata, Madhucchanda Ṛshi)

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।  
यज्ञं दधे सरस्वती ॥८५॥

*Codayitrī sūnṛtānām cetantī sumatīnām.  
Yajñam dadhe sarasvatī.*

Sarasvati inspires the voices of holy truth, she awakens and brightens the noble intelligence of intellectuals. May she, we pray, bear our yajna forward and carry it on to high success.

86. (Sarasvati Devata, Madhucchanda Ṛshi)

महोऽअर्णः सरस्वती प्र चेतयति केतुना ।  
धियो विश्वा वि रजति ॥८६॥

*Maho'arṇaḥ sarasvatī pra cetayati ketunā.  
Dhiyo viśvā virājati.*

Sarasvati, Divine Intelligence, inspires the cosmic mind with consciousness and vests the universal Word with meaning and self-revelation. It illuminates the mental faculties of the soul with divine light and matures their potential for self-expression.

87. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रा याहि चित्रभानो सुताऽइमे त्वायवः ।  
अण्वीभिस्तना पूतासः ॥८७॥

*Indrāyāhi citrabhāno sutā'ime tvāyavaḥ.  
Aṅvībhistanā pūtāsaḥ.*

Indra, lord of versatile forms and lights of knowledge, ruler, president of the assembly, come and take your share of the things rich in quality, prepared by hand and cleansed by fingers.

88. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।  
उप ब्रह्माणि वाघतः ॥८८॥

*Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa  
brahmāṇi vāghataḥ.*

Indra, lord of power and majesty, refined by intelligence, inspired by the wise, enlightened by the divine voice, come and accept the reverence and hospitality of the makers of soma.

89. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रा याहि तूतुजानुऽउप ब्रह्माणि हरिवः ।  
सुते दधिष्व नश्चनः ॥८९॥

*Indrāyāhi tūtujāna'upa brahmāṇi harivaḥ. Sute  
dadhiṣva naścanaḥ.*

Indra, lord of knowledge and power, come on horse and chariot at your fastest and, in our yajnic celebration, accept our homage of food and prayer.

90. (Ashvi-Sarasvati-Indra Devata, Madhucchanda Ṛshi)

अश्विना पिबतां मधु सरस्वत्या सजोषसा ।  
इन्द्रः सुत्रामा वृत्रहा जुषन्ताथ्सोम्यं मधु ॥९०॥

*Aśvinā pibatām madhu sarasvatyā sajoṣasā.*

*Indraḥ sutrāmā vṛtrahā juṣantāṃ somyaṃ madhu.*

Ashvinis, scholars of nature and teachers of humanity, with Sarasvati, vision and voice of divinity, may drink deep of the honey-sweets of life.

Indra, lord of power and prosperity, saviour of society, dispeller of darkness and breaker of the clouds, may enjoy the nectar-sweets of peace and somaic ecstasy.

इति विंशोऽध्यायः ॥

## CHAPTER-XXI

## 1. (Varuna Devata, Shunahshepa Ṛshi)

इखमं महे वरुण श्रुधी हवहमखद्या चह मृडय ।  
त्वामहवखस्युराचहके ॥१॥

*Imaṃ me varuṇa śrudhī havamadyā ca mṛḍaya.  
Tvāmavasyurācake.*

Varuna, lord supreme and first of my choice and love, I yearn for light and protection and I have come to you: Listen to this prayer of mine to-day and be pleased to bless me.

## 2. (Varuna Devata, Shunahshepa Ṛshi)

तत्त्वा॑ यामि॒ ब्रह्म॑णा॒ वन्द॑मान॒स्तदाशा॑स्ते॒ यज॑मानो  
ह॒विर्भिः॑ ।  
अहे॑डमानो वरुणो॒ह बो॒ध्युरु॑शंस॒ मा न॒ऽआयुः॑ प्र  
मौषीः ॥ २ ॥

*Tattvā yāmi brahmaṇā vandamānastadāśāste  
yajamāno havirbhiḥ. Aheḍamano varuṇeha  
bodhyuruśaṃsa mā na 'āyuh pra moṣīh.*

Varuna, lord supreme, as the yajamana honours you with holy offerings in worship, so do I come to you singing songs of praise. Universally sung and celebrated, pleased and gracious, enlighten us here. Let not our life slip away through the fingers.

## 3. (Agni-Varuna Devate, Vamadeva Ṛshi)

त्वं नो॑ऽअग्ने॒ वरु॑णस्य॒ विद्वान् दे॒वस्य॒ हेडो॑ऽअव  
यासि॑सीष्ठाः । यजि॑ष्ठो॒ वह्नि॑तमः॒ शोशु॑चानो॒ विश्वा  
द्वेषा॑ऽसि॒ प्र मु॑मुग्ध्य- स्मत् ॥३॥

*Tvaṁ no 'agne varuṇasya vidvān devasya heḍo' ava yāsisīṣṭhāḥ. Yajīṣṭho vahnitamah śośucāno viśvā dveṣāṅsi pra mumugdhyasmat.*

Agni, sagely man of light, brilliant scholar and teacher, most dedicated to yajna, surest guide to light and life, purest purifier, save us from frivolity and offence to Varuna, lord supreme of the world, and help us keep away from all hate and anger.

4. (Agni-Varuna Devate, Vamadeva Ṛshi)

स त्वं नोऽअग्नेऽवमो भवोती नेदिष्ठोऽअस्या उषसो व्युष्टौ। अव यक्ष्व नो वरुणःरराणो वीहि मृडीकःसुहवो नऽएधि॥४॥

*Sa tvaṁ no 'agne'vamo bhavotī nediṣṭho'asyā uṣaso uyuṣṭau. Ava yakṣva no varuṇaṁ rarāṇo vīhi mṛḍīkaṁ suhavo na'edhi.*

Agni, light of life, be our saviour and protector at the closest with all the favour and felicity as in the light of the dawn. Joyous and generous, lead us on to Varuna, lord supreme of the world. Kind and compassionate, come in response to our invocation and bring us the gifts of your grace.

5. (Adityah Devata, Vamadeva Ṛshi)

महीमू षु मातरःसुव्रतानामृतस्य पत्नीमवसे हुवेम। तुविक्षत्रामजरन्तीमुरूचीःसुशर्मीणमदितिःसुप्रणीतिम्॥५॥

*Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnī-mavase huvema. Tuvikṣatrāmajaranṭīmurūcīḥ suśarmīṇamaditiḥ supraṇītim.*

For our protection and sustenance, we invoke and serve the great Aditi, creative power of the universe,

mother of the observer of pious vows of discipline, keeper of the universal laws of truth, mighty queen of the earth, unageing, expansive, sweet shelter of all, inviolable and the generator of noble values.

6. (Aditi Devata, Gayaplata Ṛshi)

सुत्रामाणं पृथिवीं द्यामनेहसःसुशर्मीणमदितिःसुप्रणीतिम्।  
दैवीं नावःस्वरित्रामनागसमस्त्रवन्तीमा रुहेमा  
स्वस्तये॥६॥

*Sutrāmāṇam pṛthivīm dyāmanehasaṁ suśarmā-ṇamaditiḥ supraṇītim. Daivīm nāvaṁ svaritrā-manāgasamasravanṭīmāruhemā svastaye.*

Let us, for the sake of success and salvation, mount the boat with efficient ores, sailing across to safety, firm as earth, bright as heaven, inviolable, sweet shelter, unbreakable, well-guided, divine, faultless and free from leakage.

7. (Svargya Nau Devata, Gayaplata Ṛshi)

सुनावमा रुहेयमस्त्रवन्तीमनागसम्।  
शतारित्राःस्वस्तये॥७॥

*Sunāvamāruheyamasravanṭīmanāgasam. Śatā-ritrāḥ svastaye.*

Let me ride the boat to safety and prosperity — the boat is auspicious, faultless, sinless, and fitted with a hundred oars.

8. (Mitra-Varunau Devate, Vishvamitra Ṛshi)

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्।  
मध्वा रजाःसि सुक्रतू॥८॥

*Ā no mitrāvaruṇā gṛtairgavyūtimukṣatam.*

*Madhvā rajāṅsi sukratū.*

Mitra and Varuna, noble experts of our yajna of science and technology, sprinkle and consecrate our underground path ways with water, and shower our paths in the sky with honey.

9. (Agni Devata, Vasishtha Ṛshi)

प्र बा॒हवा॑ सि॒सृतं जी॒वसे॑ न॒ऽआ नो॑ ग॒व्यूति॑मु॒क्षतं  
घृ॒तेन॑ । आ मा॒ जने॑ श्रव॒यतं॑ यु॒वाना॑ श्रु॒तं मे॑ मि॒त्रावरु॑णा  
ह॒वे॒मा ॥१॥

*Pra bāhavā sisṛtaṁ jīvase na'ā no gavyūti-  
mukṣatam ghr̥tena. Ā mā jane śravayataṁ  
yuvānā śrutaṁ me mitrāvaruṇā havemā.*

Mitra and Varuna, young people of science and technology, listen to this prayer of mine. Extend your arms for the progress of our life. Sprinkle our yajnic paths with water and ghr̥ta. Speak among the people of this programme of ours.

10. (Ritvijah Devata, Atreya Ṛshi)

श॒न्नो भ॑वन्तु वा॒जिनो॑ ह॒वेषु॑ दे॒वता॑ता मि॒तद्र॑वः  
स्व॒र्काः । ज॒म्भय॑न्तो ऽहि॒ंवृक॑श्॒रक्षा॑श्च॒सि  
स॒ने॒म्यस्म॑द्यु॒यव॑न्नमी॒वाः ॥१०॥

*Śaṁ no bhavantu vājino haveṣu devatātā mita-  
dravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ  
rakṣāṅsi sanemyasmadyuyavannamīvāḥ.*

May the brilliant men of science and power of arms, noble and generous, moving at a balanced speed, be always good and auspicious to us in our projects. As the sun breaks down the clouds, so, destroying the serpents, wolves and demons of the society, may they

remove our wants and ailments and give us peace and prosperity.

11. (Vidvanso Devata, Atreya Ṛshi)

वाजे॑वाजेऽव॒त वा॒जिनो॑ नो॒ धने॑षु वि॒प्राऽअ॒मृताऽऋ॒तज्ञाः॑ ।  
अ॒स्य म॒ध्वः पि॒बत॑ मा॒दय॑ध्वं तृ॒प्ता या॑त  
प॒थिभि॑र्दे॒वयानैः॑ ॥११॥

*Vājevāje'vata vājino no dhaneṣu viprā'amṛtā'  
ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ  
trptā yāta pathibhirdevayānaiḥ.*

Brilliant geniuses of the yajna of science and technology, self-realized souls, visionaries of the truths and laws of nature, defend and advance us in battle after battle of our life and in all our economic projects. Drinking deep of the honey-sweets of this programme, rejoice, content yourselves and, having completed your purpose of life, retire by the paths of the divines.

12. (Agni Devata, Svastyatreya Ṛshi)

स॒मि॒द्धोऽअ॒ग्निः स॒मि॒धा सु॑स॒मि॒द्धो व॑रे॒ण्यः ।  
गा॒य॒त्री छ॒न्दऽइ॒न्द्रि॒यं त्र्य॑वि॒र्गोर्व॑यो दधुः ॥१२॥

*Samiddho'agniḥ samidhā susamiddho  
vareṇyaḥ. Gāyatrī chanda'indriyaṁ  
tryavirgaurvayo dadhuḥ.*

The yajna fire lighted and fed with holy fuel, the blazing sun, the brilliant man of knowledge, gayatri verses, the divine speech that sustains the body, mind and soul, these bear the life and honour for us and the yajamana.

13. (Vidvanso Devata, Svastyatreya Ṛshi)

त॒नून॑पा॒च्छुचि॑व्रतस्त॒नूपा॑श्च॒ सर॑स्वती ।

उष्णिहा छन्दऽइन्द्रियं दित्यवाद् गौर्वयो दधुः॥१३॥

*Tanūnapācchucivratastanūpāśca sarasvatī.  
Uṣṇihā chanda'indriyaṁ dityavād gaurvayo  
dadhuḥ.*

The protective powers of the body, the sustaining powers, those who observe the holy vows of purity, the creative intelligence of the universe, the ushnik verses, the redeemer of the fallen, the chant of divinity, these hold the secret of life and splendour for humanity.

14. (Vidvanso Devata, Svastyatreya Ṛshi)

इडाभिरग्निरीड्यः सोमो देवोऽमर्त्यः।  
अनुष्टुप् छन्दऽइन्द्रियं पञ्चाविर्गौर्वयो दधुः॥१४॥

*Idābhiragnirīdyāḥ somo devo'amartyaḥ. Anu-  
ṣṭup chanda'indriyaṁ pañcāvīrgaurvayo  
dadhuḥ.*

Agni, brilliant power of light and knowledge worthy of homage and research with holy mantras, the generous and divine Soma, the self-realized soul, anushtup verses, the sustainers and protectors of the five orders of humanity from the highest to the lowest, and the scholar singer of the divine Word, these hold the secrets of life and age with perfect mind and senses for us.

15. (Vidvanso Devata, Svastyatreya Ṛshi)

सुबर्हिर्ग्निः पूषण्वान्स्तीर्णबर्हिरमर्त्यः।  
बृहती छन्दऽइन्द्रियं त्रिवत्सो गौर्वयो दधुः॥१५॥

*Subarhiraṅniḥ pūṣaṅvāntstīrṇabarhir-  
amartyaḥ. Bṛhatī chanda'indriyaṁ trivatso  
gaurvayo dadhuḥ.*

Agni, divine light and knowledge omnipresent in space, blazing and beautiful, immortal existence and source of sustenance, and the sagely scholar, master of his body, mind and soul, and the divine speech, these hold the knowledge and the mind and senses for the seekers.

16. (Vidvanso Devata, Svastyatreya Ṛshi)

दुरो देवीर्दिशो महीर्ब्रह्मा देवो बृहस्पतिः।  
पङ्क्तिश्छन्दऽइहेन्द्रियं तुर्यवाद् गौर्वयो दधुः॥१६॥

*Duro devīrdiśo mahīrbrahmā devo bṛhaspatiḥ.  
Paṅktīschanda'ihendriyaṁ turyavād gaurvayo  
dadhuḥ.*

In the world here, the grand directions of space, divine revelations through the doors of nature, Brahma, lord of knowledge, the sun, great source of light and warmth, pankti verses, the sage in the fourth quarter of his life's experience, and the generous cow, these bear the life and the wealth of life for us.

17. (Vishvedeva Devata, Svastyatreya Ṛshi)

उषे यही सुपेशसा विश्वेदेवाऽअमर्त्याः।  
त्रिष्टुप् छन्दऽइहेन्द्रियं पष्ठवाद् गौर्वयो दधुः॥१७॥

*Uṣe yahvī supēśasā viśve devā'amartyāḥ.  
Triṣṭup chanda'ihendriyaṁ paṣṭhavād  
gaurvayo dadhuḥ.*

In this world here, the early dawn and the evening twilight with the grandeur and peace of their beauty, the immortal powers of divinity in life and nature, trishtup verses, the ox that patiently carries the burdens on his back, these bear and sustain the life and senses for us

all.

18. (Vishvedeva Devata, Svastyatreya Ṛshi)

दैव्या होतारा भिषजेन्द्रेण सयुजा युजा।  
जगती छन्दऽइन्द्रियमन्ड्वान् गौर्वयो दधुः॥१८॥

*Daivyā hotārā bhiṣajendreṇa sayujā yujā.*  
*Jagatī chanda'indriyamanadvān gaurvayo*  
*dadhuḥ.*

Two divine personalities dedicated to yajna, the physicians, men of focussed mind working together (like fire and wind in the sky), jagati verses, the bull and the cow, these hold and bear the life and the desired wealth of life for us.

19. (Vishvedeva Devata, Svastyatreya Ṛshi)

तिस्रऽइडा सरस्वती भारती मरुतो विशः।  
विराट् छन्दऽइहेन्द्रियं धेनुगौर्न वयो दधुः॥१९॥

*Tisra'idā sarasvatī bhāratī maruto viśaḥ. Virāt*  
*chanda'ihendriyam dhenurgaurna vayo*  
*dadhuḥ.*

In the world here, three, earth, Speech and Intelligence, the winds, the humans and other living forms, and virat verses, like the milch cow and the bullock, sustain the life and the health and wealth of life for us.

20. (Vishvedeva Devata, Svastyatreya Ṛshi)

त्वष्टा तुरीपोऽअद्भुतऽइन्द्राग्नी पुष्टिवर्धना।  
द्विपदा छन्दऽइन्द्रियमुक्षा गौर्न वयो दधुः॥२०॥

*Tvaṣṭā turīpo adbhuta'indrāgnī puṣṭivardhanā.*  
*Dvipadā chanda'indriyamukṣā gaurna vayo*

*dadhuḥ.*

Nature's speedy and wonderful power of catalysis and formation, pranic energy, vital heat and light, givers of vigour and growth, the two-pada verses, like the virile bull and the generous cow, bear the secrets of life as well as the mind and senses.

21. (Vishvedeva Devata, Svastyatreya Ṛshi)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम्।  
कुकुप् छन्दऽइहेन्द्रियं वशा वेहद्वयो दधुः॥२१॥

*Śamitā no vanaspatiḥ savitā prasuvan bhagam.*  
*Kakup chanda'ihendriyam vaśā vehadvayo*  
*dadhuḥ.*

The best of peace-giving trees and herbs and the chief of the forests, the sun that creates and promotes the grandeur of life, the Kakup verses, the barren cow as well as the cow in season create for us the desired objects of life.

22. (Vidvanso Devata, Svastyatreya Ṛshi)

स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं करत्।  
अतिच्छन्दाऽइन्द्रियं बृहदृषभो गौर्वयो दधुः॥२२॥

*Svāhā yajñam varuṇaḥ sukṣatro bheṣajam*  
*karat. Aticchanda'indriyam bṛhadṛṣabho*  
*gaurvayo dadhuḥ.*

Varuna, lord supreme of the grand order of humanity, with creative yajnic acts, creates the yajna of unification and produces sanative drugs and waters for health. The atichhanda verses, rishabha, the mighty generous bull, and the supreme herbs provide the means of life and prosperity beyond ordinary desires.

## 23. (Rudras Devata, Svastyatreya Ṛshi)

वसन्तेनऽऋतुना देवा वसवस्त्रिवृता स्तुताः।  
रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः॥२३॥

*Vasantena'ṛtunā devā vasavastrivṛtā stutāḥ.*  
*Rathantareṇa tejasā havirindre vayo dadhuḥ.*

The brilliant and generous Vasus, celebrated and worshipped with the Rathantara Sama, along with the spring season and with their own splendour, create the energies for the growth of life in the soul.

## 24. (Vishvedeva Devata, Svastyatreya Ṛshi)

ग्रीष्मेणऽऋतुना देवा रुद्राः पञ्चदशे स्तुताः।  
बृहता यशसा बलं हविरिन्द्रे वयो दधुः॥२४॥

*Gṛīṣmeṇa'ṛtunā devā rudrāḥ pañcadaśe stutāḥ.*  
*Bṛhatā yaśasā balaṁ havirindre vayo dadhuḥ.*

The generous Rudras worshipped with the fifteenfold stoma of Brihat Sama, with the summer season create strength and power with honour for the life of the soul.

## 25. (Indra Devata, Svastyatreya Ṛshi)

वर्षाभिर्ऋतुनादित्या स्तोमै सप्तदशे स्तुताः।  
वैरूपेण विशौजसा हविरिन्द्रे वयो दधुः॥२५॥

*Varṣābhirṛtunādityā stome saptadaśe stutāḥ.*  
*Vairūpeṇa viśaujasā havirindre vayo dadhuḥ.*

The Adityas, worshipped with seventeenfold stoma in virupa verses, alongwith the rainy season, create life and life-energies alongwith lustre and noble people for enrichment of the soul for Indra.

## 26. (Vishvedeva Devata, Svastyatreya Ṛshi)

शारदेनऽऋतुना देवाऽएकविंशऽऋभव स्तुताः।  
वैराजेन श्रिया श्रियं हविरिन्द्रे वयो दधुः॥२६॥

*Sāradena'ṛtunā devā'ekaviṁśa'ṛbhava stutāḥ.*  
*Vairājena śriyā śriyaṁ havirindre vayo dadhuḥ.*

The Ribhus, brilliant and generous artists celebrated in the twenty-one fold stoma with the Viraja verses, in unison with the autumn season, create for man the means of health and age, comfort and beauty, and vest it in the soul with all the grace and majesty.

## 27. (Vidvanso Devata, Atreya Ṛshi)

हेमन्तेनऽऋतुना देवास्त्रिणवे मरुत स्तुताः।  
बलैः शक्वरीः सहो हविरिन्द्रे वयो दधुः॥२७॥

*Hemantena'ṛtunā devāstriṇave maruta stutāḥ.*  
*Balena śakvarīḥ saho havirindre vayo dadhuḥ.*

The brilliant and generous Maruts, fiery and stormy geniuses, celebrated in the twenty seven fold stoma with shakvari verses, with the clouds, in unison with the winter season, create the means of good life and living and the courage and patience of mind and vest it in the soul.

## 28. (Vishvedeva Devata, Svastyatreya Ṛshi)

शैशिरेणऽऋतुना देवास्त्रयस्त्रिंशोऽमृता स्तुताः।  
सत्येन रेवतीः क्षत्रं हविरिन्द्रे वयो दधुः॥२८॥

*Śaiśireṇa'ṛtunā devāstrayastrīṁśe'mṛtā stutāḥ.*  
*Satyena revatīḥ kṣatraṁ havirindre vayo dadhuḥ.*

Immortal powers of exceptional brilliance and generosity celebrated in thirty three fold stoma with revati verses, in unison with the cool and dewy season, create, with truth and full faith, health and age, means of good living, and a powerful social order for the master mind and vest all these in Indra, the mighty soul.

29. (Agni, Ashvi, Indra, Sarasvati etc. Devata, Svastyatreya Rshi)

होता यक्षत्समिधाग्निमिडस्पद्दे ऽश्विनेन्द्रः सरस्वतीमजो  
धूम्रो न गोधूमैः कुवलैर्भेषजं मधु शष्पैर्न तेजऽइन्द्रियं  
पयः सोमः परिस्त्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यजः॥ २९॥

*Hotā yakṣat samidhā'gnimidaspade'śvine-  
ndraṁ sarasvatīmajo dhūmro na godhūmaiḥ  
kuvalairbheṣajam madhu śaṣpairna teja'  
indriyaṁ payaḥ somaḥ parisrutā ghr̥tam madhu  
vyantvājyasya hotaryaja.*

Let the generous man perform yajna on the earth and light the fire in the vedi with holy fuel in honour of Agni, light of life, Ashvinis, sun and moon, Indra, cosmic power, and Sarasvati, creative intelligence of the universe.

Like the purple fire and grey smoke of the yajna, sweet sanative fragrances would rise with the libations of wheat and berries as shoots of grass. Like the brilliance of fire would follow the lustre of life, wealth and prosperity, milk and delicacies, soma distilled from nature, nectar of waters and honey-sweets of the world.

O devotee of yajna, perform the sacrifice with the richest offerings in faith.

30. (Ashvinis and Others Devata, Svastyatreya Rshi)

होता यक्षत्तनूनपात्सरस्वतीमविर्मेषो न भेषजं पथा  
मधुमता भरन्नश्विनेन्द्राय वीर्यु बदर्रैरुपवाकाभिर्भेषजं  
तोक्मभिः पयः सोमः परिस्त्रुता घृतं मधु व्यन्त्वाज्यस्य  
होतर्यजः॥ ३०॥

*Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na  
bheṣajam pathā madhumatā bharann-  
aśvinendrāya vīryam badarairupavākā-  
bhirbheṣajam tokmabhiḥ payaḥ somaḥ  
parisruta ghr̥tam madhu vyantvājyasya  
hotaryaja.*

Let the man of yajna, preserver of good health, perform yajna in honour of Sarasvati, creative intelligence of the world, and Ashvinis, sanative and curative powers of nature who, like a ram, protector of the flock, bear for Indra, the soul, efficacious tonics, manly vigour and splendour by the honeyed paths of health. Let him perform the yajna with berries, superior barley and shoots of corn; and then medicinal waters, juices, milk, soma from herbal essences, butter and honey would follow.

O man of yajna, perform the yajna with the best of ghr̥ta and fragrant materials.

31. (Ashvinis and Others Devata, Svastyatreya Rshi)

होता यक्षन्नराशःसं न नग्नहुं पत्तिःसुरया भेषजं मेषः  
सरस्वती भिषग्रथो न चन्द्र्युश्विनोर्वपाऽइन्द्रस्य वीर्यु  
बदर्रै- रुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्त्रुता  
घृतं मधु व्यन्त्वाज्यस्य होतर्यजः॥ ३१॥

*Hotā yakṣannarāśaṁsam na nagnahuṁ patiḥ  
surayā bheṣajam meṣaḥ sarasvatī bhiṣagratho  
na candryasvinorvapā'indrasya vīryam  
badarai-rūpavākābhirbheṣajam tokmabhiḥ*

*payah somah parisrutā ghr̥tam madhu  
vyantvājyasya hotaryaja.*

Let the man of yajna perform yajna in honour of the master challenger of want and wickedness like a hero of people's celebration, and pray for medicinal cures with stimulating tonics, and for heroic lustre of life with the offers of berries, barley and shoots of corn in all sincerity of word and deed. And the generous scholar, Sarasvati, mother of life and intelligence, the physician, like a brilliant warrior of the chariot, would bless him. And then the sanative blessings of earth and heaven, delicious drinks and milk, soma distilled from herbal essences, nectar-like waters and butter and honey would follow.

Man of yajna, perform the yajna with the best of ghr̥ta and fragrant offerings.

**32. (Sarasvati and Others Devata, Svastyatreya R̥shi)**

होता यक्षदिडेडितऽआजुह्वानः सरस्वतीमिन्द्रं बलेन  
वर्धयन्नृषभेण गवेन्द्रियमश्विनेन्द्राय भेषजं यवैः  
कर्कन्धुभिर्मधु लाजैर्न मासरं पयः सोमः परिस्नुता  
घृतं मधु व्यन्त्वाज्यस्य होतर्यज॥३२॥

*Hotā yakṣadideḍita'ājuhvanāḥ sarasvatī-  
mindram balena vardhayannṛṣabheṇa gave-  
ndriyamaśvinendrāya bheṣajam yavaiḥ  
karkandhubhirmadhu lajairna māsarām payah  
somah parisrutā ghr̥tam madhu vyantvājyasya  
hotaryaja.*

Inspired by grace, called by the sacred voice, let the man of yajna perform the yajna in honour of Sarasvati, divine intelligence, Indra, universal glory, and Ashvins, nature's powers of health and growth, with libations of

barley, excellent berries as well as puffed rice. He would thus be strengthening, refining and promoting food, medicines and life's beauty for the soul with the aid of medicinal plants and cow's milk. And then milk and delicious drinks, soma distilled from herbal juices, ghee and honey would follow.

Arise, faithful man of yajna, perform the yajna, and move on to growth.

**33. (Ashvins etc. Devata, Svastyatreya R̥shi)**

होता यक्षद् बहिरूर्णम्रदा भिषद् नासत्या  
भिषजाश्विनाश्वा शिशुमती भिषग्धेनुः सरस्वती  
भिषग्दुहऽइन्द्राय भेषजं पयः सोमः परिस्नुता घृतं  
मधु व्यन्त्वाज्यस्य होतर्यज॥३३॥

*Hotā yakṣad barhirūrṇamradā bhiṣaṅ nasatyā  
bhiṣajā'śvinā'śvā śiśumatī bhiṣagdhenuḥ  
sarasvatī bhiṣagduha'indrāya bheṣajam payah  
somah parisrutā ghr̥tam madhu vyantvājyasya  
hotaryaja.*

Let the man of yajna, the physician, perform the yajna to explore the soft and deep skies. Let the two faithful physicians of nature, the Ashvins, the expert physician specialist of the mare with the foal, the expert physician specialist of the milch cow, and Sarasvati, scholar of the divine voice, distil from nature divine cures for Indra, the soul. And then milk and rejuvenating drinks, soma from vital juices, ghee and honey would follow.

Man of yajna, perform the yajna with the best libations of ghr̥ta.

**34. (Ashvins etc. Devata, Svastyatreya R̥shi)**

होता यक्षदुरो दिशः कवष्यो न व्यचस्वतीरश्विभ्यां न  
दुरो दिशः इन्द्रो न रोदसी दुर्घे दुहे धेनुः  
सरस्वत्यश्विनेन्द्राय भेषजशुक्रं न ज्योतिरिन्द्रियं पयः  
सोमः परिस्तुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज॥३४॥

*Hotā yakṣadduro diśaḥ kavaṣyo na vyacasvatī-  
raśvibhyāṃ na duro diśa'indro na rodasī dughe  
duhe dhenuḥ sarasvatyaśvinendrāya bheṣajam  
śukraṃ na jyotirindriyaṃ payaḥ somaḥ  
parisrutā gṛtaṃ madhu vyantvājyasya  
hotaryaja.*

Let the man of yajna perform the yajna of exploration, explore the highways of spaces, resounding and expansive as if the doors of the spaces are opened by Indra and Agni for him. Let him, like Indra, explore earth and heaven both replete with energy like the mother cow. Let Sarasvati, scholar and visionary of the divine word, explore the sun and the moon, distil the panacea and splendour of life as pure and powerful as light itself for Indra, the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee in love and faith.

### 35. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षत्सुपेशसोषे नक्तं दिवाश्विना समञ्जाते  
सरस्वत्या त्विषिमिन्द्रे न भेषजश्येनो न रजसा हृदा  
श्रिया न मासरं पयः सोमः परिस्तुता घृतं मधु  
व्यन्त्वाज्यस्य होतर्यज॥३५॥

*Hotā yakṣat supēśasoṣe naktam divā'śvinā  
samañjāte sarasvatyā tviṣimindre na bheṣajam*

*śyeno na rajasā hṛdā śriyā na māsaram payaḥ  
somaḥ parisrutā gṛtaṃ madhu vyantvājyasya  
hotaryaja.*

Just as the beautiful dawn and twilight decorate the day and night, just as the Ashvinis, sun and moon, with Sarasvati, currents of universal energy, vest and brighten up lustre and vitality in Indra, the powerful soul, so should the man of yajna, like an eagle (scholar), one with the soma of the sky, bring and offer rice and barley pudding in yajna with whole-hearted faith and grace of mind. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow on the earth.

Man of yajna, perform the yajna with the purest ghee.

### 36. (Ashvinis and others Devata, Svastyatreya Ṛshi)

होता यक्षद्वैव्या होतारा भिषजाश्विनेन्द्रं न जागृवि  
दिवा नक्तं न भेषजैः शूषःसरस्वती भिषक्सीसेन  
दुहः इन्द्रियं पयः सोमः परिस्तुता घृतं मधु व्यन्त्वाज्यस्य  
होतर्यज॥३६॥

*Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendram  
na jāgṛvi divā' naktam na bheṣajaiḥ śūṣaṃ  
sarasvatī bhiṣak sīsenā duha'indriyaṃ payaḥ  
somaḥ parisrutā gṛtaṃ madhu vyantvājyasya  
hotaryaja.*

Just as the celestial priests and physicians, the Ashvinis, fire and wind, perform the cosmic yajna of evolution in honour of Indra, universal life energy, and just as Sarasvati, divine creativity, or the enlightened physician, active day and night, creates vital energy with

sanative waters and lead and distils the glory for Indra, the soul, from nature, so should the man of yajna perform the sacrifice to the lord supreme for the sake of the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee and fragrance.

37. (Ashvinis & Others Devata, Svastyatreya Rshi)

होता यक्षत्तिस्त्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपसो  
रूपमिन्द्रे हिरण्ययमश्विनेडा न भारती वाचा सरस्वती  
महऽइन्द्राय दुहऽइन्द्रियं पयः सोमः परिस्त्रुता घृतं मधु  
व्यन्त्वाज्यस्य होतर्यज ॥ ३७ ॥

*Hotā yakṣattisro devīrna bheṣajam trayastri-  
dhātavo'paso rūpamindre hiraṇyayamaśvineḍā  
na bhārātī vācā sarasvatī maha'indrāya duha  
indriyaṃ payaḥ somaḥ parisrutā gḥṛtaṃ madhu  
vyantvājyasya hotaryaj.*

Let the man of yajna perform the yajna, invoking three divine powers, Ida, eternal speech and intelligence, Sarasvati, fluent speech, and Bharati, specific intelligence, and let him pray to the Ashvinis, sanative powers of nature, for curative waters of health and longevity (bheshajam). The three as well as the Ashvinis would create threefold balance of health (with sattva, rajas and tamas — intellect, energy and matter — and three humors of vata, pitta, and cough), turn it into a golden form and vest it into Indra, the soul. Thus do the Ashvinis as well as Ida, Sarasvati and Bharati, with speech and energy, create glory and prosperity from nature for the soul.

Man of yajna, perform the yajna with ghee, and then milk and delicious drinks, soma distilled from juices, nectars of water and ghee and honey would follow and flow upon the earth.

38. (Ashvinis and Others Devata, Svastyatreya Rshi)

होता यक्षत्सुरेतसमृषभं नयीपसं त्वष्टारमिन्द्रमश्विना  
भिषजं न सरस्वतीमोजो न जूतिरिन्द्रियं वृको न  
रभसो भिषग्यशः सुरया भेषजश्चिया न मासरं पयः  
सोमः परिस्त्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३८ ॥

*Hotā yakṣat suretasamṛṣabham naryāpasam  
tvaṣṭāramindramaśvinā bhiṣajam na sarasvatī-  
mojo na jūtirindriyaṃ vṛko na rabhaso bhiṣag  
yaśaḥ surayā bheṣajam śriyā na māsaram  
payah somaḥ parisrutā gḥṛtaṃ madhu  
vyantvājyasya hotaryaja.*

Let the man of yajna perform the yajna and invoke the virile, powerful, noble maker and creator Tvashta, destroyer of suffering, Indra, lord of power and majesty, Ashvinis, nature's energy of wind and electricity, Sarasvati, universal intelligence as well as the physician, all creators and harbingers of health and growth. And like an expert of health he would attain brilliance of health as well as the drive and splendour for living, ardour of movement as well as the lightning of the thunderbolt, honour and reputation as tonics, medicaments with curative waters, and holy food with beauty and grace. And further, delicious drinks and milk, soma distilled as the essence of herbal juices, butter and nectars of waters, and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee.

## 39. (Ashvini etc. Devata, Svastyatreya Rshi)

होता यक्षद्वनस्पतिःशमितारःशतव्रतुं भीमं न  
मन्युराजानं व्याघ्रं नमसाश्विना भामःसरस्वती  
भिषगिन्द्राय दुहऽइन्द्रियं पयः सोमः परिस्तुता घृतं मधु  
व्यन्त्वाज्यस्य होतर्यज॥३९॥

*Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ  
bhīmaṁ na manyuṁ rājānaṁ vyāghraṁ  
namasā' śvinā bhāmaṁ sarasvatī  
bhiṣagindrāya duha'indriyaṁ payaḥ somaḥ  
parisrutā ghṛtaṁ madhu vyantvājyasya  
hotaryaja.*

Let the man of yajna offer the sacrifice in honour of the lord of sun-rays, Vanaspati, giver of peace, hero of a hundred noble acts of yajna and yet fearsome and passionate, the ruler, majestic as a lion with the thunderbolt. And Ashvini, nature's currents of energy (and the president of the assembly and the commander of the army) and Sarasvati, noble intelligence and speech as well as the physician would create righteous anger and dignity for Indra, the ruler. And then all round prosperity, milk and drinks, soma, beauty and grace, nectar-like waters and ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee for the ruler.

## 40. (Ashvini etc. Devata, Svastyatreya Rshi)

होता यक्षदग्निःस्वाहाज्यस्य स्तोकानाःस्वाहा मेदसां  
पृथक् स्वाहा छागमश्विभ्याः स्वाहा मेषःसरस्वत्यै  
स्वाहाऽ-ऋषभमिन्द्राय सिंहाय सहसऽइन्द्रियःस्वाहाग्निं  
न भेषजःस्वाहा सोममिन्द्रियः  
स्वाहेन्द्रःसुत्रामाणःसवितारं वरुणं भिषजां पतिःस्वाहा

वनस्पतिं प्रियं पाथो न भेषजःस्वाहा देवाऽआज्यपा  
जुषाणोऽअग्निर्भेषजं पयः सोमः परिस्तुता घृतं मधु  
व्यन्त्वाज्यस्य होतर्यज॥४०॥

*Hotā yakṣadagniṁ svāhā'jyasya stokānāṁ  
svāhā medasāṁ pṛthak svāhā  
chāgamaśvibhyāṁ svāhā meṣaṁ sarasvatyai  
svāha'ṛṣabha-mindrāya siṁhāya  
sahasa'indriyaṁ svāhā'gniṁ na bheṣajaṁ  
svāhā somamindriyaṁ svāhendraṁ  
sutrāmāṇaṁ savitāraṁ varuṇaṁ bhiṣajāṁ  
patiṁ svāhā vanaspatiṁ priyaṁ pātho na  
bheṣajaṁ svāhā devā'ājyapā juṣāṇo'  
agnirbheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ  
madhu vyantvājyasya hotaryaja.*

Let the man of yajna perform the yajna in honour of Agni in all sincerity. Let him in truth of word and action offer ghee in a stream of libations. Let him offer libations of fat and meda plant and roots in all sincerity with reverence. Let him faithfully offer sanative and palliative materials for the Ashvini, protectors of society. Let him work on the clouds and rain with the light of the divine word of knowledge. Let him offer sincere drive and action in the service of the mighty Indra, the ruler. Let him offer money and materials for the strength and perseverance of the human nation in sincerity of word and action. Let him work on agni, heat and fire with love and faith, taking energy as saviour. Let him serve the lord of peace and joy in service of his grace and majesty with full faith. Let him serve Indra, lord of power, saviour and protector, Savita, giver of life and light, Varuna, the supreme lord, and the lord president of all physicians, with all might and honesty. Let him make the oblations for the chief of forests, vegetation and water, a darling

friend and fellow traveller, with love, as for a soothing medicine. And all the powers of divinity, lovers, protectors and promoters of food and nourishments, and Agni, lord of light and energy, would bring around restorative and curative medicaments, milk and delicious drinks, soma, the nectar juice distilled from nature, butter and ghee and honey. These would follow and flow upon the earth.

Man of yajna, make the yajna offers with the best of ghee.

41. (Vidvanso Devata, Svastyatreya Rshi)

होता यक्षदश्विनौ छागस्य वपाया मेदसो जुषेतांश्च-  
हविर्होतर्यज। होता यक्षत्सरस्वतीं मेषस्य वपाया मेदसो  
जुषेतांश्चहविर्होतर्यज। होता यक्षदिन्द्रमृषभस्य वपाया  
मेदसो जुषेतांश्चहविर्होतर्यज॥४१॥

*Hotā yakṣadaśvinau chāgasya vapāyā medaso  
juṣetām havirhotaryaja. Hotā yakṣatsarasvatīm  
meṣasya vapāyā medaso juṣatām havirhotar-  
yaja. Hotā yakṣadindramṛṣabhasya vapāyā  
medaso juṣatām havirhotaryaja.*

Let the man of yajna, specialized scholar, organize yajna and conferences in the service of the Ashvinis, farmers and cattle breeders. Let them grow by the wool and breeding of goats and the development of rich products such as fats, cream and cheese. May the Ashvinis enjoy the yajna and benefit from it. Man of yajna, carry on the programme with libations of knowledge and investments.

Scholar of yajna, organize yajna in the service of Sarasvati, spirit of learning. Let the knowledge of farming and animal husbandry develop with wool and breeding

of sheep and the development of fine foods such as cream, butter and ghee. May Sarasvati enjoy and bless the yajna.

Man of yajna, carry on the endeavour with rich libations of knowledge and investments.

Man of yajna, organize the yajna in the service of Indra, leading power of farming and animal husbandry. Let the breed of the bull and knowledge about dairy farming grow with research on the bull, cows and the development of dairy products such as fat, butter and cheese. May Indra enjoy and bless the yajna.

Man of yajna, keep on the yajna with rich libations of knowledge, work and investments.

42. (Hotradaya Devata, Svastyatreya Rshi)

होता यक्षदश्विनौ सरस्वतीमिन्द्रसुत्रामाणमिमे सोमाः  
सुरामाणश्छागैर्न मेषैर्ऋषभैः सुताः शष्पैर्न  
तौकमभिलार्जैर्महस्वन्तो मदा मासरेण परिष्कृताः  
शुक्राः पर्यस्वन्तोऽमृताः प्रस्थिता वो मधुश्चुतस्तान्श्विना  
सरस्वतीन्द्रः सुत्रामा वृत्रहा जुषन्तांश्चसोम्यं मधु पिबन्तु  
मदन्तु व्यन्तु होतर्यज॥४२॥

*Hotā yakṣadaśvinau sarasvatīmindraṁ sutrā-  
māṇamime somāḥ surāmāṇaśchāgairna  
meṣairṛṣabhaiḥ sutāḥ śaṣpairna tokmabhir-  
lājairmahasvanto madā māsareṇa pariṣkṛtāḥ  
śukrāḥ payasvanto'mṛtāḥ prasthitā vo  
madhuścutastānaśvinā sarasvatīndraḥ sutrāmā  
vṛtrahā juṣantām somyam madhu pibantu  
madantu vyantu hotaryaja.*

Let the hota, man of yajna, enlightened citizen, perform the yajna of development in honour of the Ashvinis, teachers, preachers and intellectuals, for

Sarasvati, voice and motherhood of the nation, in the service of Indra, protective and ruling powers of the land. And here are these soma juices, leaders of rare quality, distilled, that is, selected, elected, prepared and perfected from amongst the people. Joyous they are as if with the wealth of goats, sheep, bulls and cows. Honoured and consecrated they are with shoots of grasses, ears of corn and roasted rice as with children. Inspired they are, seasoned and purified with holy food and nectar-drinks of life. And up-front they are, on their mark, ready for self-sacrifice in the service of humanity.

Exhort them, all of you, support them with love and loyalty, and may you and the Ashvinis, Sarasvati and the protector Indra make the best of their service and sacrifice. Replete they are with honey-mead, overflowing, streaming for anyone to taste. May all drink of the soothing and enlightening sweets, may all rejoice and prosper with the wealth of life.

Relent not, man of yajna, carry on with the offers of libations.

43. (Hotradaya Devata, Svastyatreya Rshi)

होता यक्षदश्विनौ छागस्य हविषऽआत्तामद्य मध्यतो  
मेदऽउद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घस्तां  
नूनं घासेऽअज्राणां यवसप्रथमानां सुमत्क्षराणां  
शतरुद्रि- याणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः  
श्रोणितः शितामृतऽउत्सादतो ऽ झादङ्गादवत्तानां  
करंतऽएवाश्विना जुषेतां हविर्होतर्यज्॥४३॥

*Hotā yakṣadaśvināu chāgasya haviṣa'āttāmadya  
madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ  
purā pauruṣeyyā gṛbho ghastāṁ nūnaṁ ghāse'  
ajrāṇāṁ yavasaprathamānāṁ sumatkṣarāṇāṁ*

*śatarudriyāṇāmagniṣvāttānām pīvopa-  
vasanānām pārsvataḥ śronitaḥ śitāmata-  
u t s ā d a t o ' ṅ g ā d a ṅ g ā d a v a t t ā n ā m  
karata'evāśvinā juṣetāṁ havirhotaryaja.*

Let the man of yajna perform the yajna in honour of Ashvinis, prana and apana powers of nature and the physicians with the milk and ghee of the goat. Let the Ashvinis partake of the holy food. Let them eat and raise the pranic vitality from the middle part of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may the Ashvinis delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred currents of energy, living heat of the system, and essential strength of the body free from obesity. May the Ashvinis protect and promote the vitality expressive from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food in the yajna.

44. (Vidvanso Devata, Svastyatreya Rshi)

होता यक्षत् सरस्वतीं मेषस्य हविषऽआवयदद्य मध्यतो  
मेदऽउद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं  
घासेऽअज्राणां यवसप्रथमानां सुमत्क्षराणां शत-  
रुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः  
श्रोणितः शितामृतऽउत्सादतो ऽ झादङ्गादवत्तानां  
करदेवःसरस्वती जुषतां हविर्होतर्यज्॥४४॥

*Hotā yakṣat sarasvatīm meṣasya haviṣa'āvaya-  
dadya madhyato meda'udbhṛtaṁ purā  
dveṣobhyaḥ purā pauruṣeyyā gṛbho ghasan-*

*nūnaṃ ghāse'ajrāṇāṃ yavasaprathamānāṃ  
sumatkṣarānāṃ śatarudriyāṇāmaghiṣvattānāṃ  
pīvopavasanānāṃ pārśvataḥ śronitaḥ śītāmata'  
utsādato'ṅgādaṅgādavāttānāṃ karadevaṃ  
sarasvatī juṣatāṃ havirhotaryaja.*

Let the man of yajna perform the yajna in honour of Sarasvati, divine voice and mother power of enlightenment, with the holy food of sheep's milk and ghee. May Sarasvati partake of the holy food offered in yajna and raise the pranic vitality from the middle of body before the anti-system forces of ailments take hold of the body and make their home there. And may mother Sarasvati delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and throwing out the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, essential strength of the body free from obesity. May Sarasvati protect and promote the vitality expressive and perceptible from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna to the mother.

45. (Yajamana-Yajnic Devata, Svastyatreya Ṛshi)

होता यक्षुदिन्द्रमृषभस्य हविषऽ आवयद्द्य मध्यतो  
मेद्ऽ-उद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं  
घासेऽअञ्जाणां यवसप्रथमानां सुमत्क्षाराणां  
शतरुद्रियाणा- मग्निष्वात्तानां पीवौपवसनानां पार्श्वतः  
श्रोणिः शितामतऽउत्सादतोऽङ्गादङ्गादवत्तानां  
करदेवमिन्द्रो जुषतां हवि- हौतर्यज॥४५॥

*Hotā yakṣadindramṛṣabhasya haviṣa'āvaya-  
dadya madhyato meda'udbhṛtaṃ purā  
dveṣobhyaḥ pura pauruṣeyyā ghr̥bho  
ghasannūnaṃ ghāse'ajrāṇāṃ yavasapra-  
thamānāṃ sumatkṣarāṇāṃ śatarudriyāṇā-  
maghiṣvāttānāṃ pīvopavasanānāṃ pārśvataḥ  
śronitaḥ śītāmata utsādato'ṅgādaṅgāda-  
vattānāṃ karadevamindro juṣatāṃ havir-  
hotaryaja.*

Let the man of yajna perform the yajna in honour of Indra, wonder and glory of the power of nature and the nation, with the most powerful holy foods of the strength of the bull and the rishabha plant. May Indra partake of the food and raise the pranic vitality of the body-system from the middle of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may Indra delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, and essential strength of the body free from obesity. May Indra protect and promote the vitality expressed and perceptible from the sides, the back, hyperactive parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna for Indra.

46. (Ashvini etc. Devata, Svastyatreya Ṛshi)

होता यक्षुद्वनस्पतिमभि हि पिष्टतमया रभिष्ठया रशुन-  
याधित । यत्राश्विनोश्छागस्य हविषः प्रिया धामानि  
यत्र सरस्वत्या मेषस्य हविषः प्रिया धामानि

यत्रेन्द्रस्यऽऋषभस्य हविषः प्रिया धामानि यत्राग्नेः प्रिया  
 धामानि यत्र सोमस्य प्रिया धामानि यत्रेन्द्रस्य सुत्राम्णः  
 प्रिया धामानि यत्र सवितुः प्रिया धामानि यत्र वरुणस्य  
 प्रिया धामानि यत्र वनस्पतेः प्रिया पाथाऽसि यत्र  
 देवानामाज्यपानां प्रिया धामानि यत्राग्नेर्होतुः प्रिया  
 धामानि तत्रैतान् प्रस्तुत्यैवोपस्तुत्यैवोपा- वस्त्रक्षुद्रभीयसऽइव  
 कृत्वी करदेवं देवो वनस्पतिर्जुषताऽ- हविर्होतुर्यज॥४६॥

*Hotā yakṣad vanaspatimabhi hi piṣṭatamayā  
 rabhiṣṭhayā raśanayādhita. Yatrāśvino-  
 śchāgasya haviṣaḥ priyā dhāmāni yatra-  
 sarasvatyā meṣasya haviṣaḥ priyā dhāmāni  
 yatrendrasya ṛṣabhasya haviṣaḥ priyā dhāmāni  
 yatrāgneḥ priyā dhāmāni yatra somasya priyā  
 dhāmāni yatrendrasya sutrāmṇaḥ priyā  
 dhāmāni yatra savituḥ priyā dhāmāni yatra  
 varuṇasya priyā dhāmāni yatra vanaspateḥ  
 priyā pāthāṅsi yatra devānāmājyapānām priyā  
 dhāmāni yatrāgnerhotuḥ priyā dhāmāni  
 tatraitān prastutyevopastutyevopā-  
 vasrakṣadrabhīyasa' iva kṛtvī karadevaṁ devo  
 vanaspatirjuṣatām havirhotaryaja.*

Let the man of yajna perform the yajna in honour  
 of the lord of forests for love of the forests, herbs and  
 trees. Let him, with the finest, strongest and most  
 inviolable protective zone fence the forest: which is the  
 favourite haunt of the Ashvinis and goats and home of  
 yajnic food;

which is lovely resort of Sarasvati and the sheep  
 and the source of holy food;

which is the awful seat of Indra and the bull and  
 the giver of sacred food;

where abound the favourite resorts of Agni, Soma,

the protector Indra, Savita and Varuna;

where the grand old banyan grows and finds his  
 food;

where the noble lovers of divinity seek their nectar  
 in their holy places;

where the lord of yajna, Agni, loves to shine and  
 act.

And the brilliant man of yajna out there, strongest  
 and most enthusiastic of his mission, may offer songs  
 of inauguration and songs of valediction in his yajna of  
 protection and extension of the forests and these resorts  
 and thereby serve the holy lord of nature and partake of  
 the yajnic gifts.

Man of yajna, perform the yajna, don't relent.

#### 47. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षदग्निऽस्विष्टकृतमयाऽग्निर्श्विनोश्छागस्य  
 हविषः प्रिया धामान्ययाद् सरस्वत्या मेषस्य हविषः  
 प्रिया धामान्ययाडिन्द्रस्यऽऋषभस्य हविषः प्रिया  
 धामान्ययाडग्नेः प्रिया धामान्ययाद् सोमस्य प्रिया  
 धामान्ययाडिन्द्रस्य सुत्राम्णः प्रिया धामान्ययाद् सवितुः  
 प्रिया धामान्ययाड वरुणस्य प्रिया धामान्ययाड वनस्पतेः  
 प्रिया पाथाऽस्ययाड देवानामाज्यपानां प्रिया धामानि  
 यक्षादग्नेर्होतुः प्रिया धामानि यक्षत् स्व  
 महिमान्मायजतामेज्याऽइषः वृणोतु सोऽअध्वरा  
 जातवेदा जुषेताऽहविर्होतुर्यज॥४७॥

*Hotā yakṣadagniṁ sviṣṭakṛtamayādagni-  
 raśvinośchāgasya haviṣaḥ priyā dhāmānyayāḍ  
 sarasvatyā meṣasya haviṣaḥ priyā dhāmānya-*

*yāḍindrasya'ṛṣabhasya haviṣaḥ priyā dhāmā-  
nyayāḍagneḥ priyā dhāmānyayāḥ somasya  
priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā  
dhāmānyayāḥ savituḥ priyā dhāmānyayāḍ  
varuṇasya priyā dhāmānyayāḍ vanaspateḥ  
priyā pāthāṅsyayāḍ devānāmājyapānām priyā  
dhāmāni yakṣadagnerhotuḥ priyā dhāmāni  
yakṣat svaṁ mahimānamāyajatāmejyā'iṣaḥ  
kṛṇotu so'adhvarā jātavedā juṣatām  
havirhotaryaja.*

Let the man of yajna perform yajna in honour of Agni, lord of knowledge and energy, which leads energy projects to completion and success.

It is Agni which leads to the favourite haunts of the Ashvinis, pranic energies, and the goats and holy foods.

It leads to the favourite haunts of Sarasvati, wisdom, and the sheep and holy foods.

It leads to the favourite resorts of Indra (majesty), and the bull (power) and holy foods.

It leads to the favourite haunts of Agni (energy), to the favourite haunts of Soma (peace and prosperity), to the favourite haunts of Indra, the protector, to the favourite haunts of Savita (inspiration), to the favourite haunts of Varuna (water), to the favourite haunts of the trees and their fruits, to the favourite places of the noble people of piety and protection of the sacred resources, it leads to the favourite homes of Agni, lord of cosmic yajna, it leads to its own grandeur, it creates the means of its own yajnic sacrifice and all the food and energy for life.

May the glorious Agni, omniscient light of life, lead all projects of yajna to success.

Man of yajna, keep on with the yajna, don't relent.

48. (Sarasvati & Others Devata, Svastyatreya Ṛshi)

देवं बर्हिः सरस्वती सुदेवमिन्द्रेऽअश्विना। तेजो न  
चक्षुरक्ष्योर्बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु  
यज् ॥४८॥

*Devam barhiḥ sarasvatī sudevamindre'aśvinā.  
Tejo na cakṣurakṣyorbarhiṣā dadhurindriyam  
vasuvane vasudheyasya vyantu yaja.*

Sarasvati, lady of light and knowledge, offers the seat of honour on the yajna vedi to Indra, noble and brilliant master of the home. The Ashvinis, powers of health and wealth, create the light of the eyes as well as the lustre and splendour of life and vest these in Indra. For the blessed man the powers of divinity create wealth with all the resources of nature and bestow it on the yajnic man of prosperity.

Man of yajna, keep on with the yajna.

49. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

देवीद्वारोऽअश्विना भिषजेन्द्रे सरस्वती। प्राणं न वीर्यं  
नसि द्वारो दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज् ॥४९॥

*Devīrdvāro'aśvinā bhiṣajendre sarasvatī.  
Prāṇam na vīryam nasi dvāro dadhurindriyam  
vasuvane vasudheyasya vyantu yaja.*

The doors of divinity, the Ashvinis, nature's powers of health, the physicians, and Sarasvati, enlightened woman, open the door, create breath in the

nose, vigour and virility, and vest it in Indra, man of sacrifice and power. For the blessed man, the powers of divinity create wealth and bestow it on him to enjoy life through yajna.

Man of yajna, keep on with the life of sacrifice and enlightenment.

**50. (Ashvinis and Others Devata, Svastyatreya Rshi)**

देवीऽउषासावृश्विना सुत्रामेन्द्रे सरस्वती। बलं न वाचमा-  
स्यऽउषाभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु  
यज ॥५०॥

*Devī'uṣāsāvaśvinā sutrāmendre sarasvatī.  
Balaṁ na vācamāsyā'uṣābhyāṁ dadhu-  
rindriyaṁ vasuvane vasudheyasya vyantu yaja.*

The divine energy of the early dawn and the evening twilight, the protective Ashvinis, health powers of sunlight and the moon-rays, and Sarasvati, enlightened mother spirit of life, with the morning-evening cycle of time, bless Indra, man of yajna with strength, noble speech in the mouth as also the lustre of life for glory. Thus, to the blessed man come all the wealths of existence for the enjoyment of life.

Man of yajna, live on with the spirit of sacrifice and enlightenment. Relent not ever.

**51. (Ashvinis & Others Devata, Svastyatreya Rshi)**

देवी जोष्ट्री सरस्वत्यश्विनेन्द्रमवर्धयन्। श्रोत्रं न  
कर्णयोर्यशो जोष्ट्रीभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य  
व्यन्तु यज ॥५१॥

*Devī joṣṭrī sarasvatyaśvinendramavardhayan.  
Śrotraṁ na karṇayoryaśo joṣṭrībhyāṁ*

*dadhurindriyaṁ vasuvane vasudheyasya vyantu  
yaja.*

The adorable vitality of divine nature, Sarasvati, motherly spirit of enlightenment, and the Ashvinis, wind and electric energy, advance Indra, man of power and lustre, in life by the day-night fortnightly cycle of time through earth and heaven. They bless him with the sense of hearing in the ears and honour and splendour of life. Thus to the blessed man of yajna come the wealths of existence for the enjoyment of life.

Blessed man, keep on with yajna, never relent, in life.

**52. (Ashvinis etc. Devata, Svastyatreya Rshi)**

देवीऽऊर्जाहुती दुग्धे सुदुग्धेन्द्रे सरस्वत्यश्विना भिषजावतः।  
शुक्रं न ज्योति स्तनयोराहुती धत्तऽइन्द्रियं वसुवने  
वसुधेयस्य व्यन्तु यज ॥५२॥

*Devī'ūrjāhutī dughe sudughendre sarasvaty-  
aśvinā bhiṣajā'vataḥ. Śukraṁ na jyoti  
stanayorāhutī dhatta'indriyaṁ vasuvane  
vasudheyasya vyantu yaja.*

The beautiful morning and the peaceful evening, generous and blissful, both celebrated with powerful oblations, the Ashvinis, powers of health and enlightenment, the physicians, and Sarasvati, motherly spirit of life, save and protect the man of yajna and bless him with purity of vigour and golden light of the soul in the heart. Thus do they bless Indra fortunate man of yajna with the wealth and splendour of the world and bring him to perfection in life.

Man of devotion, live on with the spirit of yajna.

## 53. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवा देवानां भिषजा होतारविन्द्रमश्विना । वषट्कारैः  
सरस्वती त्विषिं न हृदये मतिःहोतृभ्यां दधुरिन्द्रियं  
वसुवने वसुधेयस्य व्यन्तु यज॥५३॥

*Devā devānām bhiṣajā hotārāvindramaśvinā.  
Vaṣatkāraiḥ sarasvatī tviṣim na hṛdaye matiḥ  
hotṛbhyām dadhurindriyaṁ vasuvane vasu-  
dheyasya vyantu yaja.*

Noble and brilliant powers of divinity, priests of the noble and generous people, the Ashvinis, learned scholars, the physicians, and Sarasvati, the voice of divinity, with Vashatkara hymns by the priests of yajna, vest Indra, lustrous man of yajna, with divine light and lightning energy in the heart as well as intelligence in the mind. Thus do they bring wealth of the world and splendour of life to the man of yajna and perfect him in his desire and ambition.

Man of yajna, keep up the sacrifice for perfection in life.

## 54. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवीस्तिस्त्रस्त्रो देवीरश्विनेडा सरस्वती । शूषं न  
मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु  
यज॥५४॥

*Devīstisrastisro devīraśvineḍā sarasvatī.  
Śūṣaṁ na madhye nābhyāmindrāya  
dadhurindriyaṁ vasuvane vasudheyasya vyantu  
yaja.*

Three brilliant and divine powers, Ida, divine speech, Sarasvati, divine universal intelligence, and

Bharati, specific energies of nature in various forms, and these three, further, alongwith the Ashvinis, complementary currents of universal energy, hold strength and splendour for the soul and infuse it into the middle of the body-system by the navel for the soul's perfection.

May all the divine powers come and make the energy and wealth of the world flow into the blessed man of yajna.

Blessed man, perform the yajna, never relent.

## 55. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवऽइन्द्रो नराशंसस्त्रिवरूथः सरस्वत्याश्विभ्यामीयते  
रथः । रेतो न रूपममृतं जनित्रमिन्द्राय त्वष्टा  
दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज॥५५॥

*Deva'indro narāśaṁsastrivarūthaḥ sarasvaty-  
āśvibhyāmīyate rathaḥ. Reto na rūpamamṛtaṁ  
janitramindrāya tvaṣṭā dadhadindriyaṇi  
vasuvane vasudheyasya vyantu yaja.*

The brilliant Indra universally sung and celebrated, residing in the three worlds of heaven, earth and the sky, wondrous warrior of the chariot, is reached through Sarasvati, divine speech and the Ashvinis, circuitous powers of nature. Tvashta, divine maker of forms, creates the vital creative energy as well as the immortal form, senses and the sense organs for Indra and vests these in him. May Tvashta, Sarasvati and the Ashvinis create the wealth of the world for Indra, blessed man of honour and power, and vest the same in him.

Man of yajna, perform the yajna in honour of the divinities.

## 56. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवो देवैर्वनस्पतिर्हिरण्यपर्णोऽअश्विभ्याश्च सरस्वत्या सुपि-  
प्लसइन्द्राय पच्यते मधु । ओजो न जूतिर्ऋषभो न  
भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य  
व्यन्तु यज॥५६॥

*Devo devairvanaspatirhiraṇyavarṇo'-  
aśvibhyāṃ sarasvatyā supippala'indrāya  
pacyate madhu. Ojo na jūtirṛṣabho na bhāmaṃ  
vanaspatirno dadhadindriyāṇi vasuvane  
vasudheyasya vyantu yaja.*

The lord of light, guardian of nature, self-refulgent, of golden hue, generous and fruitful, matures the honey sweets of fruits and vegetables for Indra, the soul, with Sarasvati, constant flow of energy, the rays of light, and the Ashvinis, heat and water. And thus, the sun, the tree, and the forest chief create and hold for us lustre of life as well as speed of action, and passion as much as vitality of life. May all the wealth and power of body and mind come to the man who loves them through yajna.

Man of yajna, move on with the creative life of sacrifice.

## 57. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवं बर्हिर्वारितीनामध्वरे स्तीर्णमश्विभ्यामूर्णम्रदाः  
सरस्वत्या स्योनमिन्द्र ते सदः । ईशायै मनु्युराजानं  
बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज॥५७॥

*Devam barhivāritīnāmadvhare stīrṇam-  
asvibhyāmūrṇamradāḥ sarasvatyā syona-  
mindra te sadaḥ. Īśāyai manyuṃ rājānaṃ  
barhiṣā dadhurindriyam vasuvane vasudhe-*

*yasya vyantu yaja.*

Indra, noble soul, soft as wool and blessed is your seat in the yajna covered with watery grasses and the light of heaven spread by Sarasvati, spirit divine, and the Ashvinis, currents of energy. May your yajnic seat and home and the lights of heaven create holy and splendid passion of the mind for you for the sake of honour and glory. May all the wealth of the world come to the man of sacred desire and work through yajna.

Man of yajna, carry on the endeavour, neglect not the sacrifice.

## 58. (Ashvinis &amp; Others Devata, Svastyatreya Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवान्यक्षद्यथायथःहोताराविन्द्र-  
मश्विना वाचा वाचःसरस्वतीमग्निःसोमश्चस्विष्टकृत्  
स्विष्टऽइन्द्रः सुत्रामा सविता वरुणो भिषगिष्टो देवो  
वनस्पतिः स्विष्टा देवाऽआज्यपाः स्विष्टोऽअग्निर्ग्निना  
होता होत्रे स्विष्टकृद्यशा न  
दधदिन्द्रियमूर्जमपचितिश्चस्वधां वसुवने वसुधेयस्य व्यन्तु  
यज॥५८॥

*Devo'agnih sviṣṭakṛd devān  
yakṣadyathāyathaṃ hotārāvindramaśvinā vācā  
vācaṃ sarasvatī-magniṃ somaṃ sviṣṭakṛt  
sviṣṭa'indraḥ sūtrāmā savitā varuṇo bhiṣagiṣṭo  
devo vanaspatiḥ sviṣṭā devā'ājyapāḥ  
sviṣṭo'agniragninā hotā hotre sviṣṭakṛdyāśo na  
dadhadindriyamūrjamapacitiṃ svadhāṃ  
vasuvane vasudheyasya vyantu yaja.*

For the man of yajnic endeavour in search of honour and success in the world, the Divine Agni, lord

of light and life, generous giver of all round success, does universal yajna with the divinities of nature such as the earth in appropriate manner. The Ashvins, wind and electric energy, both high-priests of nature, act in yajna with Indra, the sun. With the energy of universal sound, they work with Sarasvati, the dynamics of nature. They work on agni, fire, and soma, the moon, both powers of universal success. Indra, lord protector of the world, Savita, the sun, Varuna, universal waters, the physician, the generous and all-loved tree, the dear powers of nature which feed on the food of yajna, and all-loved vital heat—all these work with the universal fire for the creation of wealth and energy.

Thus any versatile performer of yajna (individual, social and natural) has the secret of success and creates honour, glory, energy and fame for the dedicated souls.

May all the powers of yajna create and carry the wealth of the world for the man of yajna.

Man of yajna, carry on with the sacrifice.

**59. (Agniyado Devata, Svastyatreya Rshi)**

अग्निमद्य होतारमवृणीतायं यजमानः पचन्पुत्रोः  
पचन्पुरो- डाशान् बध्नन्नश्विभ्यां छागुंसरस्वत्यै  
मेषमिन्द्रायऽऋषभे- सुन्वन्नश्विभ्यां सरस्वत्याऽइन्द्राय  
सुत्राम्णे सुरासोमान्॥५९॥

*Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ  
pacan paktiḥ pacan puroḍāśān badhnann-  
aśvibhyāṁ chāgaṁ sarasvatyai meṣamindrāya'  
ṛṣabhaṁ sunvannaśvibhyāṁ sarasvatyā'-  
indrāya sutrāmṇe surāsomān.*

Let the yajamana to-day, cooking the yajna offerings and preparing the oblations, select Agni as the high-priest and as the deity. The devotees rear and bind the goat for milk and butter for the Ashvins, prana and apana energy, sheep for Sarasvati, universal intelligence, and the bull for Indra, honour and lustre, and they extract and distil the exhilarating soma drink for the Ashvins, Sarasvati and the protector Indra, the ruler.

**60. (Ashvins & Others Devata, Svastyatreya Rshi)**

सूपस्थाऽअद्य देवो वनस्पतिरभवदश्विभ्यां छागेन  
सरस्वत्यै मेषेणेन्द्रायऽऋषभेणाक्षस्तान् मेदस्तः प्रति  
पचतागृभीषता- वीवृधन्त पुरोडाशैरपुश्विना  
सरस्वतीन्द्रः सुत्रामा सुरा- सोमान्॥६०॥

*Sūpasthā' adya devo vanaspatirabhavad-  
aśvibhyāṁ chāgena saravatyai meṣeṇendrāya'  
ṛṣabheṇākṣaṅstān medastāḥ prati pacatā-  
gṛbhīṣatāvīvṛdhanta puroḍāśairapuraśvinā  
sarasvatīndraḥ sutrāmā surāsomān.*

Soothing and joyous is the yajna post to day as a mark of valediction. For the Ashvins, prana and apana energy, milk of the goat! For Sarasvati, speech and intelligence, milk of the sheep! For Indra, honour and grandeur in life, let us rejoice with strength and vigour as of the bull! Let all enjoy the fine foods cooked with cream and butter and let all grow strong on specially seasoned foods and delicacies. May the Ashvins, teachers, intellectuals and physicians, Sarasvati, enlightened woman, and Indra, protector and ruler and leader, all celebrate with the exciting drink of soma.

**61. (Rishis & Others Devata, Svastyatreya Rshi)**

त्वामद्यऽऋषऽआर्षेयऽऋषीणां नपादवृणीतायं यजमानो  
बहुभ्यऽआ सङ्गतेभ्यऽएष मे देवेषु वसु वार्यायक्ष्यतऽइति  
ता या देवा देव दानान्यदुस्तान्यस्माऽआ च शास्वा  
च गुरस्वेषितश्च होतरसि भद्रवाच्याय प्रेषितो मानुषः  
सूक्तवाकाय सूक्ता ब्रूहि॥६१॥

*T v ā m a d y a ' r ṣ a ' ā r ṣ e y a ' r ṣ ī ṇ ā m  
napadavṛnītāyaṁ yajamāno bahubhya'ā  
saṅgatebhya'eṣa me deveṣu vasu  
vāryāyakṣyata'iti tā yā devā deva  
dānānyadustānyasmā'ā ca śāsvā ca  
gurasveṣitaśca hotarasi bhadravācyāya preṣito  
mānuṣaḥ sūktavākāya sūktā brūhi.*

O Rshi, seer blest, child of the Rshis and the tradition of the Rshis: of the many noble sages assembled here to-day, this yajamana opts for you, saying: “This sage among the generous and brilliant ones would gain for us the consecrated shower of wealth and vision.”

Noble sage, give unto us of those gifts which the divinities have granted, pray for us, raise us and keep up the tradition.

Hota, man of yajna, you are the man inspired and sent to pronounce the sacred Word and sing the hymns of divinity. Pray, speak the Word, sing the hymns of praise.

इत्येकविंशोऽध्यायः ॥