

CHAPTER-XXII

1. (Savita Devata, Prajapati Ṛshi)

तेजोऽसि शुक्रममृतमायुष्याऽआयुर्मे पाहि। देवस्य त्वा
सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे ॥ १ ॥

*Tejo'si śukramamṛtamāyusṣpā'āyurme pāhi.
Devasya tvā savituh prasave'svinorbāhubhyām
pūṣṇo hastābhyāmādade.*

Light of life, you are the power and glory of the world, the passion and purity of life, and the spirit and immortality of existence. Guardian and protector of life, protect and promote the life for me. In the world of Lord Savita's creation, I dedicate myself to you with nature's currents of energy and the solar gifts of health and vitality.

2. (Vidvanso Devata, Yajnapurusha Ṛshi)

इमामगृभ्णन् रशनामृतस्य पूर्वऽआयुषि विदथेषु कव्या।
सा नोऽस्मिन्सुतऽआ बभूवऽऋतस्य सामन्त्सरमार-
पन्ती ॥ २ ॥

*Imāmagṛbhṇan raśanāmṛtasya pūrva'āyusi
vidatheṣu kavyā. Sā no'asmintsuta'ā babhūva'
ṛtasya sāmantsaramārapantī.*

The seers of the earliest time of creation in their communion receive and realise the chain of cause and effect from the first vibration of the original cause (Ṛtam) to the last and closing silence. And the same, in this world of ours, has become the whispering voice of the whole truth of existence to us (in the Veda).

3. (Agni Devata, Prajapati Ṛshi)

अभिधाऽअसि भुवनमसि यन्तासि धर्ता।
स त्वमग्निं वैश्वानरः सप्रथसं गच्छ स्वाहाकृतः ॥ ३ ॥

*Abhidhā'asi bhuvanamasi yantā'si dhartā. Sa
tvamagniṁ vaiśvānaraṁ saprathasam gaccha
svāhākṛtaḥ.*

You are the preceptor and teacher. You are the realized soul. You are the guide. You are the support and preserver of the knowledge and the law. Yajamana, initiated and consecrated by the sacred acts of yajna, take up, research and realize Agni, omnipresent vitality of the world, expansive and infinite.

4. (Vishvedeva Devata, Prajapati Ṛshi)

स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि
देवेभ्यः प्रजापतये तेन राध्यासम् । तं बधान देवेभ्यः
प्रजापतये तेन राध्नुहि ॥ ४ ॥

*Svagā tvā devebhyaḥ prajāpataye brahmann-
aśvam bhantsyāmi devebhyaḥ prajāpataye tena
rādhyāsam. Taṁ badhāna devebhyaḥ
prajāpataye tena rādhnuhi.*

Man of knowledge, scholar of divinity and the Veda, I consecrate you as free independent researcher in the service of the noblest powers of the world and the ruler-guardian of the people.

I shall control powerful energy like a horse for the noblest powers and the ruler-guardian of the people. I shall thereby realise the mission of my life.

Bind and control energy for the divinities and the ruler-guardian and thereby realise the mission of your life.

5. (Indra & Others Devata, Prajapati Rshi)

प्रजापतये त्वा जुष्टं प्रोक्षामीन्द्राग्निभ्यां त्वा जुष्टं
प्रोक्षामि वायवे त्वा जुष्टं प्रोक्षामि विश्वेभ्यस्त्वा देवेभ्यो
जुष्टं प्रोक्षामि सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि ।
योऽअर्वन्तं जिघांसति तमभ्यमीति वरुणः । पुरो
मर्त्तः पुरः श्वा॥५॥

*Prajāpataye tvā juṣṭam prokṣāmīndrāgnibhyām
tvā jiṣṭam prokṣāmi vāyave tvā juṣṭam prokṣāmi
viśvebhyastvā devebhyo juṣṭam prokṣāmi
sarvebhyastvā devebhyo juṣṭam prokṣāmi. Yo'
arvantaṁ jighāṅsati tamabhyamīti varuṇaḥ.
Paro marthaḥ paraḥ śvā.*

Dedicated as you are, scholar, to Prajapati, I consecrate you. Dedicated to Indra and Agni, the soul and energy, I consecrate you. Dedicated to Vayu, wind energy, I consecrate you. Dedicated to divinities of the world, I consecrate you. Dedicated to all nobilities, I consecrate you. Who ever does violence to the horse-power, energy and the nation, the supreme lord Varuna punishes him, the best man too takes him on. The killer is worse than the worst man. He is worse than a dog.

6. (Agni etc. Devata, Prajapati Rshi)

अग्नये स्वाहा सोमाय स्वाहापां मोदाय स्वाहा सवित्रे
स्वाहा वायवे स्वाहा विष्णवे स्वाहेन्द्राय स्वाहा बृहस्पतये
स्वाहा मित्राय स्वाहा वरुणाय स्वाहा॥६॥

*Agnaye svāhā somāya svāhāpāṁ modāya svāhā
savitre svāhā vāyave svāhā viṣṇave svāhe-
ndrāya svāhā bṛhaspataye svāhā mitrāyā svāhā
varuṇāya svāhā.*

All the best action and dedication for Agni,

knowledge, light and fire energy; all the best action and commitment for Soma, health and medication; all the best investment and action for the Apah, development of water resources; all the best action and dedication for Savita, solar energy; all the best action and dedication for Vayu, wind energy; all the best action and dedication to Vishnu, universal electric energy; all the best action and dedication for Indra, development of the self; all the best action and care for Brihaspati, guardian of the elderly; all the best for Mitra, spirit of friendship and cooperation; all the best action and care for Varuna, best personalities.

7. (Prana etc. Devata, Prajapati Rshi)

हिङ्गाराय स्वाहा हिङ्कृताय स्वाहा क्रन्दते स्वाहाऽ-
वक्रन्दाय स्वाहा प्रोथते स्वाहा प्रप्रोथाय स्वाहा गन्धाय
स्वाहा घ्राताय स्वाहा निविष्टाय स्वाहोपविष्टाय स्वाहा
सन्दिताय स्वाहा वल्गते स्वाहासीनाय स्वाहा शयानाय
स्वाहा स्वपते स्वाहा जाग्रते स्वाहा कूजते स्वाहा
प्रबुद्धाय स्वाहा विजृम्भमाणाय स्वाहा विचृताय स्वाहा
संहानाय स्वाहोप-स्थिताय स्वाहाऽर्यनाय स्वाहा
प्रायणाय स्वाहा॥७॥

*Hīṅkārāya svāhā hīṅkṛtāya svāhā krandate
svāhā'vakrandāya svāhā prothate svāhā
praprothāya svāhā gandhāyā svāhā ghrātāya
svāhā niviṣṭāya svāhopaviṣṭāya svāhā
sanditāya svāhā valgate svāhā"sināya svāhā
śayānāya svāhā svapate svāhā jāgrate svāhā
kūjate svāhā prabuddhāya svāhā
vijṛmbhamāṇāya svāhā vicṛtāya svāhā
sāmhānāya svāhopasthitāya svāhā"yanāya
svāhā prāyaṇāya svāhā.*

Reverence to the singer of Samans, reverence to him who has done the singing, reverence to the loud challenger, reverence to the soft singer, reverence to the man of accomplishment, reverence to the specialist, value for fragrance, welcome to the fragrant, reverence to the securely seated, reverence to the close-by friends and yogis in posture, thanks for what is well-given, reverence for the one on the move, reverence for the sitting, reverence for the sleeping, care for the one in deep sleep, welcome to the waking one, love for the humming one, rest for the yawning one, reverence for the shining, reverence for the strong and well-built, reverence for the close neighbours, reverence for the knowledgeable, reverence for the scholars of special knowledge. (Those who welcome, respect and reverence the others are fortunate and blessed.)

8. (Prayatnavanto Jeevadayo Devata, Prajapati Rshi)

युते स्वाहा धावते स्वाहोद्द्रावाय स्वाहोद्द्रुताय स्वाहा
 शूकाराय स्वाहा शूवृताय स्वाहा निषण्णाय
 स्वाहोत्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा
 विवर्त्तमानाय स्वाहा विवृत्ताय स्वाहा विधून्वानाय
 स्वाहा विधूताय स्वाहा शुश्रूषमाणाय स्वाहा शृण्वते
 स्वाहेक्षमाणाय स्वाहेक्षिताय स्वाहा व्रीक्षिताय स्वाहा
 निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत्पिबति तस्मै
 स्वाहा यन्मूत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा
 कृताय स्वाहा॥८॥

*Yate svāhā dhāvate svāhoddrāvāya svāhod-
 drutāya svāhā śūkārāya svāhā śukṛtāya svāhā
 niṣaṇṇāya svāhotthitāya svāhā javāya svāhā
 balāya svāhā vivartamānāya svāhā vivṛtāya
 svāhā vidhūnvānāya svāhā vidhūtāya svāhā*

*śuśrūṣamāṇāya svāhā śṛṇvate svāheṣamāṇāya
 svāheṣitāya svāhā vīkṣitāya svāhā nimeṣaya
 svāhā yadatti tasmai svāhā yat pibati tasmai
 svāhā yanmūtram karoti tasmai svāhā kurvate
 svāhā kṛtāya svāhā.*

All hail and reverence for the man of endeavour, running, advancing, flying high, acting promptly, and for the man who has achieved instant success and accomplishment. Reverence to the man who is of stable mind, of high values, speed and strength. Reverence to the man who is expansive, and has achieved advancement and peace. Reverence for the agitative and sympathy for the shaken. Welcome and reverence for the man who wants to listen and is listening, for the man who is watching, who is watched, and who is watched and guarded for security reasons. Reverence for the yogi with closed eyes. Reverence for any one who eats and drinks and who removes the waste of the system. Reverence to the man who is doing the job and to the one who has done and calls it a day.

(Those who honour the men of action and accomplishment find recognition peace and happiness.)

9. (Savita Devata, Vishvamisra Rshi)

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
 धियो यो नः प्रचोदयात्॥९॥

*Tat saviturvareṇyam bhargo devasya dhīmahi.
 Dhiyo yo naḥ pracodayāt.*

Let us concentrate and meditate on the glory and blazing splendour of Lord Savita, worthy of our choice and worship, who may, we pray, inspire and enlighten our mind and soul.

10. (Savita Devata, Medhatithi Ṛshi)

हिरण्यपाणिमूतये सवितारमुप ह्वये ।
स चेत्ता देवता पदम् ॥१०॥

Hiraṇyapaṇimūtayē savitāramupa hvaye. Sa cettā devatā padam.

For the sake of inspiration and self-protection, I invoke and worship Lord Savita, creator and sustainer who wields the glorious lights of the world. Lord of light and omniscience, He is the giver of light and knowledge, and He is the ultimate goal and haven of all.

11. (Savita Devata, Prajapati Ṛshi)

देवस्य चेततो महीं प्र सवितुर्हवामहे ।
सुमतिःसत्यराधसम् ॥११॥

Devasya cetato mahīm pra saviturhāvāmahe. Sumatiṁ satyarādhasam.

We worship and pray for the great truth-bearing divine wisdom of the brilliant and blazing omniscient Lord Savita, creator and sustainer of the world. We pray, meditate and internalize.

12. (Savita Devata, Prajapati Ṛshi)

सुष्टुतिःसुमतीवृधो रतिःसवितुरीमहे ।
प्र देवाय मतीविदे ॥१२॥

Suṣṭutiṁ sumatīvr̥dho rātiṁ saviturīmahe. Pra devāya matīvide.

For the seeker of light and lover of wisdom, we pray for the generous gift of the grace of Lord Savita who is the creator of the world and promoter of noble intelligence and wisdom for mankind.

13. (Savita Devata, Prajapati Ṛshi)

रतिःसत्पतिं महे सवितारमुप ह्वये ।
आसवं देववीतये ॥१३॥

Rātiṁ satpatiṁ mahe savitāramupa hvaye. Āsavaṁ devavītaye.

I invoke, praise, worship and meditate upon the generous and glorious Savita, Lord creator and fatherly guardian of the living creatures for the attainment of sagely company, noble virtues and divine grace.

14. (Savita Devata, Prajapati Ṛshi)

देवस्य सवितुर्मतिमासवं विश्वदैव्यम् ।
धिया भगं मनामहे ॥१४॥

Devasya saviturmatimāsavaṁ viśvadevyam. Dhiyā bhagaṁ manāmahe.

With all our intelligence we pray for the great and generous lord Savita's omniscience and with our mind and soul meditate upon His glorious and universal grandeur of divinity.

15. (Agni Devata, Sutambhara Ṛshi)

अग्निंस्तोमैर्न बोधय समिधानोऽमर्त्यम् ।
हव्या देवेषु नो दधत् ॥१५॥

Agniṁ stomena bodhaya samidhāno'amartyam. Havyā deveṣu no dadhat.

Man of yajna lighting the immortal Agni, divine fire in the vedi with holy fuel, feed it with holy foods and fragrances, and expand it with holy chants of hymns, so that it may create and carry among the divinities of nature such as the air and the sky rich materials of the wealth of

life for the devotees.

16. (Agni Devata, Prajapati Ṛshi)

स हव्यवाडमर्त्यऽउशिग्दूतश्चनोहितः ।
अग्निर्धिया समृण्वति ॥१६॥

Sa havyavādamartya'usigdūtaścanohitaḥ.
Agnirdhiyā samṛṇvati.

That Agni, brilliant, immortal, radiant power, carrier and begetter of holy foods and wealths of life for nature and humanity is attained through intelligent and dedicated action.

17. (Agni Devata, Vishvarupa Ṛshi)

अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे ।
देवाँर॥३॥आ सादयादिह॥१७॥

Agniṁ dūtaṁ puro dadhe havyavāhamupa
bruve. Devāñ'ā sādāyādiha.

Fire is the fastest catalytic agent of nature. It is the creator and carrier of the holy foods for life. I light and place the fire up front in the Vedi and pray that it may bring us the blessings of divinity in this life.

18. (Pavamana Devata, Arunatra sadasyu Ṛshi)

अजीजनो हि पवमान् सूर्यं विधारे शक्मना पयः ।
गोजीरया रंहमाणः पुरन्ध्या ॥१८॥

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā
payah. Gojīrayā rañhamāṇaḥ purandhyā.

Agni, universal energy, pure and purifying, faster than light, flowing as well as omnipresent, you create and hold the sun and, as is mission of the cow and the earth, with your own actions, bear the waters of

sustenance for existence.

19. (Agni Devata, Prajapati Ṛshi)

विभूर्मात्रा प्रभूः पित्राश्वोऽसि हयोऽस्यत्योऽसि मयोऽ-
स्यर्वीसि सप्तिरसि वाज्यसि वृषासि नृमणाऽअसि।
ययु- नार्माऽसि शिशुनामास्यादित्यानां पत्वान्विहि
देवाऽ- आशापालाऽएतं देवेभ्योऽश्वं मेधाय
प्रोक्षितश्क्षतेह रन्तिरिह रमतामिह धृतिरिह स्वधृतिः
स्वाहा ॥१९॥

Vibhūrmātrā prabhūḥ pitrā'svo'si hayo'-
syatyo'si mayo'syarvā'si saptirasi vājyasi
vṛṣā'si nṛmaṇā'asi. Yayurnāmā'si śiśurnāmā'-
syādityānām patvānvihī devā āśāpālā'etaṁ
devebhyo'svaṁ medhāya prokṣitaṁ rakṣateha
rantiriha ramatāmiha dhṛtiriha svadhṛtiḥ
svāhā.

Agni, universal energy of life and the world, you are immense and abundant as mother like the earth, pre-eminent and super-guardian as father like the sky. You attain to everything; self-impelled you impel everything; you are constant ever, and ever on the move; you are ever at peace and ever fresh; you reach everywhere; you are the way to love and honour; you are fast and impetuous; you are generous like a shower; kind, reaching everyone's heart. Surely, you are the way to final beatitude and worthy of meditation. Ever new as reborn, you make the time fly with the motion of the stars. Come and be with us here.

Guardians of the earth in all directions, serve and save this consecrated power for the noble people and the environment in the interest of national growth. Here

is peace and pleasure, let it stay while you enjoy. Here is stability and constancy. Here is self-dependence and self-realisation.

20. (Prajapati and Others Devata, Prajapati Rshi)

काय स्वाहा कस्मै स्वाहा कतमस्मै स्वाहा स्वाहाधि-
माधीताय स्वाहा मनः प्रजापतये स्वाहा चित्तं
विज्ञातायादित्यै स्वाहादित्यै मह्यै स्वाहादित्यै सुमृडीकायै
स्वाहा सरस्वत्यै स्वाहा सरस्वत्यै पावकायै स्वाहा
सरस्वत्यै बृहत्यै स्वाहा पूष्णे स्वाहा पूष्णे प्रपथ्याय
स्वाहा पूष्णे नरन्धिषाय स्वाहा त्वष्ट्रे स्वाहा त्वष्ट्रे
तुरीपाय स्वाहा त्वष्ट्रे पुरुरूपाय स्वाहा विष्णवे स्वाहा
विष्णवे निभूयपाय स्वाहा विष्णवे शिपिविष्टाय
स्वाहा ॥ २० ॥

*Kāya svāhā kasmāi svāhā katamasmai svāhā
svāhā dhimādhitāya svāhā manah prajāpataye
svāhā cittam vijñātāyādityai svāhā dityai
mahyai svāhā dityai sumṛḍīkāyai svāhā
sarasvatyai svāhā sarasvatyai pāvakāyai svāhā
sarasvatyai brhatyai svāhā pūṣṇe svāhā pūṣṇe
prapathyāya svāhā pūṣṇe narandhiṣāya svāhā
tvaṣṭre svāhā tvaṣṭre turīpāya svāhā tvaṣṭre
pururūpāya svāhā viṣṇave svāhā viṣṇave
nibhūyapāya svāhā viṣṇave śipiviṣṭāya svāhā.*

Homage in honest thought, word and deed: to Prajapati, lord giver of peace and comfort, who Himself is peace and joy in the essence, who is the exceptional Being among the infinite beings in existence; homage to the scholar of wider learning; to the lord present in the mind; to the lord who knows the depths of the unconscious; to the mother earth; to the divine speech; to the kind and loving mother; to the streams and rivers;

to the fluent speech that purifies the mind; to the universal speech in the universal mind; to the wind that sustains life; to the energy that freshens and restores life; to the universal teacher of humanity; to the lord creator and giver of light; to the lord giver of life and speed across life; to the lord maker of many forms; to the lord omnipresent, protector of existence, and present in the depths of intelligence and in the unconscious.

21. (Vidvan Devata, Svastyatreya Rshi)

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्।
विश्वो रायऽइषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥ २१ ॥

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

Let all mankind, with truth of thought, word and action, dedicate themselves to the love and friendship of the lord and light of existence. Let them all try for the wealth of the world and choose wealth and honour for the sake of growth and advancement in life.

22. (Brahmanas & Others/Rashtra Devata, Prajapati Rshi)

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्युः
शूरऽइषुव्यो ऽतिव्याधी महारथो जायता दोग्धी
धेनुर्वोढान्- इवानाशुः सप्तिः पुरन्धिर्योषा जिष्णू
रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायतां
निकामेनिकामे नः पर्जन्यो वर्षतु फलवत्यो नऽओषधयः
पच्यन्तां योगक्षेमो नः कल्प- ताम् ॥ २२ ॥

*Ā brahman brāhmaṇo brahmavarcaśī jāyatām
ā rāṣṭre rājanyah śūra'īṣavyo tivyaḍhī mahā-
ratho jāyatām dogdhrī dhenurvoḍhānaḍvān*

*āsuh saptiḥ purandhiryoṣā jiṣṇū ratheṣṭhāḥ
sabheyo yuvāsya yajamānasya vīro jāyatām
nikāme nikāme naḥ parjanyo varṣatu
phalavatyo na'ośadhayaḥ pacyantām
yogakṣemo naḥ kalpatām.*

Lord Supreme of the world, in this Rashtra (Republic) of ours, let the Brahmanas rise as a community of brilliant men of divinity and illustrious scholars of universal knowledge. Let the Kshatriyas rise as a force of heroic warriors of the chariot and routers of the enemy with unfailing arrows. May the cows be fertile and abundant in milk, the oxen, carriers of heavy load, the coursers, swift, the women, kind and generous; and may the children (people) of this yajamana, the ruler, be brave and fearless, victorious riders of the chariot, and youthful and civilized members of the council.

May the clouds rain in showers for us according to the need of the seasons. May the herbs and trees mature and ripen with abundant fruit. And may this land be securely blest with a ceaseless cycle of growth and protection of happiness and prosperity.

23. (Prana energy Devata, Prajapati Ṛshi)

*प्राणाय स्वाहापानाय स्वाहा व्यानाय स्वाहा चक्षुषे
स्वाहा श्रोत्राय स्वाहा वाचे स्वाहा मनसे स्वाहा॥२३॥*

*Prāṇāya svāhā'pānāya svāhā vyānāya svāhā
cakṣuṣe svāhā śrotāya svāhā vāce svāhā
manase svāhā.*

For prana and apana (breath in and out), yoga exercise; for vyana, systemic energy of the whole body,

expert counselling; for the eye, training in direct observation and proof; for the ear, word of the wise; for the speech (tongue), love of truth; for the mind, thought and meditation.

(This is the way to growth and culture.)

24. (Dishah, Directions Devata, Prajapati Ṛshi)

*प्राच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहा दक्षिणायै दिशे
स्वाहार्वाच्यै दिशे स्वाहा प्रतीच्यै दिशे स्वाहार्वाच्यै
दिशे स्वाहोदीच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहोर्ध्वायै
दिशे स्वाहार्वाच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहार्वाच्यै
दिशे स्वाहा॥२४॥*

*Prācyai diṣe svāhā'rvācyai diṣe svāhā
dakṣiṇāyāy diṣe svāhā'rvācyai diṣe svāhā
pratīcyai diṣe svāhā'rvācyai diṣe svāhodīcyai
diṣe svāhā'rvācyai diṣe svāhordhvāyāy diṣe
svāhā'rvācyai diṣe svāhā'vācyai diṣe svāhā'-
'rvācyai diṣe svāhā.*

Pursue the science of Astronomy and the literature on the subject in right earnest for the knowledge of: the eastern direction from the horizon to the near-most point; the south-eastern direction from the farthest to the nearest point; the south direction from the farthest to the nearest point; the south-western direction from the farthest to the nearest point; the western direction from the farthest to the nearest point; the north western direction from the farthest to the nearest point; the north direction from the farthest to the nearest point; the north eastern direction from the farthest to the nearest point; the direction above from the highest to the lowest point; and the direction below from the farthest to the nearest point (where you are).

25. (Jala etc. Devata, Prajapati Ṛshi)

अद्भ्यः स्वाहा वाभ्यः स्वाहोदकाय स्वाहा तिष्ठन्तीभ्यः
स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा
कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः
स्वाहाणवाय स्वाहा समुद्राय स्वाहा सरिराय
स्वाहा॥ २५॥

*Adbhyaḥ svāhā vārbhyaḥ svāhodakāya svāhā
tiṣṭhantībhyaḥ svāhā sravantībhyaḥ svāhā
syandamānābhyaḥ svāhā kūpyabhyaḥ svāhā
sūdyābhyaḥ svāhā dhāryābhyaḥ svāhā'-
rṇavāya svāhā samudrāya svāhā sarirāya
svāhā.*

For sacrificial waters, filtering and cleansing; for selected and controlled waters, watchful management; for fresh and spring waters, proper protection; for standing waters, safety from pollution and proper treatment with chemicals; for streaming waters, safety from waste discharge; for the rushing waters, control and management; for the well-waters, flow out and cleaning; for cooking and yajna waters, cleaning and sanctification; for conducted as well as rain waters, security and proper control; for space waters, research and environment control; for the oceans, knowledge of tides and preservation of nature; for the surging and fluctuating waters, proper management and grid-control. This is the honest action in truth and dedication.

26. (Vata, winds etc. Devata, Prajapati Ṛshi)

वाताय स्वाहा धूमाय स्वाहाभ्राय स्वाहा मेघाय स्वाहा
विद्योतमानाय स्वाहा स्तनयते स्वाहावस्फूर्जते स्वाहा
वर्षते स्वाहाववर्षते स्वाहोग्रं वर्षते स्वाहा शीघ्रं
वर्षते स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा प्रुष्णते
स्वाहा शीकायते स्वाहा प्रुष्वाभ्यः स्वाहा ह्रादुनीभ्यः

स्वाहा नीहाराय स्वाहा॥ २६॥

*Vātāya svāhā dhūmāya svāhā'bhrāya svāhā
meghāya svāhā vidyotamānāya svāhā
stanayate svāhā'vasphūrjate svāhā varṣate
svāhā'-vavarṣate svāhogram varṣate svāhā
śīghram varṣate svāhodgrhṇate
svāhodgrhītāya svāhā. pruṣṇate svāhā śīkāyate
svāhā pruṣvābhyaḥ svāhā hrādunībhyaḥ svāhā
nīhārāya svāhā.*

Perform yajna for the purification, treatment and management of the air and wind, smoke and smog, the mist, the rainy cloud, the lightning cloud, the thundering cloud, the hailing cloud, the raining cloud, the pouring cloud, the bursting cloud, the vapour-holding cloud, the held up vapours, the refreshing rain, the rain that irrigates, the rain that is full and flourishing, the roaring cloud, and the frost and freezing rain.

27. (Agni etc. Devata, Prajapati Ṛshi)

अग्नये स्वाहा सोमाय स्वाहेन्द्राय स्वाहा पृथिव्यै
स्वाहान्त- रिक्षाय स्वाहा दिवे स्वाहा दिग्भ्यः
स्वाहाशाभ्यः स्वाहोर्व्यै दिशे स्वाहावाच्यै दिशे
स्वाहा॥ २७॥

*Agnaye svāhā somāya svāhendrāya svāhā
pṛthivyai svāhā'ntarīkṣāya svāhā dive svāhā
digbhyaḥ svāhā"śābhyaḥ svāhorvyai diśe
svāhā'rvācyai diśe svāhā.*

Let us perform yajna for the heat and vitality of life, for the peace and waters of life, for the energy and power of the soul, for the earth, the middle regions of the sky, and heaven and the regions of light, for the directions of space, for the interdirections, and for the

upper and lower directions of space.

28. (Nakshatra, etc. Devata, Prajapati R̥shi)

नक्षत्रेभ्यः स्वाहा नक्षत्रियेभ्यः स्वाहाहोरात्रेभ्यः स्वाहार्ध-
मासेभ्यः स्वाहा मासेभ्यः स्वाहऽऋतुभ्यः स्वाहार्त्तवेभ्यः
स्वाहा संवत्सराय स्वाहा द्यावापृथिवीभ्यां स्वाहा
चन्द्राय स्वाहा सूर्याय स्वाहा रश्मिभ्यः स्वाहा वसुभ्यः
स्वाहा रुद्रेभ्यः स्वाहादित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा
विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शाखाभ्यः
स्वाहा वनस्पतिभ्यः स्वाहा पुष्पेभ्यः स्वाहा फलेभ्यः
स्वाहौषधीभ्यः स्वाहा॥२८॥

*Nakṣatrebhyaḥ svāhā nakṣatriyebhyaḥ svāhā'-
horātrebhyaḥ svāhā'rdhamāsebhyaḥ svāhā
māsebhyaḥ svāhā ṛtubhyaḥ svāhā"rtavebhyaḥ
svāhā samvatsarāya svāhā dyāvāpṛthivibhyāṃ
svāhā candrāya svāhā sūryāya svāhā raśmi-
bhyaḥ svāhā vasubhyaḥ svāhārudrebhyaḥ
svāhā"dityebhyaḥ svāhā marudbhyaḥ svāhā
viśvebhyo devebhyaḥ svāhā mūlebhyaḥ svāhā
śākhābhyaḥ svāhā vanaspatibhyaḥ svāhā
puṣpebhyaḥ svāhā phalebhyaḥ svāhausadhi-
bhyaḥ svāhā.*

Let us perform yajna and do our best for the stars and planets and their part in nature, the day-night cycle, the fortnights, the months, the seasons and their part in nature, the year, the heaven and earth, the moon, the sun, the rays of light, the Vasu sustainers of life, the Rudra sustainers of pranic energy, the solar zodiacs of time, the winds, all the divine powers of nature, the roots, the branches, the herbs and trees, the flowers, fruits and medicinal plants.

29. (Earth etc. Devata, Prajapati R̥shi)

पृथिव्यै स्वाहान्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय
स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहाद्भ्यः स्वाहौषधीभ्यः
स्वाहा वनस्पतिभ्यः स्वाहा परिप्लवेभ्यः स्वाहा
चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा॥२९॥

*Pṛthivyai svāhā'ntarikṣāya svāhā dive svāhā
sūryāya svāhā candrāya svāhā nakṣatrebhyaḥ
svāhā'dbhyaḥ svāhausadhībhyaḥ svāhā
vanaspatibhyaḥ svāhā pariplavebhyaḥ svāhā
carācarebhyaḥ svāhā sarīsrpebhyaḥ svāhā.*

Let us perform yajna for the earth, the middle regions of the sky, the heaven of light, the sun, the moon, the stars, the waters, the medicinal plants, the trees, all those that swim and float, those that move and don't move and all those that creep.

30. (Vasus etc. Devata, Prajapati R̥shi)

असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते
स्वाहा गणश्रिये स्वाहा गणपतये स्वाहाभिभुवे
स्वाहाधिपतये स्वाहा शूषाय स्वाहा सःसर्पाय स्वाहा
चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवा
पतयते स्वाहा॥३०॥

*Asave svāhā vasave svāhā vibhuve svāhā
vivasvate svāhā gaṇāśriye svāhā gaṇapataye
svāhā'bhibhuve svāhā'dhipataye svāhā sūṣāya
svāhā saṃsarpāya svāhā candrāya svāhā
jyotiṣe svāhā malimlucāya svāhā divā pataye
svāhā.*

Let us perform yajna in homage to the energy of prana, the soul residing in the body, the universal energy, the lord giver of light, the electric energy that provides

for the beauty of existence, the air that sustains the forms of life in nature, the heat energy that is always close at hand, the ruler president of the human community, the powers of defence, whatever glides or creeps silently, the moon and beauty of life, the light, the darkness, and the lord of the day, the sun.

31. (Masah months Devata, Prajapati Rshi)

मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये
स्वाहा नभसे स्वाहा नभस्याय स्वाहेषाय स्वाहोर्जाय
स्वाहा सहसे स्वाहा सहस्याय स्वाहा तपसे स्वाहा
तपस्याय स्वाहाऽहसस्पतये स्वाहा ॥३१॥

*Madhave svāhā mādhavāya svāhā śukrāya
svāhā śucaye svāhā nabhase svāhā nabhasyāya
svāheṣāya svāhorjāya svāhā sahase svāhā
sahasyāya svāhā tapase svāhā tapasyāya
svāhā'- mhasaspataye svāhā.*

Let us perform yajna for the service and enrichment of the romantic spring month of Chaitra, the charming month of Vaishakha, the cleansing month of Jyeshtha, the brilliant and purifying month of Ashadha, the generous and showering month of Shravana, the misty and foggy month of Bhadrapada, the food-producing month of Ashvina, the feeding and energising month of Kartika, the strengthening and vigorous month of Margashirsha, the most powerful endurable Pausha, the austere month of Magha, the month of observance of vows and austerities, Phalgunā, and the intercalary month which is the lord over sin and perplexity.

32. (Vaja=food etc. Devata, Prajapati Rshi)

वाजाय स्वाहा प्रसवाय स्वाहापिजाय स्वाहा क्रतवे

स्वाहा स्तुः स्वाहा मूर्ध्ने स्वाहा व्यशुविने स्वाहान्त्याय
स्वाहान्त्याय भौवनाय स्वाहा भुवनस्य पतये
स्वाहाधिपतये स्वाहा प्रजापतये स्वाहा ॥३२॥

*Vājāya svāhā prasavāya svāhā'pijāya svāhā
kratave svāhā svaḥ svāhā mūrdhne svāhā
vyaśnuvine svāhā'ntyāya svāhā'ntyāya
bhauvanāya svāhā bhuvanasya pataye svāhā'-
dhipataye svāhā prajāpataye svāhā.*

Let us perform yajna for the sake of food and energy, procreation, children and family, intelligence and action, happiness, intellect and purity of thought, universal vitality, the ultimate lord of existence, the ultimate reduction of existence which is prakriti, the transcendent lord of creation, Brahma, and and the father and guardian of the living beings, Prajapati.

33. (Life and vitality Devata, Prajapati Rshi)

आयुर्यज्ञेन कल्पताऽस्वाहा प्राणो यज्ञेन कल्पताऽ-
स्वाहापानो यज्ञेन कल्पताऽस्वाहा व्यानो यज्ञेन
कल्पताऽस्वाहाद्वानो यज्ञेन कल्पताऽस्वाहा समानो
यज्ञेन कल्पताऽस्वाहा चक्षुर्यज्ञेन कल्पताऽस्वाहा
श्रोत्रं यज्ञेन कल्पताऽस्वाहा वाग्यज्ञेन कल्पताऽस्वाहा
मनो यज्ञेन कल्पताऽस्वाहात्मा यज्ञेन कल्पताऽस्वाहा
ब्रह्मा यज्ञेन कल्पताऽस्वाहा ज्योतिर्यज्ञेन कल्पताऽस्वाहा
स्वर्यज्ञेन कल्पताऽस्वाहा पृष्ठं यज्ञेन कल्पताऽस्वाहा
यज्ञो यज्ञेन कल्पताऽस्वाहा ॥३३॥

*Āyuryajñena kalpatāṁ svāhā prāṇo yajñena
kalpatāṁ svāhā pāno yajñena kalpatāṁ svāhā
vyāno yajñena kalpatāṁ svāhodāno yajñena
kalpatāṁ svāhā samāno yajñena kalpatāṁ
svāhā cakṣuryajñena kalpatāṁ svāhā śrotram*

yajñena kalpatām svāhā vāgyajñena kalpatām svāhā mano yajñena kalpatām svāhā'tmā yajñena kalpatām svāhā brahmā yajñena kalpatām svāhā jyotiryajñena kalpatām svāhā svaryajñena kalpatām svāhā prṣṭham yajñena kalpatām svāhā yajño yajñena kalpatām svāhā.

May life grow by yajna and be dedicated, may prana energy grow by yajna and be dedicated, may apana energy grow by yajna and be dedicated, may vyana energy grow by yajna and be dedicated, may udana energy grow by yajna and be dedicated, may the ear and hearing grow by yajna and be dedicated, may the speech and all other senses of volition grow by yajna and be dedicated, may the mind grow by yajna and yoga and be dedicated, may the soul grow by yajna and yoga and be dedicated to the lord of life and existence, may the knowledge of Veda and the man of knowledge grow by yajna and meditation and be dedicated, may the light of knowledge and the spirit grow by yajna and be dedicated to divine service, may the heavenly joy of the soul grow by yajna and be dedicated to the Divine, may the ultimate question and desire of the soul be answered and fulfilled by yajna and divine grace and be surrendered to the Divine. May the yajna of life and age grow to completion by constant yajna and meditation and terminate in the interminable and infinite divine super-existence, which is the last oblation of existential yajna.

34. (Yajna Devata, Prajapati Ṛshi)

एकस्मै स्वाहा द्वाभ्यांस्वहा शताय स्वाहैकशताय
स्वाहा व्युष्ट्यै स्वाहा स्वर्गाय स्वाहा॥३४॥

*Ekasmai svāhā dvābhyāṁ svāhā śatāya svāhai-
kaśatāya svāhā vyuṣṭyai svāhā svargāya svāhā.*

By yajna in truth of thought, word and deed, homage and surrender to the One, Supreme Soul of the

universe. Homage to the two, Purusha, the supreme spirit, and Prakriti, one the efficient cause and the other the material cause of the world. Homage to the hundred (years of life and countless things). Homage to the hundred (years of life) and the one beyond. Homage to the fire, the reckoning and the dawn. Homage to Svarga, the joy of the next world.

इति द्वाविंशोऽध्यायः ॥

CHAPTER—XXIII

1. (Parameśhvara Devata, Prajapati Ṛshi)

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा
विधेम॥१॥

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

The Great Golden Egg, the mighty original womb of the lights of the world such as the sun and moon, exists by Himself before the world comes into existence. He is the sole lord manifest, preserver, creator and guardian of the world of forms. He holds this earth and Heaven, and to that lord of bliss and majesty we offer our homage and worship with the surrender of our mind and soul.

2. (Parameśhvara Devata, Prajapati Ṛshi)

उपयामर्गहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते
योनिः सूर्यस्ते महिमा । यस्तेऽहन्संवत्सरे महिमा सम्बभूव
यस्ते वायावन्तरिक्षे महिमा सम्बभूव यस्ते दिवि सूर्ये
महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये स्वाहा
देवेभ्यः॥२॥

*Upayāmagrḥīto'si prajāpataye tvā juṣṭam
grḥṇāmyeṣa te yoniḥ sūryaste mahimā. Yaste'
hantsamvatsare mahimā sambabhūva yaste divi
sūrye mahimā sambabhūva tasmai te mahimne
prajāpataye svāhā devebhyah.*

Lord of this great universe, through the discipline of yoga you are realized and consecrated in the heart and soul, and loved in faith for the sake of Prajapati, protector and guardian of the people. I accept and surrender to you.

This Prakriti and the world of forms is your seat of immanence. The sun is the manifestation of your grandeur. The glory of yours which manifests in the day and in the year, the glory which manifests in the air and in the sky, the glory which manifests in the sun and in heaven, to that glory and to you we offer our homage and worship for the sake of Prajapati, guardian of the people, and the devas, noble and generous powers of nature and humanity.

3. (Parameśhvara Devata, Prajapati Ṛshi)

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशोऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा
विधेम॥३॥

*Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato
babhūva. Ya īṣe'asya dvipadaścatuspadaḥ
kasmai devāya haviṣā vidhema.*

The sole one lord who, with His own might, creates and rules over the world of those who breathe and see, the lord who rules over men and animals, to that sovereign lord of bliss and majesty we offer our homage and worship with our heart and soul.

4. (Parameśhvara Devata, Prajapati Ṛshi)

उपयामर्गहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते
योनिश्चन्द्रमास्ते महिमा । यस्ते रात्रौ संवत्सरे महिमा

सम्बभूव यस्ते पृथिव्यामग्नौ महिमा सम्बभूव यस्ते
नक्षत्रेषु चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने
प्रजापतये देवेभ्यः स्वाहा ॥४॥

*Upayāmagr̥hīto'si prajāpataye tvā juṣṭam
gr̥hṇāmyeṣa te yoniścandramāste mahimā.
Yaste rātrau saṁvatsare mahimā sambabhūva
yaste pṛthivyāmagṇau mahimā sambabhūva
yaste nakṣatreṣu candramasi mahimā
sambabhūva tasmai te mahimne prajāpataye
devebhyah svāhā.*

Lord of the universe, seated and consecrated you are in the heart. Loved and worshipped you are in faith. I surrender to you for the sake of Prajapati, protector and guardian of the people.

This world is your space of immanence and omnipotence. The moon is the symbol of your glory. The grandeur of yours which manifests in the night and in the year, the generosity of yours which manifests in the earth and in the universal fire vitality, the glory of yours which manifests in the stars and in the moon, to that glory of yours and to you we offer our homage and worship for the sake of Prajapati and the noble and brilliant powers of nature and humanity.

5. (Parameshvara Devata, Prajapati Ṛshi)

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥५॥

*Yuñjanti bradhnamaruṣam carantam pari
tasthuṣah. Rocante rocanā divi.*

Those who join their mind and soul to the great and glorious presence of God vibrating like electric energy in the moving and non-moving forms of existence,

shine like the sunlight in heaven.

6. (Surya Devata, Prajapati Ṛshi)

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥६॥

*Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā
dhr̥ṣṇū nṛvāhasā.*

Just as they yoke to the chariot two strong, handsome, reddish horses worthy of ride by men and loved by all, so do the yogis join their senses, mind and soul to Ishvara, lord and light of the world.

(So do the scientists use the carrier currents of solar and electric energy, i.e., the energy of Surya/sun and Indra/electricity, in the service of humanity for the divine purpose.)

7. (Indra Devata, Prajapati Ṛshi)

यद्वातोऽअपोऽअगनीगन्ध्रियामिन्द्रस्य तन्वम् ।
एतश्चस्तोत्रनेन पथा पुनरश्वमारवर्त्तयासि नः ॥७॥

*Yadvāto'apo'aganīgan priyāmindrasya
tanvam. Etaṁ stotaranena pathā
punaraśvamāvartayāsi naḥ.*

O man of the science-mantra, the celestial horse, mighty carrier, flies across the waters of the sky and the wondrous oceans of space on the wings of the winds. The same horse, by the same paths of energy, you bring us back and take us round.

8. (Vayu & Others Devata, Prajapati Ṛshi)

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन

छन्दसादित्यास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवः स्वर्ला-
जी३ ॥ उच्छाची३ ॥ न्यव्ये गव्येऽएतदन्नमत्त देवाऽएतदन्नमद्भि
प्रजापते ॥ ८ ॥

*Vasavastvāñjantu gāyatreṇa chandasā
rudrāstvāñjantu traiṣṭubhena chandasā”dityā
stvāñjantu jāgatena chandasā. Bhūrbhuvah
sva-rlājīñchācīn yavye gavya’etadannamatta
devā’etadannamaddhi prajāpate.*

Prajapati, guardian and protector of the people, may the scholars of the Vasu order of twenty-four years celebrate you with the joy of the gayatri verses. May the scholars of the Rudra order of thirty-six years enlighten you with the knowledge of the trishtubh verses. May the scholars of the Aditya order of forty-eight years beatify you with the vision of the jagati verses. Receive the homage and be pleased by this celebration.

Brilliant men of knowledge and vision, take the food from the fields of barley and milk of the cow and reach across the regions of the earth to the sky and the heavens orbiting in their own courses in space.

9. (Jijnasu=researcher Devata, Prajapati Ṛshi)

कः स्वदेकाकी चरति कऽउं स्विज्जायते पुनः।
किञ्चस्विद्धिमस्य भेषजं किम्वावपनं महत् ॥ ९ ॥

*Kaḥ svidēkākī carati ka’u svijjāyate punaḥ.
Kiñc sviddhimasya bheṣajam kimvāvapanam
mahat.*

Who moves alone (by itself, self-lighted)? Who is born again (in another’s light)? What is the antidote of cold? What is the great field for the sowing of seeds

and the great store for things?

10. (Surya Devata, Prajapati Ṛshi)

सूर्येऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ १० ॥

*Sūrya’ekākī carati candramā jāyate punaḥ.
Agnirhimasya bheṣajam bhūmirāvapanam
mahat.*

The sun moves alone (self-lighted, on its own axis). The moon is born again (in the light of the sun). Fire is the antidote of cold. The earth is the great field for the sowing of seeds (and the great store-house of things, with its gravity).

11. (Jijnasu=researcher Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किञ्चस्विदासीद् बृहद्वयः।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ११ ॥

*Kā svidāsīt pūrvacittiḥ kiñc svidāsīd
bṛhadvayaḥ. Kā svidāsīt pilippilā kā svidāsīt
piśaṅgilā.*

What is the first object of perception and thought? What is the great bird of motion? What is soft, smooth and beautiful? What is it that devours light and form?

12. (Vidyut, energy Devata, Prajapati Ṛshi)

द्यौरासीत्पूर्वचित्तिरश्वऽआसीद् बृहद्वयः।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ १२ ॥

*Dyaurāsīt pūrvacittiraśva’āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā.*

Heaven is the first object of perception and

thought. Energy, electricity and light, is the greatest bird of motion. Protective mother earth is soft, smooth and beautiful. The night of darkness devours light and forms.

13. (Brahmadaya Devata, Prajapati Ṛshi)

वा॒युष्ट्वा॑ प॒च॒तैर॑व॒त्वसि॑तग्रीव॒श्छा॑गैर्न्य॒ग्रोध॑श्चम॒सैः
श॑ल्म॒- लि॒र्वृ॒द्ध्या॑ । ए॒ष स्य॑ रा॒थ्यो वृ॑षा
प॒ङ्भिश्च॑तु॒र्भिरे॑द॒गन्ब्र॒ह्मा- कृ॑ष्णाश्च॒ नो ऽव॑तु
नमो॑ ऽग्नये॑ ॥ १३ ॥

*Vāyuṣṭvā pacatairavatvasitagrīvaśchāgairnya-
grodhaścamasaiḥ śalmalirvṛddhyā. Eṣa sya
rāthyo vṛṣā paṅbhīścaturbhiredaganbrahmā
kṛṣṇāśca no'vatu namo'gnaye.*

Seeker of knowledge, may the air protect you with maturation and perfection. May the fire nourish and protect you with the milk of goats. May the banyan tree strengthen and protect you with ladlefuls of juice. May the shalmali plant protect and advance you with growth. May this strong and virile chariot horse on its four legs carry you forward on your journey.

Brahma, brilliant star of knowledge, guide and protect us. All homage, respect and support for Agni, light of knowledge and yajna.

14. (Brahma Devata, Prajapati Ṛshi)

स॑श्शितो र॒श्मिना॑ रथः॒ स॑श्शितो र॒श्मिना॑ हयः॒ ।
स॑श्शितो अ॒प्स्वप्सु॑जा ब्र॒ह्मा सोम॑पुरोगवः॥ १४ ॥

*Saṁśito raśminā rathaḥ saṁśito raśminā
hayaḥ. Saṁśito apsvapsujā brahmā
somapurogavaḥ.*

The chariot is refined by the light of sunbeams. The horse is refined by sensitive reins of steering. The expert man of knowledge born of the energy of prana, working on energy, is refined by advancement in the knowledge of health, peace and value of honour.

15. (Vidvan Devata, Prajapati Ṛshi)

स्व॒यं वा॑जि॒स्तन्वं॑ कल्पयस्व स्व॒यं य॑जस्व स्व॒यं जु॑षस्व ।
म॒हिमा॑ ते॒ऽन्येन॑ न स॒न्नशै॑ ॥ १५ ॥

*Svayaṁ vājiñstanvaṁ kalpayasva svayaṁ
yajasva svayaṁ juṣava. Mahimā te'nyena na
sannaśe.*

Man of knowledge, seeker of advancement, develop your self by yourself. Do the yajna of joint work by your own choice. Serve the scholars and society by yourself. Your eminence and value must not be destroyed by others.

16. (Savita Devata, Prajapati Ṛshi)

न वा॑ऽऽ॒एत॑न्मि॒यसे॑ न रि॒ष्यसि॑ दे॒वाँर॑ ॥ ऽइ॒दे॒षि प॒थिभिः॑
सु॒गेभिः॑ । यत्रा॑स॒ते सु॒कृ॒तो यत्र॑ ते य॒युस्तत्र॑ त्वा दे॒वः
स॒वि॒ता द॑धातु ॥ १६ ॥

*Na vā'u'etanmriyase na riṣyasi devāñ'ideṣi
pathibhiḥ sugebhiḥ. Yatrāsate sukṛto yatra te
yayustatra tvā devaḥ savitā dadhātu.*

Man of knowledge and yajna, you go to meet with the seers and sages by the straight and right paths of truth. Die you shall not, nor your value diminish.

Where dwell the men of right action and where they realize lasting peace and joy, there may Savita, lord of light and life, establish you.

17. (Agni and Others Devata, Prajapati Ṛshi)

अग्निः पशुरासीत्तेनायजन्त सऽ एतं
लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं
जेष्यसि पिबैताऽअपः । वायुः पशुरासीत्तेनायजन्त सऽ एतं
लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि
पिबैताऽअपः । सूर्यः पशुरासीत्तेनायजन्त सऽ एतं
लोकमजयद्यस्मिन्सूर्यः स ते लोको भविष्यति तं
जेष्यसि पिबैताऽअपः ॥१७॥

*Agniḥ paśurāsīt tenāyajanta sa'etaṃllokam-
ajayad yasminnagniḥ sa te loko bhaviṣyati taṃ
jeṣyasi pibaitā'apaḥ. Vāyuḥ paśurāsīt
tenāyajanta sa'etaṃllokamajayad yasminvāyuḥ
sa te loko bhaviṣyati taṃ jeṣyasi pibaitā'apaḥ.
Sūryaḥ paśurāsīt tenāyajanta sa etaṃllokam-
ajayad yasmintsūryaḥ sa te loko bhaviṣyati taṃ
jeṣyasi pibaitā'apaḥ.*

Agni, fire, is the soul of yajna, a direct participant. The divines perform yajna with agni. Who ever does the yajna with agni wins the sphere where agni is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of knowledge and joy purified by agni.

Vayu, wind, is the soul of yajna, a seer and participant. The divines perform yajna by vayu. Whoever does the yajna by vayu wins the sphere where vayu is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of breath and energy purified by vayu.

Surya, the sun, is the soul of yajna, a seer and participant. The divines perform yajna with the sun.

Whoever does the yajna with the sun wins the sphere where the sun is supreme. The same will become your sphere too, you would win it if you do yajna. Drink deep at the fount of light and energy purified by the sun.

18. (Prana etc. Devata, Prajapati Ṛshi)

प्राणाय स्वाहापानाय स्वाहा व्यानाय स्वाहा । अम्बेऽ-
अम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः
सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

*Prāṇāya svāhā- 'pānāya svāhā vyānāya svāhā.
Ambe ambike' mbālike na mā nayati kaścana.
Sasastyaśvakaḥ subhadrikāṃ kāmpīlavāsinīm.*

Best of thought, word and action in truth for prana, for apana and for vyana, the energy of breath, the energy for systemic cleansing, and the overall health and vitality of the body system.

Mother, grand-mother, and great-grand-mother, none can retain and sustain me or anyone in the splendid good fortune and peaceful settled seat of the man of prosperity, who, though he might have been as fast and impetuous as a war-horse, goes to sleep in sloth after getting the wealth and comfort.

19. (Ganapati Devata, Prajapati Ṛshi)

गुणानां त्वा गुणपतिःहवामहे प्रियाणां त्वा प्रियपतिः
हवामहे निधीनां त्वा निधिपतिःहवामहे वसो मम ।
आहमजानि गर्भधमा त्वमजसि गर्भधम् ॥१९॥

*Gaṇānām tvā gaṇapatiḥ havāmahe priyāṇām
tvā priyapatiḥ havāmahe nidhīnām tvā
nidhipatiḥ havāmahe vaso mama. Āhamajāni
garbhadhamā tvamajāsi garbhadham.*

Lord of the universe, you are the presiding and protective fatherly presence over all the groups, communities and republics of the world. Such as you are, we accept, realise and surrender unto you.

You are the darling life-giver and protector of all things of existence which are so dear to you. We recognise, realise and worship you in love and faith.

You are the giver, protector and promoter of all the wealths of the world. We surrender to you in worship and gratitude and pray to you for all the wealth, prosperity and happiness of life.

Lord omnipresent in every particle of existence, every particle of existence exists in you. You are my haven and home too. You are the father of all forms of existence. I pray that I may know you, the father, that I may know Prakriti, the mother; and that I may know all the forms of existence, as you do.

20. (Raja & Praja Devate, Prajapati Ṛshi)

ताऽउभौ चतुरः पदः सम्प्रसारयाव स्वर्गे लोक प्रोर्णुवाथां
वृषा वाजी रेतोधा रेतो दधातु ॥२०॥

*Tā'ubhau caturah padaḥ samprasārayāva
svarge loke prornuvāthām vṛṣā vājī retodhā
reto dadhātu.*

Let both of them, the ruler and the people, protect and support each other. May both realise and extend the four values of life: Dharma, righteous living, Artha, worldly well-being, kama, self-fulfilment, and Moksha, ultimate freedom. May the ruler, wielder of power, swift in action and advancement, strengthen the people with power, and the people, in return, strengthen the ruler

with power.

21. (Raja, judge Devate, Prajapati Ṛshi)

उत्सक्थ्याऽअव गुदं धेहि समञ्जिं चारया वृषन् ।
य स्त्रीणां जीवभोजनः ॥२१॥

*Utsakthyā'ava gudam dhehi samañjim cārayā
vṛṣan. Ya strīṇām jīvabhojanaḥ.*

O Ruler, man of strength and power, if there is anyone evil who plays with the life and honour of women, punish him. Establish peace among the people. Establish the rule of law. Eliminate immorality and wantonness from the state.

22. (Raja Praja Devate, Prajapati Ṛshi)

यकासकौ शकुन्तिकाहलगिति वञ्चति ।
आहन्ति गभे पसो निर्गल्गालीति धारका ॥२२॥

*Yakāsakau śakuntikā"halagiti vañcati. Āhanti
gabhe paso nigalgalīti dhārakā.*

Where the ruler strikes at the people, he strikes at the nation and the state because there the people, though otherwise they enjoyed comfort and happiness before, grow weaker and weaker now and fade like a helpless bird. When such a ruler exacts taxes from the farmers, he only cheats the nation.

23. (Raja Praja Devate, Prajapati Ṛshi)

यकोऽसकौ शकुन्तकऽआहलगिति वञ्चति ।
विवक्षतऽइव ते मुखमध्वर्यो मा नृस्त्वमभि
भाषथाः ॥२३॥

*Yako'sakau śakuntaka'āhalagiti vañcati.
Vivakṣata'iva te mukhamadhvaryo mā*

nastvamabhi bhāṣathāḥ.

Ruler, high-priest of the yajna of the state, make no false promises to us. Let your mouth be not like a boaster's. If you tell lies, you will grow weaker and weaker like a helpless bird and end up, cheating yourself.

24. (Bhumi and Surya Devate, Prajapati Rshi)

माता च ते पिता च तेऽग्रं वृक्षस्य रोहतः।
प्रतिलामीति ते पिता गभे मुष्टिमत्सयत्॥२४॥

Mātā ca te pitā ca te' graṁ vṛkṣasya rohataḥ.
Pratilāmīti te pitā gabhe muṣṭimataṁsayat.

Ruler, the earth your mother and the sun your father rise to the top of the world. The sun strikes at the treasure of space-waters with his light and power, the earth receives the showers and shines. Celebrate them with the people in yajna: It is beautiful, it is joyous. I am happy.

25. (Bhumi and Surya Devate, Prajapati Rshi)

माता च ते पिता च तेऽग्रं वृक्षस्य क्रीडतः।
विवक्षतऽइव ते मुखं ब्रह्मन्मा त्वं वदो बहु॥२५॥

Mātā ca te pitā ca te'gre vṛkṣasya krīdataḥ.
Vivakṣata'iva te mukhaṁ brahman mā tvam vado bahu.

People of the land, your mother-land like the earth and the ruler, father of the nation, like the sun, both joyous, play on top of the world in the midst of beauty and prosperity. Ruler, Brahma, presiding priest of the national yajna, your mouth seems eager to shout with pride and joy. At that time, speak not much, control yourself.

26. (Shri Devata, Prajapati Rshi)

ऊर्ध्वामेनामुच्छ्रापय गिरौ भारुहरन्निव।
अथास्यै मध्यमेधताशीते वाते पुनन्निव॥२६॥

Ūrdhvāmenā mucchrāpaya girau bhāraṁ haranniva.
Athāsyai madhyamedhatāṁ śīte vāte punanniva.

Ruler of the land, lead this rising nation to the heights of beauty and prosperity like a mountaineer bearing his banner to the top of the mount, and, in the midst of this people, being sanctified as if in the cool mountain breezes, move on higher and ever higher.

27. (Shri Devata, Prajapati Rshi)

ऊर्ध्वमेनमुच्छ्रयताद् गिरौ भारुहरन्निव।
अथास्यै मध्यमेजतु शीते वाते पुनन्निव॥२७॥

Ūrdhvāmenā mucchrayatād girau bhāraṁ haranniva.
Athāsyai madhyamejatu śīte vāte punanniva.

Man of knowledge, enlightened citizen, support this rising ruler to the height of glory and power as a mountaineer carrying his burden to the top of the mount, and, in the midst of this nation, and sifting the truth from falsehood, as if, in the cool breeze, shine on in the beauty and prosperity of the land.

28. (Prajapati Devata, Prajapati Rshi)

यदस्याऽअहुभेद्याः वृधु स्थूलमुपातसत्।
मुष्काविदस्याऽएजतो गोशुफे शकुलाविवा॥२८॥

Yadasyā'aṁhubhedyāḥ kṛdhu sthūlamupātasat.
Muṣkāvidasyā'ejato gośaphe śakulāviva.

When the small and great acts of the people who clear out sin and crime from the society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they shine in their eyes as shakula fish shine in a little pool of water.

29. (Scholars Devata, Prajapati Ṛshi)

यद्देवासो ललामगुं प्र विष्टीमिन्माविषुः।
सुक्थ्ना देदिश्यते नारी सत्यस्याक्षिभुवो यथा॥२९॥

Yaddevāso lalāmaguṃ praviṣṭīminamāviṣuḥ.
Sakthnā dediśyate nārī satyasyākṣibhuvo yathā.

Just as noble people approach an eminent and reasonable judge for justice, just as a woman is distinguished by her body, so the men of reason find out the truth by direct observation of evidence.

30. (Raja Devata, Prajapati Ṛshi)

यद्धरिणो यवमत्ति न पुष्टं पशु मन्यते।
शूद्रा यदर्यजारा न पोषाय धनायति॥३०॥

Yaddhariṇo yavamatti na puṣṭaṃ paśu manyate.
Śūdrā yadaryajārā na poṣāya dhanāyati.

When the deer eats up the barley it does not care for the field but destroys it. A servant woman who is the mistress of her master loves money but not for the well-being of her master or of her family. So when a ruler exploits his people, he does not care for their well-being, he destroys the nation.

31. (Raja Praja Devata, Prajapati Ṛshi)

यद्धरिणो यवमत्ति न पुष्टं बहु मन्यते।
शूद्रो यदर्ययै जारो न पोषमनु मन्यते॥३१॥

Yaddhariṇo yavamatti na puṣṭaṃ bahu manyate.
Śūdro yadaryāyai jāro na poṣamanumanyate.

The deer that eats up the barley cares not for the crop and the field. The servant who is a paramour of his mistress cares not for the well-being of the family. The ruler who exploits the people destroys the nation.

32. (Raja Devata, Prajapati Ṛshi)

दधिक्राव्णोऽअकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत्प्र णऽआयूँश्चि तारिषत्॥३२॥

Dadhikrāvṇo'akāriṣaṃ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra ṇa'āyūñṣi tāriṣat.

The hero is on guard, holding and protecting the land and people. Like a knight of horse panting for victory, fast advancing in the battle, I place him at the head of the nation. May he do us proud, holding our head high gracefully, and may he carry us across the field of life.

33. (Scholars Devata, Prajapati Ṛshi)

गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्त्या सह।
बृहत्युष्णिहा ककुप्सूचीभिः शम्यन्तु त्वा॥३३॥

Gāyatrī triṣṭubjagatyanusṭuppanktyā saha.
Bṛhatyusṇihā kakupsūcībhiḥ śamyantu tvā.

May the scholars with research and action perfect and stabilize you in peace and tranquillity with the joyous gayatri, the stable trishtup, the protective anushtup, the comprehensive pankti, the expansive brihati, the lovely ushniḥ, and the charming kakup verses of the Veda.

(May the scholars perfect the ruler.)

34. (Prajā Devata, Prajapati Ṛshi)

द्विपदा याश्चतुष्पदास्त्रिपदा याश्च षट्पदाः।
विच्छन्दा याश्च सच्छन्दाः सूचीभिः शम्यन्तु त्वा॥३४॥

*Dvipadā yāścatuspadāstripadā yāśca ṣaṭpadāḥ.
Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā.*

O citizens of the nation, may the learned and the wise, with their knowledge and acts, perfect and stabilise you in peace and tranquillity with two-part, four-part, three-part, or six-part, or various or regular verses of the Veda.

35. (Prajā Devata, Prajapati Ṛshi)

महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः।
मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा॥३५॥

*Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ.
Maighīrvidyuto vācaḥ sūcībhiḥ śamyantu tvā.*

Seekers of knowledge, citizens of the nation, may the universal words of wisdom, golden rich, great and sublime, ringing in all directions, raining like the clouds, roaring like thunder, and blazing as lightning — may all these great voices perfect you with their integrative and elevating message of peace and stability.

36. (Women Devata, Prajapati Ṛshi)

नार्यस्ते पत्न्यो लोमं विचिन्वन्तु मनीषया।
देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा॥३६॥

*Nāryaste patnyo loma vicinvantu manīṣayā.
Devānām patnyo diśaḥ sūcībhiḥ śamyantu tvā.*

Ruler, citizens, teachers, may the women, virgins

and wives of the noble people, protectors of the nation, listen and gather your words with care and understanding, and may they, like the pure transparent quarters of space, stabilise and perfect you with their integrative words and acts of love and wisdom.

37. (Women Devata, Prajapati Ṛshi)

रजता हरिणीः सीसा युजो युज्यन्ते कर्मभिः।
अश्वस्य वाजिनस्त्वचि सिमाः शम्यन्तु शम्यन्तीः ॥३७॥

*Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ.
Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ.*

Women in love, lovely, captivating, arresting with love and loyalty, exciting and dedicated, are joined in marriage to the protection and embrace of handsome, virile and generous young men by their own will and action. Bound in the discipline of matrimony, may they be at peace in security, and may they provide for the love, peace and security of the young men of their choice.

38. (Sabhasad Devata, Prajapati Ṛshi)

कुविद्ङ्ग यवमन्तो यवञ्चिद्यथा दान्त्यनुपूर्वं वियूया।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं
यजन्ति॥३८॥

*Kuvidāṅga yavamanto yavañcidyathā
dāntyanu-pūrvam viyūya. Ihehaiṣām kṛṇuhi
bhojanāni ye barhiṣo nama'uktīm yajanti.*

Dear Sabhasad, eminent member of the council, just as farmers blest with rich barley harvest the grain with discrimination, some plants separately and some together, so do the teachers sit on seats of grass, receive

food and water, and carry on the yajna of education accomplishing their work with the disciples with judgement. Here in this school, provide for their food and maintenance.

39. (Adhyapaka Devata, Prajapati Ṛshi)

कस्त्वा छ्यति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति।
कऽउ ते शमिता क्विः॥३९॥

Kastvā chyati kastvā viśāsti kaste gātrāṇi śamyati. Ka u te śamitā kavīḥ.

Young learner, who cuts, grinds and shapes you into form? Who teaches, directs and controls you? Who exercises your body-parts to suppleness and equipoise? Who is the sage and seer, high-priest of your education, giving the last oblation of completion?

40. (Praja Devata, Prajapati Ṛshi)

ऋतवस्तऽऋतुथा पर्वं शमितारो वि शासतु।
संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा॥४०॥

Rtavasta 'ṛtuthā parva śamitāro vi śāsatu. Saṁvatsarasya tejasā śamībhiḥ śamyantu tvā.

Learner, seeker of knowledge and expertise, may the seasons and the teachers training you in peace and action instruct and temper you according to the needs of the time and the stage of your life, and may they complete and perfect you with the splendour of the sun round the year and peaceable action and refinement.

41. (Praja Devata, Prajapati Ṛshi)

अर्द्धमासाः परुश्षि ते मासाऽआ च्छ्यन्तु शम्यन्तः।
अहोरात्राणि मरुतो विलिष्टःसूदयन्तु ते॥४१॥

Ardhamāsāḥ parūṣṣi te māsā'ācchyantu śamyantaḥ. Ahorātrāṇi maruto viliṣṭaḥ sūdayantu te.

Learner, seeker of knowledge, may the days and nights, fortnights and months developing you refine and strengthen your body parts and life's periods, and may the learned soften your roughness and eliminate your hardness.

42. (Adhyapaka Devata, Prajapati Ṛshi)

दैव्याऽअध्वर्यवस्त्वाच्छ्यन्तु वि च शासतु।
गात्राणि पर्वशस्ते सिमाः कृण्वन्तु शम्यन्तीः॥४२॥

Daivyā'adhvaryavastvācchyantu vi ca śāsatu. Gātrāṇi parvaśaste simāḥ kṛṇvantu śamyantīḥ.

Learner, seeker, ruler, citizen, may the divine high-priests of the yajna and development of the nation instruct and refine you and develop the parts of your body, life and community from every joint and transition onward. May the loving motherly women wholly dedicated soften your heart and refine your mind.

43. (Raja Devata, Prajapati Ṛshi)

द्यौस्ते पृथिव्यन्तरिक्षं वायुश्छिद्रं पृणातु ते।
सूर्यस्ते नक्षत्रैः सह लोकं कृणोतु साधुया॥४३॥

Dyauste pṛthivyantarikṣaṁ vāyuśchidraṁ pṛṇātu te. Sūryaste nakṣatraiḥ saha lokam kṛṇotu sādhyā.

May the heaven (with its light), the earth (with his generosity and stability), the sky (with its expanse), the wind and air (with speed and energy) make up your wants and repair your weaknesses. And may the sun,

lord of light and life, with the stars and planets, create for you a straight and simple world of beauty, freedom and progress.

44. (Raja Devata, Prajapati Ṛshi)

शं ते परेभ्यो गात्रेभ्यः शमस्त्वरेभ्यः।
शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव॥४४॥

*Śam te parebhyo gātrebhyaḥ śamastva-
varebhyaḥ. Śamasthabhyo majjabhyaḥ
śamvastu tanvai tava.*

Peace and health to the higher parts of your personality. Peace and health to the lower parts of your body. Peace and strength to your bones and marrow. Peace and well-being to your body and mind all over.

45. (Jijnasu=Seeker Devata, Prajapati Ṛshi)

कः स्वदेकाकी चरति कऽउ स्विज्जायते पुनः।
किंस्विद्धिमस्य भेषजं किमवावपनं महत्॥४५॥

*Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ
sviddhimasya bheṣajam kimvāvapanam mahat.*

Who moves alone? Who is born again and again? What is the antidote of cold? And what is the great field and hold of life, seed and sustenance?

46. (Surya etc. Devata, Prajapati Ṛshi)

सूर्येऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत्॥४६॥

*Sūrya'ekākī carati candramā jāyate punaḥ.
Agnirhimasya bheṣajam bhūmirāvapanam
mahat.*

The sun moves alone. The moon is born again

and again. Fire, heat, is the antidote of cold. And earth is the great field and hold of life, seed and sustenance.

47. (Jijnasu Devata, Prajapati Ṛshi)

किंस्वित्सूर्यसमं ज्योतिः किंसमुद्रसमं सरः।
किंस्वित्पृथिव्यै वर्षीयः कस्य मात्रा न विद्यते॥४७॥

*Kiṁ svit sūryasamaṁ jyotiḥ kiṁ
samudrasamaṁ saraḥ. Kiṁ svit pṛthivyai
varṣīyaḥ kasya mātṛā na vidyate.*

What is the other light like the sun? What is the vessel-hold of water like the sea? What is larger than the earth? What is without limits in the world?

48. (Brahma etc. Devata, Prajapati Ṛshi)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमं सरः।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते॥४८॥

*Brahma sūryasamaṁ jyotirdyauḥ samudra-
samaṁ saraḥ. Indraḥ pṛthivyai varṣīyān gostu
mātṛā na vidyate.*

Brahma is the light like the sun. The sky is the great vessel-hold of waters like the sea. The sun is greater than the earth. Word, divine speech, has no limits.

49. (Question-Answer Devata, Prajapati Ṛshi)

पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा
जगन्था। येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमा
विवे- शाँ३॥५॥४९॥

*Pṛcchāmi tvā citaye devasakha yadi tvamatra
manasā jagantha. Yeṣu viṣṇustriṣu pade-
ṣveṣṭasteṣu viśvaṁ bhuvanamāvivesā.*

Friend of the divine, I ask you for my understanding, if with your mind you can reach the

answer: Does the living world exist in those three regions of the universe — the earth, the sky, and the heavens, wherein Vishnu, universal lord of the world, pervades?

50. (Ishvara Devata, Prajapati Ṛshi)

अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमा विवेश।
सद्यः पर्येमि पृथिवीमुत् द्यामेकेनाङ्गेन दिवोऽस्य
पृष्ठम्॥५०॥

*Api teṣu triṣu padeṣvasmi yeṣu viśvaṁ
bhuvanamāviveśa. Sadyaḥ paryemi pṛthivīmuta
dyāmekeṅāṅgena divo'asya pṛṣṭham.*

I am there, sure, in those three regions of the universe wherein the whole living world exists. I instantly and universally pervade the earth, the sky and the vault of heaven, each with existential part of my omnipresence.

51. (Purusheshvara Devata, Prajapati Ṛshi)

केष्वन्तः पुरुषेऽआ विवेश कान्यन्तः पुरुषेऽअर्पितानि। एतद्
ब्रह्मनुप वल्हामसि त्वा किञ्चस्विन्नः प्रति वोचास्यत्र ॥५१॥

*Keṣvantaha puruṣa'ā viveśa kānyantaha puruṣe'
arpitāni. Etad brahmannupa valhāmasi tvā kiṁ
svinnaha prati vocāsyatra.*

Who and how many does the Purusha, supreme spirit, pervade? Who and how many reside in the Purusha? This, O man of knowledge, we ask you so that we too may excel. What do you say to us on this question?

52. (Parameshvara Devata, Prajapati Ṛshi)

पञ्चस्वन्तः पुरुषेऽआ विवेश तान्यन्तः पुरुषेऽअर्पितानि।
एतत्त्वात्र प्रतिमन्वानोऽस्मि न मायया भवस्युत्तरो मत्॥५२॥

*Pañcasvantaḥ puruṣa'ā viveśa tānyantaḥ
puruṣe'arpitāni. Etattvātra pratimanvāno'asmi
na māyayā bhavasyuttaro mat.*

In five (elements of Prakriti) does the Purusha pervade. These five elements reside within the Purusha. This I say on the question believing and asking you to accept and believe. Not by maya, nor by mere science, nor by knowledge alone of existence would you go farther than me (the Purusha).

53. (Prashta=Questioner Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किञ्चस्विदासीद् बृहद्वयः।
का स्विदासीत्पिलिप्पिला का
स्विदासीत्पिशङ्गिला ॥५३॥

*Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd
bṛhadvayaḥ. Kā svidāsīt pilippilā kā svidāsīt
piśaṅgilā.*

What is the first original structure in time? What is the great womb of the forms of life? What is the finest pliant material? What is the universal devourer?

54. (Samadhata=Wise Devata, Prajapati Ṛshi)

द्यौरासीत्पूर्वचित्तिरश्वेऽआसीद् बृहद्वयः।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला॥५४॥

*Dyaurāsīt purvacittiraśva'āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā.*

Heaven, light, i.e., divine vibration of thought energy is the first original step in creation. Mahat, the first mutation of original Prakriti, was the great womb of the forms of creation. Manifested Prakriti is the finest pliant material for creation. Pralaya, the night of

annihilation devours the universe.

55. (Prashta Devata, Prajapati Ṛshi)

काऽईमरे पिशाङ्गिला काऽई कुरुपिशाङ्गिला।
कऽईमास्कन्दमर्षति कऽई पन्थां वि सर्पति॥५५॥

Kā'imare piśaṅgilā kā'im kurupiśaṅgilā. Ka'imāskandamarṣati ka'im panthām visarpati.

What is the cover of the forms of existence? Who destroys the beauty of the crops? Who moves jumping in leaps? Who creeps on the path?

56. (Samadhata Devata, Prajapati Ṛshi)

अजारे पिशाङ्गिला श्वावित्कुरुपिशाङ्गिला।
शशऽआस्कन्दमर्षत्यहिः पन्थां वि सर्पति॥५६॥

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā. Śaśa'āskandamarṣatyahīḥ panthām vi sarpati.

Prakriti is the cover of forms. Porcupine is the destroyer of the beauty of crops in the field. Energy moves in currents. And the clouds sail upon their path.

57. (Prashta Devata, Prajapati Ṛshi)

कत्यस्य विष्ठाः कत्यक्षराणि कति होमासः कतिधा
समिद्धः। यज्ञस्य त्वा विदथा पृच्छमत्र कति
होतारऽऋतुशो यजन्ति॥५७॥

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā samiddhaḥ. Yajñasya tvā vidathā pṛcchamatra kati hotāra'ṛtuśo yajanti.

How many permanent materials? How many operations? How many fuels and modes of lighting? I ask you these questions on the subject of yajna for

knowledge. How many priests perform it according to the seasons?

58. (Samidha Devata, Prajapati Ṛshi)

षडस्य विष्ठाः शतमक्षराण्यशीतिर्होमाः समिधो ह
तिस्रः। यज्ञस्य ते विदथा प्र ब्रवीमि सप्त होतारऽऋतुशो
यजन्ति॥५८॥

Ṣaḍasya viṣṭhāḥ śatamakṣarāṅyaśītirhomāḥ samidho ha tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra'ṛtuśo yajanti.

Six seasons are the pillars of yajna. Hundreds are the materials of permanent nature. Eighty are the operations. Three are the fuels. I speak to you of the knowledge of yajna. Seven priests carry on the yajna according to the seasons.

59. (Prashta Devata, Prajapati Ṛshi)

कोऽअस्य वेद भुवनस्य नाभिं को
द्यावापृथिवीऽअन्तरिक्षम्। कः सूर्यस्य वेद बृहतो जनित्रं
को वेद चन्द्रमसं यतोजाः॥५९॥

Ko'asya veda bhuvanasya nābhim ko dyāvā-pṛthivī'antarikṣam. Kaḥ sūryasya veda bṛhato janitram ko veda candramasaṁ yatojāḥ.

Who knows the centre-hold of this world? Who knows the earth, the sky, and the heaven, region of light? Who knows the great creator of the sun? Who knows the moon and wherefrom it was born?

60. (Samadhata Devata, Prajapati Ṛshi)

वेदाहमस्य भुवनस्य नाभिं वेद द्यावापृथिवीऽअन्तरिक्षम्।
वेद सूर्यस्य बृहतो जनित्रमथो वेद चन्द्रमसं

यतोजाः॥६०॥

Vedāhamasya bhuvanasya nābhiṃ veda dyāvāprthivī'antarikṣam. Veda sūryasya bṛhato janitramatho veda candramasam yatojāḥ.

I know the centre-hold of this world. I know the heaven and earth and the middle regions of the sky. I know the great creator of the sun. I know the moon and wherefrom it was born. (The man of real knowledge is one who knows Brahma, creator and sustainer of the world, and the world itself, who knows the efficient cause, Brahma, and the material cause, Prakriti, and the beneficiary, the jiva. The speaker is such a man of knowledge. Alternatively, the speaker is Brahma Itself.)

61. (Prashta Devata, Prajapati Rshi)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य
नाभिः। पृच्छामि त्वा वृष्णोऽश्वस्य रेतः पृच्छामि
वाचः परमं व्योम॥६१॥

*Pr̥cchāmi tvā paramantaṃ pṛthivyāḥ pṛcchāmi
yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo'
aśvasya retaḥ pṛcchāmi vācaḥ paramaṃ vyoma.*

I ask you: What is the highest end of the earth and where? I ask you: What and where is the centre of the world? I ask you: Where and what is the seed of the virility and fertility of the male? I ask you: What and where is the haven and home and ultimate preserve of the Word, universal speech?

62. (Samadhata Devata, Prajapati Rshi)

इयं वेदिः परोऽन्तः पृथिव्याऽअयं यज्ञो भुवनस्य

नाभिः। अयंसोमो वृष्णोऽश्वस्य रेतो ब्रह्मायं वाचः
परमं व्योम॥६२॥

*Iyaṃ vediḥ paro'antaḥ pṛthivyā'ayaṃ yajño
bhuvansya nābhiḥ. Ayaṃ somo vṛṣṇo'asvasya
reto brahmāyaṃ vācaḥ paramaṃ vyoma.*

This yajna-vedi is the supreme and ultimate end of the earth. This yajna is the centre and centre-hold of the world. This soma is the seed and source of the virility and fertility of the male. And Brahma is the haven and home and birth and preserve of the Word, divine speech.

63. (Samadhata Devata, Prajapati Rshi)

सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्यर्णवे।
दधे ह गर्भमृत्त्वियं यतो जातः प्रजापतिः॥६३॥

*Subhūḥ svayambhūḥ prathamo'ntarmaha-
tyarṇave. Dadhe ha garbhamṛtviyaṃ yato jātaḥ
prajāpatih.*

Gracious and glorious, self-existent and at the very centre in this grand ocean of the universe is Brahma. He plants the seed of creation into Prakriti according to the season of the creative cycle, and thence is born Prajapati, the sun, lord of life.

64. (Ishvara Devata, Prajapati Rshi)

होता यक्षत्रजापतिःसोमस्य महिम्नः।
जुषतां पिबतु सोमःहोतर्यज॥६४॥

*Hotā yakṣatprajāpatiṃ somasya mahimnaḥ.
Juṣatāṃ pibatu somaṃ hotaryaja.*

The man of yajna performs the yajna in honour of Prajapati, father and sustainer of the world of creation by the grace and glory of Soma, lord of life and omnipotence. May he ever dedicate himself to the lord and drink the nectar of life and immortality by divine grace.

Man of yajna, carry on the yajna, relent not ever.

65. (Ishvara Devata, Prajapati Rshi)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नोऽस्तु वयश्चस्याम् पतयो रयी-
णाम्॥६५॥

*Prajāpate na tvadetānyanyo viśvā rūpāṇi pari
tā babhūva. Yatkāmāste juhūmastanno'astu
vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of creation, no one other than you is supreme over and beyond all these and other forms of existence.

Whatever our ends and aims for which we offer our homage to you, may all that come true for us.

May we, by Grace, be masters, promoters and preservers of the wealths of the world.

इति त्रयोविंशोऽध्यायः ॥

CHAPTER-XXIV

1. (Prajapati Devata, Prajapati Rshi)

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णाग्रीवऽआग्नेयो
रराटे' पुरस्तात् सारस्वती
मेष्युधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सौमापौष्णः
श्यामो नाभ्याश्चसौर्यामौ श्वेतश्च वृष्णाश्च
पार्श्वयोस्त्वाष्ट्रौ लोमशसक्थौ सक्थ्योर्वायव्युः श्वेतः
पुच्छऽइन्द्राय स्वपस्याय वेहद्वैष्णवो वामनः॥१॥

*Aśvastūparo gomṛgaste prajāpatyāḥ
kṛṣṇagrīva' āgneyo rarāṭe purastātsārasvatī
meṣyadha-stāddhanvorāśvināvadorāmau
bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyāṁ
saurayāmau śvetaśca kṛṣṇaśca
pārśvayostvāṣṭrau lomaśa-sakthau
sakthyorvāyavyaḥ śvetaḥ puccha' indrāya
svapasyāya vehadvaiṣṇavo vāmanaḥ.*

The horse, the wild ram, the wild cow, these are sunny in character and quality, they belong to Prajapati;

the black-necked animal foremost among the beasts is fiery in character and quality, it belongs to Agni;

the sheep with twisted hair in the forehead has the quality for speech and intelligence, it belongs to Sarasvati;

the goats having black spots below the jaws and on the lower parts of front legs have the qualities of the sun and moon, they belong to the Ashvinis;

the animal which is black round the navel has the qualities of Soma and Pushan;

those which are white and dark on the sides have the qualities of the sun and air, they belong to Surya and Yama;

those with long hair on the thighs have the qualities of Tvashta;

those which have a white tail belong to the wind, Vayu;

the small animal and the barren cow belong to Vishnu;

Let all these be deployed in the service of Indra, the ruler, man of high values and action.

2. (Soma & Others Devata, Prajapati Ṛshi)

रोहितो धूम्ररोहितः कर्कन्धुरोहितस्ते सौम्या बभ्रुररुणबभ्रुः
शुक्लबभ्रुस्ते वारुणाः शित्तिरन्ध्रोऽन्यतः शित्तिरन्ध्रः
समन्तशित्तिरन्ध्रस्ते सावित्राः शित्तिबाहुरन्यतः शित्तिबाहुः
समन्तशित्तिबाहुस्ते बार्हस्पत्याः पृषती क्षुद्रपृषती
स्थूलपृषती ता मैत्रावरुण्यः॥२॥

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā babhrurarūṇababhruḥ śukababhruste vāruṇāḥ śitirandhro'nyataḥ śitirandhraḥ samantaśitirandhraste sāvitrah śitibāhurananyataḥ śitibāhuḥ samantaśitibāhuste bārhaspatyāḥ pṛṣatī kṣudrapṛṣatī sthūlapṛṣatī tā maitrāvaruṇyaḥ.

The red, smoky red and red-berry animals belong to Soma;

the brown, red brown and parrot brown belong to Varuna;

those with white holes in the wool on the one side or all over belong to Savita;

those with white fore-legs, white on one side or white on all sides belong to Brihaspati;

those with spots on the limbs, small ones, or large

ones, belong to Mitra and Varuna.

(All these should be pressed into service.)

3. (Ashvins and Others Devata, Prajapati Ṛshi)

शुद्धवालः सर्वशुद्धवालो मणिवालस्तऽआश्विनाः श्येतः
श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा
यामाऽअवलिप्ता रौद्रा नभोरूपाः पार्जन्याः॥३॥

Śuddhavālah sarvaśuddhavālo maṇivālasta' āśvināḥ śyetaḥ syetākṣo'ruṇaste rudrāya paśupataye kaṇṇā yāmā'avaliptā raudrā nabhorūpāḥ pārjanyaḥ.

The animals with bright hair, wholly bright hair, and jewel-bright hair belong to the Ashvins. The white, the white eyed, and the red ones are for Rudra, lord of the animals. Those which are specially serviceable belong to Yama. Those of strong limbs belong to the pranas. And those which are sky-grey belong to the clouds.

4. (Maruts etc. Devata, Prajapati Ṛshi)

पृश्निस्तिरश्चीनपृश्निरूर्ध्वपृश्निस्ते मारुताः
फल्गुर्लोहितोर्णी पलक्षी ताः सारस्वत्यः प्लीहाकर्णः
शुण्ठाकर्णोऽध्यालोह- कर्णस्ते त्वाष्ट्राः कृष्णाग्रीवः
शित्ति कक्षोऽञ्जिस्त्वथास्तऽ - एन्द्राग्नाः
कृष्णाञ्जिरल्पाञ्जिर्महाञ्जिस्तऽ उषस्याः॥४॥

Pṛśnistiraścīnapṛśnirūrdhvapṛśniste mārutāḥ phalgūrlohitonī palakṣī tāḥ sārasyatyāḥ plihākarnaḥ śuṅṭhākarno'dhyālohakarṇaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo'ñjisakthasta' aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista' uṣasyāḥ.

Soft and dappled ones, those with transverse

speckles, or upward speckles are of the quality and character of the Maruts; fruit-lovers, those with red hair, and those of quick quivering eyes belong to Sarasvati. The spleen-eared, white-eared, and the golden eared belong to Tvashta. Those of black neck, white flanks and heavy thighs are of the quality and character of Indra and Agni, wind and electric energy. And those of average or dark brilliance, little brilliance or great brilliance belong to the dawns.

5. (Vishvedevas Devata, Prajapati Ṛshi)

शिल्पा वैश्वदेव्यो रोहिण्यस्त्र्यवयो वाचे ऽविज्ञाताऽअदित्यै
सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः॥५॥

Śilpā vaiśvadevyo rohiṇyastryavayo vāce 'āvijñātā'adityai sarūpa dhātre vatsataryo devānām patnībhyah.

The animals useful in arts belong to all the noble people, all the divinities. Three kinds of mountain sheep used in climbing high are for knowledge and speech. The unknown breeds are for Aditi, the earth. Those of similar form are for the Protector, and the young calves are for the wives of the learned to look after.

6. (Agni etc. Devata, Prajapati Ṛshi)

वृष्णाग्नीवाऽआग्नेयाः शितिभ्रवो वसूनाश्चरोहिता
रुद्राणाश्च-श्वेताऽअवरोकिणऽआदित्यानां नभोरूपाः
पार्जन्याः॥६॥

Kṛṣṇagrīvā'āgneyāḥ śitibhravo vasūnāśchrohītā rudrāṇāśch śvetā'avarokiṇa'ādityānām nabhorūpāḥ pārjanyaḥ.

Black-necked animals have the quality and character of fire. Those with white brows are of the

Vasus such as earth. The red ones are of the quality and energy of pranas. The white ones and brilliant ones are of the nature of Adityas. And those of the colour of water and the sea are of the element of the clouds.

7. (Indra and Others Devata, Prajapati Ṛshi)

उन्नतऽऋषभो वामनस्तऽऐन्द्रावैष्णवाऽउन्नतः शितिबाहुः
शितिपृष्ठस्तऽ ऐन्द्राबार्हस्पत्याः शुक्ररूपा वाजिनाः
कल्मा- षाऽआग्निमारुताः श्यामाः पौष्णाः॥७॥

Unnata'rṣabho vāmanasta'aindrāvaiṣṇavā' unnataḥ śitibāhuḥ śitipṛṣṭhastā'aindrā-bārhaspatyāḥ śukarūpā vājinaḥ kalmāṣā' āgnimārutāḥ śyāmāḥ pauṣṇāḥ.

The tall, strong animals with supple and tortuous limbs are of the quality Indra and Vishnu, electricity and wind. The tall ones of razor-sharp stroke and adamant back have the quality of Indra and Brihaspati, wind and the sun. Those of the form and colour of the parrot, fast as horse, white and black have the quality of Agni and Maruts, fire and the winds. The black ones have the quality of Pushan, energising as the cloud.

8. (Indragni etc. Devata, Prajapati Ṛshi)

एताऽ ऐन्द्राग्ना द्विरूपाऽअग्नीषोमीया
वामनाऽअनुड्वाहऽआग्नावैष्णवा वशा
मैत्रावरुण्योऽन्यतऽएन्यो मैत्र्यः॥८॥

Etā'aindrāgnā dvirūpā'agnīṣomīyāvāmanā' anaḍvāḥa'āgnāvaiṣṇavā vaśā maitrā-varuṇyo'nyata'enyō maitryaḥ.

These animals of two colours or qualities are of the nature of Indra and Agni, wind and electric energy. Those of supple and tortuous limbs and the sturdy

bullocks are of the nature of Agni and Soma, and of Agni and Vishnu. The barren cow is of the nature of Mitra and Varuna, pranic energy. The rest anywhere are of friendly nature, wherever they are and wherever they go.

9. (Agni & Others Devata, Prajapati Rshi)

वृ॒ष्णा॒ग्नी॑वाऽआ॒ग्ने॒या ब॒भ्रवः॑ सौ॒म्याः श्वे॒ता
वा॒य॒व्याऽअ॒वि॒ज्ञा॒ताऽअ॒दि॒त्यै॒ सरू॒पा धा॒त्रे व॑त्स॒त॒र्यो
दे॒वानां॑ प॒त्नी॒भ्यः॑॥९॥

*Kṛṣṇagrīvā'āgneyā babhravaḥ saumyāḥ śvetā
vāyavyā'avijñātā'adityai sarūpā dhātre
vatsataryo devānām patnībhyaḥ.*

The black-necked animals are fiery, the brown ones are cool and gentle as soma, the white ones are airy. The unknown are for the earth, those of like form for the Protector, the young calves for the wives of the divines and for the sun-rays to foster.

10. (Antariksha etc. Devata, Prajapati Rshi)

कृ॒ष्णा भौ॒मा धू॒म्नाऽआ॒न्तरि॑क्षा बृ॒हन्तो॑ दि॒व्याः श॒बला
वैद्यु॑ताः सि॒ध्मास्तार्काः॑॥१०॥

*Kṛṣṇā bhaumā dhūmrā'āntarikṣā brhanto
divyāḥ śabalā vaidyutāḥ sidhmāstārakāḥ.*

The black ones, the farming animals, are for the earth. The brown ones are for the sky. The big, wonderful, whitish are live wires like electricity. The gentle ones are for the alleviation of suffering.

11. (Vasanta etc. Devata, Prajapati Rshi)

धू॒म्नान् व॑स॒न्ताया॑ल॒भते॑ श्वे॒तान् ग्री॒ष्माय॑ वृ॒ष्णान्

वृ॒ष्णा॒भ्यो॑ ऽरू॒णाञ्छ॒रदे॑ पृ॒षतो॑ हे॒म॒न्ताय॑
पि॒शङ्गाञ्छि॒शिराय॑॥११॥

*Dhūmrān vasantāyālabhate śvetān grīṣmāya
kṛṣṇān varṣābhyo'ruṅāṅcharade pṛṣato
hemantāya piśaṅgāñchīśirāya.*

For the spring season, you get the brown ones; for summer, whites; for the rains, black ones; for autumn, red ones; for freezing winter, thick ones; and for the cool season, you get yellow and orange.

12. (Agni & Others Devata, Prajapati Rshi)

त्र्य॒वयो॑ गा॒य॒त्र्यै प॒ञ्चा॒वय॑स्त्रि॒ष्टुभे॑ दि॒त्यवा॒हो जग॑त्यै
त्रि॒वत्साऽअ॒नु॒ष्टुभे॑ तु॒र्यवा॒हऽउ॒ष्णिहे॑॥१२॥

*Tryavayo gāyatriyai pañcāvayastrīṣṭubhe ditya-
vāho jagatyai trivatsā'anuṣṭubhe turyavāha'
uṣṇihe.*

Animals of three six month periods of life are for the gayatri metre to sing; those of five periods are for trishtup; the burden bearing ones are for jagati; those with three calves are for anushtup; and those of the fourth stage of life are for the ushni metre to sing.

13. (Virajadaya metres Devata, Prajapati Rshi)

प॒ष्ठवा॒हो वि॒राज॑ऽउ॒क्षाणो॑ बृ॒हत्याऽऋ॑ष॒भाः
क॒कुभे॑ऽन॒ड्वाहः॑ प॒ङ्क्यै॑ धे॒नवो॑ऽति॒छन्द॑से॥१३॥

*Paṣṭhavāho virāja'ukṣāṇo brhatyā'rṣabhāḥ
kakubhe'nadvāhaḥ paṅktyai dhenavo'
ticchandase.*

Those which bear the burdens on their back are for the virat metre to sing; the virile bulls are for brihati; the sturdy and most excellent bulls are for kakup; the

cart-bullocks are for the pankti; and the cows are for the ati-chhanda metre to sing of.

14. (Agni etc. Devata, Prajapati Rshi)

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याऽउपध्वस्ताः सावित्रा
वत्सतर्यः सारस्वत्यः श्यामाः पौष्णाः पृश्नयो मारुता
बहुरूपा वैश्वदेवा वशा द्यावापृथिवीयाः॥१४॥

*Kṛṣṇagrīvā'āgneyā babhravaḥ saumyā'upadhva-
stāḥ sāvitṛā vatsataryaḥ sārasvatyaḥ śyāmāḥ
pauṣṇāḥ pṛśnayo mārutā bahurūpā vaiśvadevā
vaśā dyāvapṛthivyāḥ.*

Black-necked animals are fiery. The brown and generous ones are gentle. The weak ones close at hand are of Savita, children of the sun. The cows with young calves are of Sarasvati. The dark ones are darlings of the cloud. The dappled cows are favourites of the Maruts. The multi-coloured ones are for Vishvedevas, the noblest people. And the brilliant domestic animals are gifts of earth and heaven.

15. (Indra & Others Devata, Prajapati Rshi)

उक्ताः संञ्चराऽएताऽऐन्द्राग्नाः कृष्णा वारुणाः पृश्नयो
मारुताः कायास्तूपराः॥१५॥

*Uktāḥ sañcarā'etā'aindrāgnāḥ'kṛṣṇā vāruṇāḥ
pṛśnayo mārutāḥ kāyāstūparāḥ.*

These animals described here and moving around are of Indra and Agni, airy and fiery. The black ones are of Varuna, most excellent lord of choice. The richly speckled ones are of the Maruts and for the stormy people. And the violent ones are for and of Prajapati.

16. (Agni etc. Devata, Prajapati Rshi)

अग्नयेऽनीकवते प्रथमजानालभते मरुद्भ्यः सान्तपनेभ्यः
सवात्यान् मरुद्भ्यो गृहमेधिभ्यो बष्किहान् मरुद्भ्यः
क्रीडिभ्यः संसृष्टान् मरुद्भ्यः
स्वतवद्भ्योऽनुसृष्टान्॥१६॥

*Agnaye'nīkavate prathamajānālabhate marud-
bhyaḥ sāntapanebhyaḥ savātyān marudbhyo
gṛhamedhibhyo baṣkihān marudbhyaḥ kṛḍi-
bhyaḥ saṃsṛṣṭān marudbhyaḥ svatavadbhyo'
nusṛṣṭān.*

The man of wisdom and discrimination favours and selects first-born heroes for admirable Agni, fiery commander of the army, acclimatised animals for the disciplined heroes of the speed of the winds, well reared animals for the homely yajnic people, well-trained animals for the sportive fun-loving people, and domesticated animals for the quiet settled people.

17. (Indragni & Others Devata, Prajapati Rshi)

उक्ताः संञ्चराऽएताऽऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा बहुरूपा
वैश्वकर्मणाः॥१७॥

*Uktāḥ sañcarā'etā'aindrāgnāḥ prāśṛṅgā
māhendrā bahurūpā vaiśvakarmanāḥ.*

Described are these animals and the ways of raising and training them. Of divine care and purpose, they are of varied hue and beautiful horns, favourites of divinities and for divine purpose. Of Indra and Agni they are, of Mahendra and Vishvakarma.

18. (Pitarah Devata, Prajapati Rshi)

धूम्रा बभ्रुनीकाशाः पितृणाञ्जसोमवतां बभ्रवो

धूम्रनीकाशाः पितृणां बर्हिषदी कृष्णा बभ्रुनीकाशाः
पितृणामग्निष्वात्तानी कृष्णाः पृषन्तस्त्रैयम्बकाः॥१८॥

*Dhūmrā babhrunīkāśāḥ pitṛṇām somavatām
babhravo dhūmranīkāśāḥ pitṛṇām barhiṣadām
kṛṣṇā babhrunīkāśāḥ pitṛṇāmagnīṣvāttānām
kṛṣṇāḥ pṛṣantastraiyambakāḥ.*

Smoky grey and dark brown animals are for kind and loving soma-natured parents and seniors. Brown and smoky dark are for the senior councillors. Black and brown are for those seniors who are experts of the science of fire. And black and spotted are for those who have three-fold responsibilities. (Honour the seniors with pet-gifts and protect the animals for them.)

19. (Vayu Devata, Prajapati Ṛshi)

उक्ताः सञ्चराऽएताः शुनासीरीयाः श्वेता वायव्याः
श्वेताः सौर्याः॥१९॥

*Uktāḥ sañcarā'etāḥ śunāsīrīyāḥ śvetā
vāyavyāḥ śvetāḥ sauryāḥ.*

Described are these animals, white, beautiful, moving around, dedicated to the plough and the share, sustaining as the air, bright as the sunlight. They have the elements and virtues of the air and the sun.

20. (Vasanta Devata, Prajapati Ṛshi)

वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान्
वर्षाभ्यस्तित्तिरीञ्छरदे वर्त्तिका हेमन्ताय कर्कराञ्छिशिराय
विककरान्॥२०॥

*Vasantāya kapiñjalānālabhate grīṣmāya
kalaviṅkān varṣābhyastittirīñcharade varttikā
hemantāya kakarāñchiśirāya vikakarān.*

The bird specialist takes up the sparrow for the season of spring, the cuckoo for summer, the partridge for the rains, the quail for autumn, the kakara for freezing cold, and vikakara for the frosty season.

21. (Varuna Devata, Prajapati Ṛshi)

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकान्द्रयो
मत्स्यान् मित्राय कुलीपयान् वरुणाय नाक्रान्॥२१॥

*Samudrāya śiṣumārānālabhate parjanya
maṇḍūkān adbhyo matsyān mitrāya kulīpayān
varuṇāya nākrān.*

The water-life specialist takes up the alligator in relation to the sea, frogs for the clouds, fish for the waters of lakes and rivers, kulipaya in relation to the sun and waters, and crocodile in relation to the oceans.

22. (Soma & Others Devata, Prajapati Ṛshi)

सोमाय हंसानालभते वायवे बलाकाऽइन्द्राग्निभ्यां
क्रुञ्चान् मित्राय मद्गून् वरुणाय चक्रवाकान्॥२२॥

*Somāya haṁsānālabhate vāyave balākā'
indrāgnibhyām kruñcān mitrāya madgūn
varuṇāya cakravākān.*

The bird-expert takes up the hansa, geese, in relation to Soma, beauty and joy, the she-crane in relation to Vayu, breeze and pleasure, the krauncha in relation to Indragni, the warmth of fire and vibrations of energy, the madgu in relation to Mitra, sun and water, and the chakravaka in relation to Varuna, the love and vastness of space.

23. (Agni etc. Devata, Prajapati Ṛshi)

अ॒ग्नये॑ कु॒टरू॒नाल॑भ॒ते व॒नस्प॑ति॒भ्यऽ उ॒लूका॑न्ग॒नीषो॑मा॒भ्यां
चा॒षान॑श्वि॒भ्यां म॒यूरा॑न् मि॒त्रावरु॑णा॒भ्यां क॒पोता॑न्॥ २३॥

*Agnaye kuṭarūnālabhate
vanaspatibhya'ulūkān- agnīṣomābhyām cāṣān
aśvibhyām mayūrān mitrāvaruṇābhyām
kapotān.*

The specialist in birds and bird behaviour takes up the cocks for Agni, the owls for the Vanaspati, trees, the blue jays for Agni and Soma, the peacocks for the Ashvinis, and the pigeons for Mitra and Varuna.

24. (Soma etc. Devata, Prajapati Ṛshi)

सो॒माय॑ ल॒बाना॑ल॒भते॑ त्वष्ट्रे॑ कौ॒लीका॑न् गो॒षादी॑र्दे॒वानां॑
प॒त्नी॑भ्यः वृ॒लीका॑ दे॒वजा॑मि॒भ्योऽग्ने॑यै गृ॒हप॑तये
पा॒रुष्णा॑न्॥ २४॥

*Somāya labānālabhate tvaṣṭre kaulikān goṣā-
dīrdevānām patnībhyaḥ kulikā devajāmibhyo'
gnaye grhapataye pāruṣṇān.*

He takes up the laba birds for Soma, kaulikas for Tvashta, goshadis which hurt the cows for the wives of the nobles, kulikas for the sisters of the nobles, and parushnas for Agni of the homestead.

25. (Kalavayavah, periods of time Devata, Prajapati Ṛshi)

अ॒ह्ने पा॑रा॒वता॑नाल॒भते॑ रा॒त्र्यै सी॒चापूर॑हो॒रात्र॑योः स॒न्धिभ्यो॑
ज॒तूर्मा॑से॒भ्यो दा॑त्यो॒हान्त॑सं॒वत्स॑राय॒ मह॑तः सु॒पर्णा॑न्॥ २५॥

*Ahne pārāvatānālabhate rātryai sīcāpūraho-
rātrayoḥ sandhibhyo jatūrmāsebhyo dātyau-
hāntsaṁvatsarāya mahataḥ suparṇān.*

He takes up pigeons for the day, sichapus for the night, jatus for the morning and evening twilight, the crow

for the months, and the big suparnas for the year.

26. (Bhumi etc. Devata, Prajapati Ṛshi)

भूम्या॑ऽआ॒खूना॑ल॒भते॑ऽन्तरि॑क्षाय पा॒ङ्क्त्रा॑न् दि॒वे कशा॑न्
दि॒ग्भ्यो न॑कु॒लान् ब॑भ्रु॒कान॑वान्तरदि॒शाभ्यः॑॥ २६॥

*Bhūmyā'ākhūnālabhate'ntarikṣāya pāṅktān
dive kaśān digbhyo nakulān babhrukān
avāntaradiśabhyaḥ.*

The expert studies the rodent holes for the earth, the rows of flying birds for the sky, the kasha birds for the light, the mungoose for the directions and the ichneumon for the interdirections.

27. (Vasus etc. Devata, Prajapati Ṛshi)

वसु॑भ्यऽऋ॒श्याना॑ल॒भते॑ रु॒द्रेभ्यो॑ रु॒रूना॑दित्ये॒भ्यो न्य॑ङ्कून्
वि॒श्वेभ्यो॑ दे॒वेभ्यः॑ पृ॒षता॑न्सा॒ध्येभ्यः॑ कु॒लुङ्गान्॑॥ २७॥

*Vasubhya'rśyānālabhate rudrebhyo rurūn
ādityebhyo nyaṅkūn viśvebhyo devebhyaḥ
pṛṣatāntsādhyebhyaḥ kuluṅgān.*

For the Vasu order of scholars, take up the study of the white footed rishya antelopes; for the Rudra scholars, take up the ruru antelopes; for the Aditya scholars, take up the nyanku antelopes; for the eminent and generous scholars, take up the prishata antelopes; and for the advanced researchers on yoga, the sadhyas, take up the kulunga antelopes.

28. (Ishana etc. Devata, Prajapati Ṛshi)

ई॒शाना॑य॒ त्वा पर॑स्वत्ऽआ॒लभ॑ते मि॒त्राय॑ गौ॒रान् वरु॑णाय
महि॑षान् बृ॒हस्प॑तये ग॒व्याँस्त्वष्ट्र॑ऽउ॒ष्ट्रान्॑॥ २८॥

Īśānāya tvā parasvata ā labhate mitrāya

*gaurān varuṇāya mahiṣān bṛhaspataye
gavayāṅstvaṣṭra'uṣṭrān.*

For the man of ruling power take up the parasvan antelopes of the forest, gauras for Mitra, the buffaloes for Varuna, wild cows for Brihaspati, and camels for Tvashta.

29. (Prajapati and Others Devata, Prajapati Ṛshi)

*प्रजापतये पुरुषान् हस्तिनऽआलभते वाचे प्लुषींश्चक्षुषे
मशकाञ्छ्रोत्राय भृङ्गाः॥२९॥*

*Prajāpataye puruṣān hastina ā labhate vāce
pluṣīṅścakṣuṣe maśakāñchrotrāya bhṛṅgāḥ.*

Take up male elephants for Prajapati, flying white ants for speech, mosquitoes for the eye and moths for the ear.

30. (Prajapati etc. Devata, Prajapati Ṛshi)

*प्रजापतये च वायवे च गोमृगो वरुणायार्णयो मेषो
यमाय कृष्णो मनुष्यराजाय मर्कटः शार्दूलाय
रोहिदृषभाय गवयी क्षिप्रश्येनाय वर्तिकी नीलङ्गोः
क्रिमिः समुद्राय शिशुमारो हिमवते हस्ती॥३०॥*

*Prajāpataye ca vāyave ca gomṛgo varuṇāy-
āraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya
markataḥ śārdūlāya rohidṛṣabhāya gavayī
kṣipraśyenāya vartikā nīlaṅgoḥ kṛmiḥ
samudrāya śiṣumāro himavate hastī.*

For Prajapati and Vayu, the wild cow; for Varuna, the wild ram; for Yama, black deer; for the ruler of people, the monkey; for the lion, red deer; for the bull, the wild cow; for the swift eagle, the partridge; for the blue-bodied, the insects; for the sea, crocodile; and for

the snowy mountainous region, the elephant.

31. (Prajapatya etc. Devata, Prajapati Ṛshi)

*मयुः प्राजापत्यऽउलो हलिक्ष्णो वृषदःशस्ते धात्रे दिशां
कङ्को धुङ्क्षाग्नेयी कलविङ्को लोहिताहिः पुष्करसादस्ते
त्वाष्ट्रा वाचे कृच्चः॥३१॥*

*Mayuḥ prājāpatya'ulo halikṣṇo vṛṣadaṁśaste
dhātre diśāṁ kaṅko dhunḥkṣāgneyī kalaviṅko
lohitaḥiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ.*

The wild human (gorilla, yati, etc.) is the care of Prajapati; the little creatures, lion and wild cat for Dhata, master controller; the heron is for the directions; dhunksha bird is fiery; the sparrow, red snake and tank-creatures are for Tvashta; and the crane is for speech.

32. (Soma & Others Devata, Prajapati Ṛshi)

*सोमाय कुलुङ्गऽआरण्योऽजो नकुलः शका ते पौष्णाः
क्रोष्टा मायोरिन्द्रस्य गौरमृगः पिद्वो न्यङ्कुः
कक्कटस्तेऽनुमत्यै प्रतिश्रुत्कार्यै चक्रवाकः॥३२॥*

*Somāya kuluṅga āraṇyo'jo nakulaḥ śakā te
pauṣṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ
pidvo nyaṅkuḥ kakkaṭaste'numatyai prati-
śrutkāyai cakravākaḥ.*

The antelope is for Soma; the forest-goat, mungoose and the bee are for Pusha; the jackal is for the wild human; the white deer is for Indra; the pidva, nyanku and kakkata are for Anumati; and the chakravaka is for Echo.

33. (Mitra & Others Devata, Prajapati Ṛshi)

*सौरि बलाका शार्गः सृजयः श्याण्डकस्ते मैत्राः सरस्वत्यै
शारिः पुरुषवाक् श्वाविद्धौमी शार्दूलो वृकः पृदाकुस्ते*

मन्यवे सरस्वते शुक्रः पुरुषवाक्॥३३॥

Saurī balākā śargaḥ sṛjayah śayāṅdakaste mairāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ pṛdākuste manyave sarasvate śukah puruṣavāk.

The female crane is for the sun; the sharga, the srijaya and the shayandaka, these birds are for Mitra; the human voiced parrot is for Sarasvati; the porcupine is for the earth; the lion, the wolf, and the snake, these are for Manyu (anger); and the human voiced male parrot is for the sea.

34. (Agni & Others Devata, Prajapati Ṛshi)

सुपर्णः पार्जन्यऽआतिर्वाहसो दर्विदा ते वायवे बृहस्पतये वाचस्पतये पैङ्गराजो ऽलजऽआन्तरिक्षः प्लवो मद्गुर्मत्स्यस्ते नदीपतये द्यावापृथिवीयः कूर्मः॥३४॥

Suparṇah pārjanya'ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paingarājo'laja āntarikṣah plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmah.

The eagle is for the cloud; the aati (an aquatic bird), the serpent and the wood-pecker, these are for Vayu, the air; the paingaraja is for Vachasapati Brihaspati; alaja is for the sky; the pelican, the cormorant and the fish, these are for the lord of streams; and the tortoise is for the earth and light.

35. (Chandra & Others Devata, Prajapati Ṛshi)

पुरुषमृगश्चन्द्रमसो गोधा कालका दावाघाटस्ते वनस्पतीनां कृक्वाकुः सावित्रो हंसो वातस्य नाक्रो

मकरः कुलीपयस्ते ऽकूपारस्य ह्रिये शल्यकः॥३५॥

Puruṣamṛgaścandramaso godhā kālakā dārvāghāṭaste vanaspatīnām kṛkavākuḥ sāvitro haṁso vātasya nākro makarah kulīpayaste'kūpārasya hriyai śalyakah.

The buck belongs to the moon; the alligator, the kalaka, the wood pecker, these belong to the trees; the peacock belongs to Savita, the sun; the hansa is of the air; the iguana, crocodile, and the dolphin, they are of the sea, and the porcupine is for timidity.

36. (Ashvinis & Others Devata, Prajapati Ṛshi)

एण्यह्नो मण्डूको मूषिका तित्तिरिस्ते सर्पाणां लोपाशऽआश्विनः कृष्णो रात्र्याऽऋक्षो जतूः सुषिलीका तऽइतरजनानां जहका वैष्णवी॥३६॥

Eṇyahno maṇḍūko mūṣikā tittiriste sarpañāṁ lopāśa'āsvinaḥ kṛṣṇo rātryā'ṛkṣo jatūḥ suṣilīkā ta itarajanānām jahakā vaiṣṇavī.

The doe is of the day; the frog, mouse and partridge, these are of the serpents; the lopasha is Ashvins'; black animal is for the night; the bear, the bat and the sushilika are for other people; and the hedgehog is for Vishnu.

37. (Ardhamasa etc. Devata, Prajapati Ṛshi)

अन्यवापो ऽर्द्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणाम्पामुद्रो मासाङ्कश्यपो रोहित्कुण्डुणाची गोलत्तिका ते ऽप्सरसां मृत्यवे ऽसितः॥३७॥

Anyavāpo'rdhamāsānāmṛśyo mayūrah suparṇaste gandharvāṇāmapāmudro māsāṅkaśyapo rohītkuṇḍṛṇācī golattikā te'psarasāṁ mṛtyave'

sitaḥ.

The cuckoo belongs to the fortnights; the rishya deer, the peacock and the swan belong to the gandharvas (musicians); the crab belongs to the waters; the tortoise belongs to the months; the red deer, the house lizzard and the golattika belong to the water nymphs and the sunbeams; and the black deer is for death.

38. (Varsha & Others Devata, Prajapati Ṛshi)

वृषाँहू॒र्ऋ॑तूनामा॒खुः कशाँ॑ मा॒न्था॒लस्ते॑ पि॒तृणां॑
बला॑याजग॒रो वसू॑नां कपिञ्जलः कपोतऽउलूकः शशस्ते
निर्ऋ॑त्यै वरु॒णाया॑रण्यो मेषः॥३८॥

*Varṣāhūrṛtūnāmākhuh kaśo mānthālaste
pitṛṇām balāyājagaro vasūnām kapiñjalaḥ
kapota'ulūkaḥ śaśaste nirṛtyai varuṇāyāraṇyo
meṣaḥ.*

The frog is for the seasons; the mouse, the rodents and the flying fox, these are of the pitaras; the serpent is for strength; the partridge is for the Vasus; the pigeon, the owl and the hare are for adversity; the wild ram is for Varuna.

39. (Aditya and Others Devata, Prajapati Ṛshi)

श्वित्रऽआ॑दित्याना॒मुष्ट्र॑ो घृ॒णी॑वान्वा॒ध्री॑न॒सस्ते॑
म॒त्याऽअ॑रण्याय सू॒मरो॑ रुरु॒ रौद्रः॑ क्वचिः
कु॒टरु॑र्दा॒त्यौह॑स्ते वा॒जिना॑ कामाय पि॒कः॥३९॥

*Śvitra'ādityānāmuṣṭro ghrṇīvān
vārdhrīnasaste matyā'araṇyāya sūmaro rurū
raudraḥ kvayiḥ kuṭarurdātyauhaste vājinām
kāmāya pikah.*

The white domestic animal is of the Adityas; the camel, the bright and tender animal and a big goat with

streaks on nose are for intelligence; the wild cow is for the forest; the red deer is of Rudra; the kvayi, the cock and the crow, these are for the Vajins (speed); and the cuckoo is for love and desire.

40. (Vishvedevas etc. Devata, Prajapati Ṛshi)

ख॒ड्गो॑ वै॒श्वदे॒वः श्वा॑ वृ॒ष्णाः क॒र्णो॑ गर्द॒भस्त्र॑क्षुस्ते
रक्ष॑सा॒मिन्द्रा॑य सू॒करः॑ सि॒ंहो मा॑रुतः वृ॒कला॑सः
पि॒प्पका॑ शकु॒निस्ते॑ शर॒व्यायै॑ विश्वे॒षां दे॒वानां॑
पृ॒षतः॑॥४०॥

*Khadgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo
gardabhastarakṣuste rakṣasāmindrāya sūkaraḥ
siṃho mārutaḥ kṛkalāsaḥ pippakā śakuniste
śaravyāyai viśveṣām devanām pṛṣataḥ.*

The rhino is for Vishvedevas; black dog, long-eared ass, the tiger, these are for the demons; the boar is for the king; the lion is for the winds; the chameleon, pippaka and the vulture are for the marksman; the spotted deer is favourite of the noblest persons.

इति चतुर्विंशोऽध्यायः ॥

CHAPTER-XXV

1. (Sarasvati & Others Devata, Prajapati Rshi)

क शार्दं द्दिरवकां दन्तमूलैर्मृदं
 बस्वैस्ते गान्दंष्ट्राभ्यां सरस्वत्याऽ अग्रजिह्वं
 जिह्वायाऽ उत्सादमवक्रन्देन तालु
 वाज्रहनुभ्यामपऽआस्येन वृषणामण्डाभ्यामादित्या
 श्मश्रुभिः पन्थानं भ्रूभ्यां द्यावापृथिवी वर्तोभ्यां विद्युतं
 कनीनकाभ्यां शुक्लाय स्वाहा कृष्णाय स्वाहा पार्याणि
 पक्ष्माण्यवाय्याऽ इक्षवोऽ वाय्याणि पक्ष्माणि
 पार्याऽ इक्षवः ॥ १ ॥

*Śādam dadbhiravakām dantamūlairmṛdam
 barsvaiste gām daṁṣṭrābhyām sarasvatyā'
 agrajihvam jihvāyā'utsādamavakrandenā tālu
 vājaṁ hanubhyāmapa'āsyena vṛṣaṇamāṇḍ-
 ābhyāmādityāñ śmaśrubhiḥ panthānam
 bhrūbhyām dyāvāpṛthivī vartobhyām vidyutam
 kanīnakābhyām śuklāya svāhā kṛṣṇāya svāhā
 pāryāṇi pakṣmāṇyavāryā'ikṣavo'vāryāṇi
 pakṣmāṇi pāryā'ikṣavaḥ.*

By the teeth, test the efficiency of chewing and the texture of food, the strength of the teeth by the roots and gums, the protective enamel by the cavities, biting force by the fangs, the ease and elegance of speech by the fluent sweetness and suppleness of the tongue at the tip, the palate by the roll of the voice, the sweetness and energy by the action of the jaws, the deliciousness of drinks by the mouth, the maturity of manhood by the scrotum, the roll of years of maturity by the beard and moustache, the paths and manners of living by the eyebrows, the sense of heaven and earth by the orbits of movement, the inner light and energy by the pupils of

the eyes.

For the perfection of brahmacharya observe sexual and mental discipline. For the completion of the acquisition of knowledge observe the discipline of study.

The actions for going across the river of life are indispensable like the lovely sugar-cane at hand this side of the river. And the actions this side of the river of life too must be like the lovely sugar-cane across the river.

2. (Pranas etc. Devata, Prajapati Rshi)

वातं प्राणेनापानेन नासिकेऽ उपयाममधरेणौष्ठेन
 सदुत्तरेण प्रकाशेनान्तरमनूकाशेन बाह्यं निवेष्ट्य मूर्ध्ना
 स्तनयित्वा निर्बाधेनाशनं मस्तिष्केण विद्युतं कनीनकाभ्यां
 कर्णाभ्यां श्रोत्रं श्रोत्राभ्यां कर्णौ तेदनीमधरकण्ठेनापः
 शुष्ककण्ठेन चित्तं मन्याभिरदितिः शीर्ष्णा निर्रहति
 निर्जर्जल्येन शीर्ष्णा संक्रोशैः प्राणान् रेष्माणंस्तुपेन ॥ २ ॥

*Vātam prāṇenāpānena nāsike'upayāmama-
 dhareṇauṣṭhena saduttareṇa prakāśenāntara-
 manūkāśena bāhyaṁ niveṣyaṁ mūrdhna
 stanayitnum nirbādhenāśaniṁ mastiṣkeṇa
 vidyutam kanīnakābhyām karṇābhyām śrotraṁ
 śrotrābhyām karṇau tedanīmadhara-
 kaṇṭhenāpaḥ śuṣkakaṇṭhena cittam manyābhi-
 raditiṁ śīrṣṇā nirṛtiṁ nirjarjalpena śīrṣṇā
 saṁkrośaiḥ prāṇān reṣmāṇaṁ stupena.*

Receive the energy of the winds by the incoming breath of prana and the outgoing breath of apana by the nostrils. With the lower and upper lips observe the self-control of truth and the discipline of yama and niyama. With the light of higher knowledge illumine the inner personality. With cleanliness, purify the outer personality. Take in the light of divinity by the brahma-randhra, top

aperture of the head. Hear the voice of thunder (of omnipotence) without interruption. Create the flash of lightning with the brain. Let the light shine by the pupils of the eyes. Develop hearing by the ears and the ears by hearing. Take in the food smoothly by the lower throat. Value the drinks by the parched throat. Develop the mind and memory by reflection and meditation. Realize the boundless in freedom with the imagination. Move on to the existential void with the head and speech unimpaired.

Develop the pranas with invocations to universal energy, facing the storm with shouts of joy.

3. (Indra & Others Devata, Prajapati Rshi)

म॒शका॑न् के॒शै॑ रिन्द्र॒श्च॑ स्वप॑सा॒ वह॑ने॒न
बृ॒हस्पति॑ःश॒वुनिसा॑दे॒न वृ॒र्माञ्छ॒पै॒रा॒क्रम॑णश्च
स्थू॒राभ्या॑मु॒क्षला॑भिः क॒पिञ्ज॑लाञ्ज॒वं जङ्घा॑भ्या॒मध्वा॑नं
बा॒हुभ्या॑ जा॒म्बीले॑ना॒रण्यम॒ग्निम॒तिरु॑ग्भ्यां॑ पू॒षणं॑
दो॒र्भ्याम॑श्वि॒नाव॑सा॒भ्याश्च॑ रु॒द्रःरो॑रा॒भ्याम्॥ ३॥

Maśakān keśairindraṁ svapasā vahena bṛhaspatiṁ śakunisādena kūrmañchaphairākramaṇaṁ sthūrābhyāmṛkṣalābhiḥ kapiñjalāñjavam jaṅghābhyāmadhvānaṁ bāhubhyām jāmbīlenaraṇyamagnimatirugbhyām pūṣaṇam dorbhyāmaśvināvaṁsābhyāṁ rudraṁ rorābhyām.

Ward off mosquitoes and insects with hair. Achieve the power and greatness of Indra with hard work and great action. Reach Brihaspati, great lord of knowledge and wisdom, by the ordeal of fire and patience. Get to the tortoise and the earth with the speed of the eagle. Shoot to the target on the hoofs of a horse and power of arms. Get to the kapinjala birds by stout

action and double speed. Get to speed and cover the road with strong legs. Get to the forest with the grape fruit. Get to Agni, fire, by will and desire, to Pusha, good health, by strong arms, to Ashvins, ruler and people, by strong shoulders, and to Rudra, power of justice, by listening and discussion.

4. (Agni & Others Devata, Prajapati Rshi)

अ॒ग्नेः प॑क्ष॒तिर्वा॒योर्नि॑प॒क्षति॑रिन्द्र॒स्य तृ॒तीया॑ सोम॒स्य
चतु॑र्थ्यदि॒त्यै प॒ञ्चमी॑न्द्रा॒ण्यै ष॒ष्ठी म॒रुता॑श्च॒सप्त॑मी
बृ॒हस्पते॑र॒ष्टम्य॑र्य॒म्गो न॑व॒मी धा॒तुर्दा॑श॒मीन्द्र॑स्यैका॒दशी॑
वरु॑णस्य द्वा॒दशी॑ य॒मस्य॑ त्रयो॒दशी॑॥४॥

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya caturthyadityai pañcamīndrāṅyai ṣaṣṭhī marutāṁ saptamī bṛhaspateraṣṭamyaṛyamṅo navamī dhāturdaśamīndrasyaikādaśī varuṇasya dvādaśī yamasya trayodaśī.

The body-politic of the nation of humanity has thirteen ribs on the right side of the chest. The first is Agni's for light and fire. The second is Vayu's for air energy. The third is Indra's for sunlight and energy. The fourth is Soma's for coolness and life of vegetation. The fifth is Aditi's for the vastness and generosity of the sky. The sixth is Indrani's for electric energy. The seventh is Marut's for the winds. The eighth is Brihaspati's for cosmic energy. The ninth is Aryaman's for the working people. The tenth is Dhatri's for the cosmic law. The eleventh is Indra's for national honour, power and prosperity. The twelfth is Varuna's for the enlightened citizens. The thirteenth is Yama's for justice and administration.

(The world system thus is organismic. Every part

is a living member, and every man, woman and community should play their part in the life of the system.)

5. (Indra & Others Devata, Prajapati Ṛshi)

इन्द्राग्न्योः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां
चतुर्थी निरृत्त्यै पञ्चम्युग्नीषोमयोः षष्ठी
सर्पाणां सप्तमी विष्णो रष्टमी पूष्णो नवमी
त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यम्यै त्रयोदशी
द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥५॥

*Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatir-
mitrasya trītyāpām caturthī nirṛtyai pañca-
myagnīṣomayoḥ ṣaṣṭhī sarpaṇāṃ saptamī
viṣṇoraṣṭamī pūṣṇo navamī tvaṣṭurdaśamī-
ndrasyaikādaśī varuṇasya dvādaśī yamyāi
trayodaśī dyāvāpṛthivyordakṣiṇam pārsvam
viśveṣāṃ devānāmuttaram.*

The body-politic of the nation has thirteen ribs on the left side of the chest. The first belongs to Indragni for air and fire. The second belongs to Sarasvati for speech and education. The third belongs to Mitra for friendship. The fourth belongs to Apas, waters. The fifth belongs to Nir-riti, the earth. The sixth belongs to Agni-soma for fire and water. The seventh belongs to Sarpas, subterranean creatures. The eighth belongs to Vishnu, cosmic spirit. The ninth belongs to Pusha, health and nourishment. The tenth is Tvashta's for brilliance and refinement. The eleventh belongs to Indra, the soul, for self-culture. The twelfth belongs to Varuna, enlightened people. The thirteenth belongs to Yami, nation's women. The right side is for Dyava-prithivi, heaven and earth for light and life. The left side belongs to all the nobilities of nature and humanity for the joy of enlightenment.

6. (Maruts etc. Devata, Prajapati Ṛshi)

मरुतांश्स्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां
द्वितीयादित्यानां तृतीया वायोः पुच्छमग्नीषोमयोर्भासदौ
क्रुञ्चौ श्रोणिभ्यामिन्द्रा बृहस्पतीऽङ्कुरुभ्यां
मित्रावरुणावल्गाभ्यामाक्रमणं स्थूराभ्यां बलं
कुष्ठाभ्याम् ॥६॥

*Marutāṃ skandhā viśveṣāṃ devānām prathamā
kīkasā rudrāṇām dvitīyā dityānām trītyā vāyoḥ
pucchamagnīṣomayorbhāsadau kruñcau
śronibhyāmindrābrhaspatī' ūrubhyām mitrā-
varuṇāvalgābhyāmākramaṇam sthūrābhyām
balaṃ kuṣṭhābhyām.*

The shoulders of the nation belong to the Maruts, that is, the stormy troops of defence are the shoulders of the nation. The first and top part of the spine belongs to Vishvedevas, that is, the generous and enlightened people are the top of the nation's spine. The second part of the spine belongs to the Rudras, men of law and justice. The third part belongs to the Adityas, brilliant people and children of the earth. The tail end belongs to Vayu, breath and fragrance of the nation. The hips of the nation belong to Agni and Soma, the heat of fire and coolness of water in the national mind. The poets and artists, two beautiful hansa birds, are comparable to the loins of the nation. Indra and Brihaspati, ruler and teachers, are comparable to the thighs. Mitra and Varuna, friendship and discrimination, are comparable to the groins. Develop force and advancement by the strength and suppleness of the thighs. Judge the strength and vitality of the nation by the slopes of the groin.

(Note here that the rashtra/nation/Samraat purusha

is compared to the individual purusha (Eka-raat purusha), and also to the universal purusha, i.e., the Viraat Purusha. Life thus is an organism at every stage from the individual to the universe.)

7. (Pusha etc. Devata, Prajapati Ṛshi)

पूष्णां वनिष्ठुनान्धाहीन्त्स्थूलगुदया सर्पान्
गुदाभिर्विहृतऽआन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां
वाजिनश्शेषेन प्रजाश्चरेतसा चाषान् पित्तेन प्रदारान्
पायुना कूश्माञ्छकपिण्डैः॥७॥

*Pūṣaṇam vaniṣṭhunā'ndhāhīntsthūlagudayā
sarpān gudābhīrvihruta'āntrairapo vastinā
vṛṣaṇamāṇḍābhyām vājinaṁ śepena prajāṁ
retasā cāṣān pittena pradārān pāyunā
kūśmāñchakapiṇḍaiḥ.*

Compare national health to food digestion and assimilation, blind serpents to large intestines, snakes to the bowels, crooked people to the intestines, water storages to the bladder and lower abdomen, vital rains and clouds to the scrotum, passion to the virile seed, food consumption to the bile, clearances to wind discharges, and judge the force of governance by the concentrations of power.

8. (Indra and Others Devata, Prajapati Ṛshi)

इन्द्रस्य क्रोडोऽदित्यै पाजस्यं दिशां जत्रवोऽदित्यै
भसज्जीमूतान् हृदयौपशेनान्तरिक्षं पुरीतता नभऽउदर्येण
चक्रवाकौ मतस्नाभ्यां दिवं वृक्काभ्यां गिरीन्
प्लाशिभिरुपलान् प्लीहा वल्मीकान्
क्लोमभिर्ग्लोभिर्गुल्मान् हिराभिः स्रवन्तीर्हृदान्
कुक्षिभ्याश्चसमुद्रमुदरेण वैश्वानरं भस्मना॥८॥

*Indrasya kroḍo'dityai pājasyaṁ diśāṁ
jatravo'-dityai bhasajjīmūtān
hṛdayaupaśenāntarikṣaṁ purītatā nabha'
udaryeṇa cakravākau matasnābhyām divaṁ
vṛkkābhyām girīn plāśibhirupalān plīhnā
valmīkān kloma-bhirglaubhīrgulmān hirābhiḥ
sravantīrhradān kuṣṣibhyāṁ
samudramudareṇa vaiśvānaraṁ bhasmanā.*

You are in the bosom of Indra, father of light, let not the light sink into darkness.

Stand firm, the food and fertility of the earth is where you stand. The meeting of the directions of space is in the joints of the ribs. The light within is the light of heaven. Know the shower of the clouds by the joy of the soul in the blood, the broadness of the skies by the coronary artery, the soothing liquidity of atmospheric water by the serum juices of the belly, the energy of life, like the love of chakravaka birds, by the pulmonary arteries, the purity of light by the cleansing action of the excretory organs, the hardness of mountains by digestion and assimilation, the cloud-generosity by the spleen, the paths of movement by the blood vessels, concentrations and enlargements by the veins, streams and rivers by the blood-streams, gulfs and bays by the womb and ovaries, the sea by the stomach, and universal fire by the heat of the body system.

(Note the correspondence of the microcosm (eka-raat-purusha) and the macrocosm (Viraat-purusha) and the correspondence of the working of the two systems. The individual system works within the universal system as a unit. And this correspondence is worth knowing. The human individual is in the bosom of the universal Indra.)

9. (Pusha & Others Devata, Prajapati Rshi)

विधृतिं नाभ्या' घृतं रसेनापो यूष्णा
मरीचीर्विप्रुड्भिर्नीहारमूष्मणा' शीनं वसया
पुष्वाऽअश्रुभिर्हादुनीदूषीकाभिरस्ना रक्षा'शंसि
चित्राण्यङ्गैर्नक्षत्राणि रूपेण पृथिवीं त्वचा जुम्बकाय
स्वाहा॥९॥

*Vidhṛtiṁ nābhyā ghr̥taṁ rasenāpo yūṣṇā
marīcīrviprud-bhirnīhāramūṣmaṇā śīnaṁ
vasayā pruṣvā'aśrubhirhrādunīrdūṣikā-
bhirasna rakṣāṁsi citrāṅyaṅgairnakṣatrāṇi
rūpeṇa pṛthivīm tvacā jumbakāya svāhā.*

Know the centre-hold of the universe by the navel, liquid life of existence by the sap of nature, the waters of life by soup and decoctions, particles of light in rays by drops in a streams of oblations, the morning mist by vapours of steam, solid energy by frozen fat, precipitation of clouds by the tear glands, hail storms by shocks of disturbance, natural protections by immunity in the blood, wonders and mysteries by the limbs of the body, stars and planets by light and form, the crust of the earth by the skin of the body.

Honour and homage to the Lord Supreme with surrender in truth of word and deed.

10. (Hiranyagarbha Devata, Prajapati Rshi)

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा
विधेम॥१०॥

*Hiraṇyagarbhah samavarttatāgre bhūtasya
jātaḥ patireka'āsīt. Sa dādhāra pṛthivīm
dyāmu-temāṁ kasmai devāya haviṣā vidhema.*

The Great Golden Womb of the brilliant forms of existence, sole lord of the universe, existed by Himself long before the world was born. He it is who holds this earth and Heaven. To Him we offer our homage and worship in libations of praise in words and deeds in truth.

11. (Ishvara Devata, Prajapati Rshi)

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।
यऽईशेऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा
विधेम ॥११॥

*Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato
babhūva. Ya īśe'asya dvipadaścatuspadaḥ
kasmai devāya haviṣā vidhema.*

It is He who was and is the sole lord of the living, breathing and moving world of the eye (and ear). It is He who, by His own might, rules over the world of the humans and the animals. To that same lord of power and bliss we offer our homage and worship in libations of praise and fragrant havi in truth of word and deed.

12. (Ishvara Devata, Prajapati Rshi)

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसाया सहाहुः।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा
विधेम॥१२॥

*Yasyeme himavanto mahitvā yasya samudraṁ
rasayā sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū
kasmai devāya haviṣā vidhema.*

By whose might, they say, these snow-covered mountains have come into existence and the oceans roll with floods of water, and who by His arms of omnipotence wields these quarters of space, to Him we

offer our homage and worship with oblations of praise and havi.

13. (Paramatma Devata, Prajapati Rshi)

यऽआत्मदा बलदा यस्य विश्वऽउपासते प्रशिषं यस्य देवाः। यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

Ya'ātmadā baladā yasya viśva'upāsatē praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.

The Lord who is the giver of birth to the soul with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to Him we offer our homage and worship in hymns with havi.

14. (Yajna Devata, Prajapati Rshi)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासोऽअपरीतासऽउद्भिदः। देवा नो यथा सदमिद् वृधेऽअसन्नप्रायुवो रक्षितारो दिवेदिवे॥१४॥

Ā no bhadrāḥ kratavo yantu viśvato' dabdhāso' aparītāsa'udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive.

May thoughts of wisdom and acts of yajna come to us from all directions—thoughts and actions noble and auspicious, pure and free from violence, irresistible and unobstructed, bursting forth and fruitful, so that young, energetic and brilliant people of divinity may arise in this assembly of ours and be the protectors and promoters of our advancement.

15. (Vidvans Devata, Prajapati Rshi)

देवानां भद्रा सुमतिर्ऋजूयतां देवानांऽरातिरभि नो निवर्त्तताम्। देवानांऽसख्यमुपसेदिमा वयं देवा नऽआयुः प्रतिरन्तु जीवसे॥१५॥

Devānām bhadrā sumatirṛjūyatām devānām rātirabhi no nivarttatām. Devānām sakhyamupasedimā vyaṁ devā na'āyuh pratirantu jīvase.

May the auspicious wisdom of brilliant visionaries come to us. May the wealth and knowledge of simple, sincere and generous people come to us from all sides. May we enjoy the favour and friendship of noble and dedicated people of faith and excellence. And may all these nobilities thrive and promote our life for good and joyous living.

16. (Vishvedeva Devata, Prajapati Rshi)

तान् पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्त्रिधम्। अर्यमणं वरुणंऽसोमंऽश्विना सरस्वती नः सुभगा मयस्करत्॥१६॥

Tān pūrvayā nividā hūmahe vyaṁ bhagaṁ mitramaditiṁ dakṣamasridham. Aryamaṇaṁ varuṇaṁ somamaśvinā sarasvatī naḥ subhagā mayaskarat.

Those we invoke and honour in yajna with the ancient, eternal and self-proclaimed voice of the Veda: Bhaga, giver of glory, Mitra, universal friend, Aditi, mother of indestructible wisdom, Daksha, lord versatile and inviolable, Aryama, sustainer of creation, Varuna, best and highest, Soma, giver of peace, prosperity, knowledge and happiness, Ashvini, givers of health and well-being, and all the teachers and scholars of the world.

May mother Sarasvati, benevolent and beatific, give us all the good and gracious gifts of life.

17. (Vayu Devata, Gotama Ṛshi)

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता
द्यौः। तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं
धिष्यया युवम्॥१७॥

*Tanno vāto mayobhu vātu bheṣajam tanmātā
pṛthivī tatpitā dyauh. Tad grāvāṇaḥ somasuto
mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.*

May the joyous wind blow for us with the breath of life. May mother earth be green and fruitful for her children. May the fatherly sun bless us with light and brilliance. May the blissful clouds replete with the waters of life be generous with showers. And may you, Ashvinis, both sustaining powers of all round growth of body, mind and spirit, listen to our prayers and be kind and gracious.

18. (Ishvara Devata, Gotama Ṛshi)

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसे हूमहे
व्यम्। पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः
स्वस्तये॥१८॥

*Tamīśānam jagatastasthuṣaspatim
dhiyañjinva-mavase hūmahe vayam. Pūṣā no
yathā'-vedasāmasad vṛdhe rakṣitā
pāyuradabdhāḥ svastaye.*

For our protection, we invoke and worship the lord and ruler of the moving and the unmoving world who inspires our intelligence, dedication and devotion, so that He, lord supreme inviolable, may be the protector,

sustainer and promoter of all our wealth of life for the sake of advancement and well-being.

19. (Ishvara Devata, Gotama Ṛshi)

स्वस्ति नऽइन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः स्वस्ति नो
बृहस्पतिर्दधातु॥१९॥

*Svasti na'indro vṛddhaśravāḥ svasti naḥ pūṣā
viśvavedāḥ. Svasti nastārkyo'ariṣṭanemiḥ
svasti no bṛhaspatirdadhātu.*

May Indra, great is His glory, be kind and grant us honour and greatness. May Pusha, lord sustainer and wielder of universal wealth, be generous and bring us health and wealth. May the inviolable lord of speed and security be watchful and grant us progress and freedom. And may Brihaspati, lord of the great world of existence, be gracious and bless us with all the good and well-being in life.

20. (Vidvans Devata, Gotama Ṛshi)

पृषदश्वा मरुतः पृश्निमातरः शुभ्यावानो विदथेषु
जगमयः। अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो
देवाऽअवसागमन्निह॥२०॥

*Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubham yā-
vāno vidatheṣu jagmayah. Agnijihvā manavaḥ
sūracakṣaso viśve no devā'avasāgamanniha.*

Great are the scholars, vibrant as the winds and brilliant as children of sunbeams. Riding on flying horses, they are ever on the move to goodness and glory in the battles of life.

Fiery is their tongue and blazing are their eyes, and yet they are human, dedicated to thought and reflection.

May all the scholars of the world come to bless us with protection and progress to our goal here in this life itself.

21. (Vidvans Devata, Gotama Ṛshi)

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवाꣳसं सस्तनूभिर्व्यशेमहि देवहितं
यदायुः॥२१॥

*Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairāṅgai-
stuṣṭuvāṁsastanūbhivryaśemahi devahitaṁ yadāyuh.*

Devas, men of knowledge and divinity, dedicated to yajna, may we hear only good with our ears, may we see only good with our eyes. Singing songs of praise with strong and stable limbs, may we live our full span of life, enjoying with strong and healthy bodies in the service of God and the divines.

22. (Vidvans Devata, Gotama Ṛshi)

शतमिन्नु शरदोऽअन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या
रीरिषतायुर्गन्तोः॥२२॥

Śataminnu śarado'anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoh.

Scholars of knowledge and wisdom, while we are close to you, help us to live a full life of hundred years

in good health of body wherein our children too may grow to be fathers of their children. Let not our life be hurt or injured. Let it not perish on the way in the middle of the course.

23. (Dyau etc. Devata, Prajapati Ṛshi)

अदितिर्द्यौरदितिर्न्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वे देवाऽअदितिः पञ्च
जनाऽअदितिर्जातमदितिर्जनित्वम्॥२३॥

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putrah. Viśve devā'aditiḥ pañca janā' aditirjātamaditirjanitvam.

In the essence: Light is indestructible; sky is indestructible; mother Prakriti (matter-energy-thought) is indestructible; Father, the Cosmic Spirit is indestructible; Son, the soul (jiva), is indestructible; all the divinities of nature and humanity are indestructible; five people, Brahmana, Kshatriya, Vaishya, Shudra, others, are indestructible; whatever is born is indestructible; whatever will be born is indestructible. (All that was, is and shall be is indestructible in the essence.)

24. (Mitra & Others Devata, Gotama Ṛshi)

मा नो मित्रो वरुणोऽअर्यमायुरिन्द्रोऽऋभुक्षा मरुतः
परिख्यन्। यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामो
विदथै वीर्याणि॥२४॥

Mā no mitro varuṇo'aryamāyurindra'r̥bhukṣā marutaḥ parikhyan.Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.

May Mitra, friend, Varuna, great, Aryama, guide and leader, Indra, ruler, Ribhuksha, mighty, and Maruts,

powers of the world, never overlook and ignore our life. And we shall praise and celebrate the warlike exploits of the divine-born and tempestuous hero of the world of yajnic character.

25. (Vidvans Devata, Gotama Ṛshi)

यन्निर्णिजा रेक्णासा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति । सुप्राङ्जो मेम्यद्विश्वरूपऽइन्द्रापूष्णोः प्रियमप्यैति पार्थः ॥ २५ ॥

Yannirñijā rekṇasā prāvṛtasya rātim gṛbhītām mukhato nayanti. Suprāñajo memyadvīśvarūpa' indrāpūṣṇoḥ priyamapyeti pāthah.

The persons who gratefully receive the gifts of the lord giver and with that pure and sacred wealth move the cycle of charity on ward; and also the self-developing man of immortal spirit with initiative and versatile potential in many fields; they all go forward on the favourite path of Indra and Pusha, blest with power and progress.

26. (Yajna Devata, Gotama Ṛshi)

एष छागः पुरोऽश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः । अभिप्रियं यत्पुरोडाशमर्वता त्वष्टेदेनसौश्रवसाय जिन्वति ॥ २६ ॥

Eṣa chāgaḥ puro'aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyah. Abhipriyam yatpuro-ḍāśamarvatā tvaṣṭedenam sauśravasāya jinvati.

When this aggressive leader, distinguished among equals of divine quality and loved of Pusha (the President), is advanced to the front by the dynamic nation, then Tvashta, maker of men and nations, receives him

as a lovely gift of national yajna and, alongwith the nation, refines him with sanctification for honour and glory.

27. (Yajna Devata, Prajapati Ṛshi)

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति । अत्रा पूष्णः प्रथमो भागऽएति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ २७ ॥

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga'eti yajñam devebhyah pratedayannajah.

When three orders of people take the man at the head of national yajna round the national vedi (the land) according to the seasons and circumstances of the country, then the man of immortal spirit, prime agent of the divinities of progress and development, Pushan, speaking in loud accents, takes the yajna forward for all the noble citizens.

28. (Yajna Devata, Gotama Ṛshi)

होताध्वर्युरावयाऽअग्निमिन्धो ग्रावग्राभऽउत शशस्ता सुविप्रः । तेन यज्ञेन स्वरङ्कृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥ २८ ॥

Hotā'dhvaryurāvayā'agnimindho grāvagrābha' uta śaṁstā suviprah. Tena yajñena svaran-kṛtena sviṣṭena vakṣaṇā'ā pṛṇadhvam.

By the national yajna, cherished and well performed with dedication and grace, may all the functionaries, the hota with oblations, adhvaryu with meticulous organisation, agnimindha with lighting of the fire, gravagrabha with handling of soma stones, shansta with invocations, expert suvipra with vedic hymns, and

all the other participants refresh, replenish and overfill all the streams of national life.

29. (Yajna Devata, Gotama Ṛshi)

यूपव्रस्काऽउत ये यूपवाहाश्चषालं येऽअश्वयूपाय तक्षति।
ये चार्वाते पचन्सम्भारन्त्यु तो
तेषामभिगूर्तिर्नऽइन्वतु॥ २९॥

*Yūpavraskā'uta ye yūpavāhāścaṣālaṁ ye'
aśvayū'pāya takṣati. Ye cārvate pacanaṁ
sambharantyo teṣāmabhiḡūrtirna'invatu.*

(We thank) the cutters of wood for the yajna post, the carriers of the post, the shapers of the ring for the post and all those who collect the materials and complete the preparations for yajna, and, (we pray), may all their efforts be for our good and success.

30. (Vidvans Devata, Gotama Ṛshi)

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशाऽउप वीतपृष्ठः।
अन्वेनं विप्राऽऋषयो मदन्ति देवानां पुष्टे चक्रमा
सुबन्धुम् ॥ ३०॥

*Upa prāgātsumanme'dhāyi manma devā-
nāmāśā'upa vītapṛṣṭhaḥ. Anvenam viprā'rṣayo
madanti devānām puṣṭe cakṛmā subandhum.*

May the man of broad yajnic potential, the man able to realise the hopes of the learned, come to us spontaneously and bear the wisdom of knowledge for us, so that the visionaries and intellectuals may rejoice with him and we may create a community of brotherhood among the brilliant scholars.

31. (Yajna Devata, Gotama Ṛshi)

यद्वाजिनो दामं सन्दानमर्वतो या शीर्षण्या रशना

रज्जुरस्य । यद्वा घास्य प्रभृतमास्ये तृणःसर्वा ता तेऽअपि
देवेष्वस्तु॥ ३१॥

*Yadvājino dāma sandānamarvato yā śirṣanya
raśana rajjurasya. Yadvā ghāsyā
prabhṛtamāsyē tṛṇaṁ sarvā tā te'api
deveṣvastu.*

Whatever the waistband or the leg fetter or the bridle, or the reins over the head or strings of control, and whatever kind of grass is held in the mouth of the fast and powerful horse (of national yajna), all these too should be under the control of the learned and the wise people, for you.

32. (Yajna Devata, Gotama Ṛshi)

यदश्वस्य क्रविषो मक्षिकाश्च यद्वा स्वरौ स्वधितौ
रिप्तमस्ति। यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता तेऽअपि
देवेष्वस्तु॥ ३२॥

*Yadaśvasya kraviṣo makṣikāśca yadvā svarau
svadhitau riptamasti. Yaddhastayoḥ śamitur-
yannakheṣu sarvā tā te'api deveṣvastu.*

Whatever fly stings and eats of the flesh of the fast running horse of the yajna of the nation, whatever smears the tempered steel, or whatever soils the hands and nails of the performers of ritual, all these too should be under the control of the learned and the wise for you.

33. (Yajna Devata, Gotama Ṛshi)

यद्वधयमुदरस्यापवाति यऽआमस्य क्रविषो
गन्धोऽअस्ति। सुवृता तच्छमितारः कृण्वन्तु
मेधःशृतपाकं पचन्तु॥ ३३॥

Yadvadhyamudarasyāpavāti ya'āmasya

*kraviṣo gandho'asti. Sukṛtā tacchamitārah
kṛṇvantūta medhañ śṛtapākañ pacantu.*

Whatever undigested waste is discharged from the stomach, and whatever are the gases of the half digested food, all that the expert yajamana (physicians) should relieve and rectify and they should also have delicious foods and fragrant materials prepared.

34. (Yajna Devata, Gotama Rshi)

यत्ते गात्राद्गिना पच्यमानाद्भि शूलं निहतस्यावधावति।
मा तद्भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो
रातमस्तु॥ ३४॥

*Yatte gātrādagninā pacyamānādabhi śūlaṃ
nihatasyāvadhāvati. Mā
tadbhūmyāmāśriṣanmā tṛṇeṣu
devebhyastaduśadbhyo rātamastu.*

If your person is on the stake being developed and matured by fire, and you feel strained, exhausted, almost dead, then whatever cry of pain escapes your lips, let it not fall into the dust, nor let it be lost in the straw, but let it be a valuable subject of study for the noble scholars who are keen to rectify it.

35. (Vishvedevas Devata, Gotama Rshi)

ये वाजिनं परिपश्यन्ति पक्वं यद् ईमाहुः सुरभिर्निर्हरेति।
ये चार्वतो मांससभिक्षामुपासतः उतो
तेषामभिर्गूर्तिर्नऽइन्वतु॥ ३५॥

*Ye vājinam paripaśyanti pakvaṃ ya'īmāhuḥ
surabhirnirhareti. Ye cārvato māṅsabhikṣā-
mupāsata'uta teṣāmabhiḡūrtirna'invatu.*

Those who watch the nation's food grow to ripeness, and those who say: It is fragrant, harvest it,

and those who serve their share in the growth of the nation on the move, may all their effort be for the benefit of us all.

36. (Yajna Devata, Gotama Rshi)

यन्नीक्षणं माँस्पचन्वाऽउखाया या पात्राणि
यूष्णाऽआसेचनानि। ऊष्ण्यापिधाना चरूणामङ्गाः सूनाः
परि भूषन्त्यश्वम्॥ ३६॥

*Yannīkṣaṇam māṅspacanyā'ukhāyā yā pātrāṇi
yūṣṇa'āsecanāni. Uṣṇanyā'pidhānā carūṇā-
maṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring (replenishment) of the earth's fertility for the growth of grain and fruit, whatever containers and reservoirs of water there be for growth and irrigation, the clouds for showers and alleviation of heat, and beauty spots from place to place: these beautify and add to the grace of a nation on the march.

37. (Vidvans Devata, Gotama Rshi)

मा त्वाग्निध्वंनयीद् धूमगन्धिर्मोखा भ्राजन्त्यभि विक्र
जग्निः। इष्टं वीतमभिर्गूर्त्तं वषट्कृतं तं देवासः प्रति
गृभ्णन्त्यश्वम्॥ ३७॥

*Mā tvā'gnirdhvanayīd dhūmagandhirmokhā
bhrājantyaabhi vikta jaghriḥ. Iṣṭam vītama-
bhigūrtam vaṣaṭkṛtam taṃ devāsaḥ prati
gṛbhṇantyaśvam.*

May the fire enveloped in smoke never extinguish or diminish your light. May the shining and fragrant dawn never disturb you into isolation. The noblest generous divinities accept and honour you as a hero, dear, brilliant, industrious, sanctified and marching forward.

38. (Yajna Devata, Gotama R̥shi)

निक्रमणं निषदनं विवर्त्तनं यच्च पड्वीशमर्वतः। यच्च
पपौ यच्च घासिं जघास सर्वा ता तेऽपि देवेष्वस्तु॥३८॥

*Nikramaṇaṁ niṣadanaṁ vivarttanam yacca
paḍvīśamarvataḥ. Yacca papau yacca ghāsim
jaghāsa sarvā tā te'api deveṣvastu.*

The start and gallop of your horse, the stop and sitting, turning round and rolling, halting and the fetters, what it drinks and the grass that it eats, may all these be good and graceful, and may they be appreciated by the noblest people.

39. (Vidvansah Devata, Gotama R̥shi)

यदश्वाय वासऽउपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै।
सन्दानमर्वन्तं पड्वीशं प्रिया देवेष्वा यामयन्ति॥३९॥

*Yadaśvāya vāsa'upastrṇantya dhīvāsam yā
hiraṇyānyasmāi. Sandānamarvantaṁ paḍvīśam
priyā deveṣvāyāmayanti.*

The cloth for the horse, the overcloth and the golden ornaments which adorn it, the head-band, and the fetters which control this fast-moving steed, may all these be beautiful, good and appreciable among the noblest people.

40. (Yajna Devata, Gotama R̥shi)

यत्ते सादे महसा शूकृतस्य पाष्यी वा कशया वा
तुतोद । स्रुचेव ता हविषोऽध्वरेषु सर्वा ता ते ब्रह्मणा
सूदयामि ॥४०॥

*Yatte sāde mahasā śūkratasya pārṣṇyā vā kaśayā
vā tutoda. Sruceva tā haviṣo'adhvareṣu sarvā
tā te brahmaṇā sūdayāmi.*

Swift and brilliant as you are with mighty strength and power, still if ever you feel weak and weary and someone hits you from the back with a whip (to hurt you or spur you on), then I replenish all your weaknesses and animate you to full form with the Vedic wealth just as we rekindle the fire in yajnas with ladlefuls of holy materials.

41. (Yajna Devata, Gotama R̥shi)

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः
समेति। अच्छिद्रा गात्रा वयुना कृणोत् परुषपरनुघुष्या
विशस्त॥४१॥

*Catustriṁśadvājino devabandhorvaṅkrī-
raśvasya svadhitiḥ sameti. Acchidrā gātrā
vayunā kṛṇota paruṣparuranughuṣyā vi śasta.*

Just as a man of innate expertise and intelligence controls the thirty-four movements of a tempestuous horse, which is a favourite friend of the nobles, so should the leader, a man of innate and rightful intelligence and power, a friend of the noble and brilliant people, control the dynamic governance of a vibrant nation and maintain all the parts of the national machine in a faultless order of efficiency, having examined the system step by step and declared, every part as perfect and approved.

42. (Yajamana Devata, Gotama R̥shi)

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथऽऋतुः।
या ते गात्राणामृतुथा कृणोमि ता ता पिण्डानां प्र
जुहोम्यग्नौ॥४२॥

*Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavat-
astatha'ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tā
tā piṇḍānām pra juhomyagnau.*

One is the marker of the sun's horse/chariot of time, that is the year, the annual cycle of seasons. Two are the guiding controllers, the summer solstice and the winter solstice. I take the divisions of your course, O sun, O ruler, O nation, according to the seasons, and I dedicate them to the fire of national yajna according to the seasons and the circumstances of the nation.

43. (Atma Devata, Gotama Ṛshi)

मा त्वा तपत्प्रियऽआत्मापियन्तं मा स्वधितिस्तन्वुऽआ
तिष्ठिपत्ते। मा ते गृध्नुरविशस्तातिहाय छिद्रा
गात्राण्यसिना मिथू कः॥४३॥

*Mā tvā tapatpriya'ātmāpiyantam mā-
svadhitistanva'ā tiṣṭhipatte. Mā te ḡḍhnura-
viśastātihāya chidrā gātrāṅyasinā mithū kaḥ.*

While you are on your way up in life, may your dear soul not forsake you, nor torment you. May no tempered steel fix itself in your person, nor your own power arrest you. Nor must the covetous pervert mutilate your limbs, nor tear your body asunder with the sword, for no cause or weakness whatsoever.

44. (Atma Devata, Gotama Ṛshi)

न वाऽऽएतन्म्रियसे न रिष्यसि देवाँर॥ऽइदेषि पृथिभिः
सुगेभिः। हरी ते युञ्जा पृषतीऽअभूतामुपास्थाद्वाजी
धुरि रासभस्य॥४४॥

*Na vā'u'etanmriyase na riṣyasi devāñ'ideṣi
pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī
abhūtāmupāsthādvāji dhuri rāsabhasya.*

This way, with this knowledge, you will not die, nor suffer wrong. Instead, you would rise to the state of

the immortals by the straight paths of the divinities. Yoke your strong horses to the chariot, and let the fast horse be close to the bearer of the burden.

45. (Prajā Devata, Gotama Ṛshi)

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँर॥ऽउत
विश्वापुषःरयिम्। अनागास्त्वं नोऽअदितिः कृणोतु
क्षत्रं नोऽअश्वो वनताश्हविष्मान्॥४५॥

*Sugavyam no vājī svaśvyam puṁsaḥ putrāñ'uta
viśvāpuṣaḥ rayim. Anāgāstvam no'aditiḥ
kṛṇotu kṣatram no'aśvo vanatāḥ haviṣmān.*

May our dynamic ruler work and provide for the development of cows, horses, men and women, children and all round health and wealth of the nation.

May the freedom of the land and abundance of the earth lead us to a state of freedom from sin and crime. May the leader, high-priest of national yajna, ever ready and well-provided with holy materials, build a great social order for humanity.

46. (Vishvedeva Devata, Gotama Ṛshi)

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः।
आदित्यैरिन्द्रः सर्गणो मरुद्भिरस्मभ्यं भेषजा करत्।
यज्ञं च नस्तन्वुं च प्रजां चादित्यैरिन्द्रः सह
सीषधाति॥४६॥

*Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve
ca devāḥ. Adityairindraḥ sargaṇo marudbhi-
rasmabhyam bheṣajā karat. Yajñam ca
nastanvam ca prajāṁ cādityairindraḥ saha
sīṣadhāti.*

Just as the sun and all the divinities of nature hold,

sustain and bless these worlds, so may the ruler and the noblest powers of humanity govern and sustain the regions of the world. May they and we all realise the joy of life.

Just as the sun with its light and planets and the winds through the months and seasons of the year blesses us with herbs and juices for health and vitality, so may the physician with all his aids, light and air provide us with tonics and medication for health.

Just as the sun and cosmic energy through the movement of the months and seasons carry on the creative and restorative yajna of nature for the earth and her children, so may the ruler with the brilliant leaders of the nation carry on and accomplish the social yajna for the health of the body-politic and the children of the nation.

47. (Agni Devata, Gotama Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः।
वसुर्ग्निरवसुश्रवाऽअच्छा नक्षि द्युमत्तमर्यिं दाः॥४७॥

*Agne tvam no'antama'uta trātā śivo bhavā
varūthyah. Vasuragnirvasuśravā'acchā nakṣi
dyumattamaṁ rayiṁ dāḥ.*

Agni, light of life, closest friend and saviour, be good to us, be the very spirit of our home. Pure and immaculate, warmth and vitality of life, rest and haven of all, universal creator and giver of wealth, come and bless us with the most brilliant knowledge and wealth of life.

48. (Vidvan Devata Devata, Gotama Rshi)

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे
सखिभ्यः। स नो बोधि श्रुधी हवम् उरुष्या णो
अघायतः समस्मात् ॥४७॥

*Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe
sakhibhyaḥ. Sa no bodhi śrudhi havam uruṣyā
ṇo aghāyataḥ samasmāt.*

Lord of universe, most brilliant power, blazing with the light of knowledge and Dharma, we pray to you for the good and well-being of life sincerely for our friends and for ourselves. Such as you are, enlighten us, listen to our prayers, save and protect us from all sin and crime against Dharma and society.

इति पञ्चविंशोऽध्यायः ॥

CHAPTER-XXVI

1. (Agni & Others Devata, Yajnavalkya Ṛshi)

अग्निश्च पृथिवी च सन्नते ते मे सं नमतामदो
वायुश्चान्तरिक्षं च सन्नते ते मे सं नमतामदऽआदित्यश्च
द्यौश्च सन्नते ते मे सं नमतामदऽआर्षश्च वरुणश्च
सन्नते ते मे सं नमतामदः । सप्त सःसदोऽअष्टमी
भूतसाधनी । सकामाँ२॥ऽअध्वनस्वुरु सज्ञानमस्तु
मेऽमुना ॥१॥

*Agniśca pṛthivī ca sannate te me saṁ namatā-
mado vāyuścāntarikṣaṁ ca sannate te me saṁ
namatāmada'ādityaśca dyauśca sannate te me
saṁ namatāmada'āpaśca varuṇaśca sannate te
me saṁ namatāmadaḥ. Sapta saṁsado aṣṭamī
bhūtasādhanī. Sakāmāñ'adhvanaskuru sañjñā-
namastu me'munā.*

Agni, vital heat, and Prithivi, earth, go together in harmony (for this side of life, for Dharma, righteous living, Artha, earthly prosperity, Kama, worldly fulfilment). May they be harmonious and favourable for me for the other side too (Moksha, ultimate freedom).

Vayu, the air, and Antariksha, the sky, go together in harmony for this side of life. May they be favourable for me for the other side too.

Aditya, the sun, and Dyau, heaven, go together in harmony for this side. May they be favourable for me for the other side too.

Apah, spatial waters, and Varuna, the oceans, go together in harmony for me this side of life, may they be favourable for the other side too.

Seven are the conjunctions between oceans, waters, sun, heaven, air, sky, heat and earth, which hold the world. The eighth, mother earth, sustains the forms of life. May all the conjunctions and the sustaining mother's lap help us realise our aims of life.

O ruler, act well so that our aims of life be fulfilled and the paths of life be straight and clear.

By dedication to the other side, may I have full knowledge of existence and beyond.

2. (Ishvara Devata, Laugakshi Ṛshi)

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराज्याभ्यांशुद्राय चाख्यीय च स्वाय चारणाय
च । प्रियो देवानां दक्षिणायै दातुरिहभूयासमयं मे
कामः समृध्यतामुप मादो नमतु॥२॥

*Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyah.
Brahmarājānyābhyāṁ śūdrāya cāryāya ca
svāya cāraṇāya ca. Priyo devānāṁ dakṣiṇāyai
dāturiha bhūyāsamayam me kāmah samṛdhyatā-
mupa mādo namatu.*

Just as this blessed Word of the Veda I speak for the people, all without exception, Brahmana, Kshatriya, Shudra, Vaishya, master and servant, one's own and others, so do you too.

May I be dear and favourite with the noble divinities and the generous people for the gift of the sacred speech.

May this noble aim of mine be fulfilled here in this life. May the others too follow and come my way beyond this life.

3. (Ishvara Devata, Gritsamada Ṛshi)

बृहस्पतेऽति यदर्योऽअहीद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छर्वसऽ ऋतप्रजात् तदस्मासु द्रविणं धेहि
चित्रम् । उपयामगृहीतोऽसि बृहस्पतये त्वैष ते
योनिर्बृहस्पतये त्वा ॥३॥

*Bṛhaspate'ati yadaryo'arhād dyumadvibhāti
k r a t u m a j j a n e ṣ u .
Yaddīdayacchavasa'ṛtaprajāta tadasmāsu
draviṇaṁ dhehi citram. Upayāma-gr̥hīto'si
bṛhaspataye tvaiṣa te yonirbṛhas-pataye tvā.*

Brihaspati, lord of the great universe, master of universal wealth, lord of light and yajnic actions among humanity, you shine by virtue of your own glory. Manifest in the law and order of existence and in the Veda, you blaze with your own omnipotence. Such as you are, Lord, bless us with the wonderful knowledge and wealth of the world.

Man of knowledge, consecrated you are in the yajna of knowledge as if you are an oblation in the sacrificial ladle, upayama. I accept you in the service of Brihaspati, lord of the world and its knowledge, for the sake of Brihaspati, enlightenment of the scholars with divine knowledge. This now is your haven and home, your end and aim of life.

4. (Indra Devata, Ramyakshi Ṛshi)

इन्द्र गोमन्निहा याहि पिबा सोमंशतक्रतो ।
विद्यद्विर्ग्रावभिः सुतम् । उपयामगृहीतोऽसीन्द्राय त्वा
गोमन्तऽएष ते योनिरिन्द्राय त्वा गोमते ॥४॥

*Indra gomannihāyāhi pibā somaṁ śatakrato.
Vidyadbhirgrāvabhiḥ sutam.
Upayāmagr̥hīto'sī- ndrāya tvā gomata'eṣa te*

yonirindrāya tvā gomate.

Indra, lord of the earth and the divine Word, highpriest of a hundred yajnas of life, come here and drink of the soma extracted by the existent scholars with the sacred stones and distilled by the clouds.

Man of divine knowledge, master of your mind and senses, consecrated you are to Indra, lord of earth and Veda. I accept you for the service of Indra and education of the people. This service and dedication is now your haven and home, the end and aim of your life.

5. (Surya Devata, Ramyakshi Ṛshi)

इन्द्रा याहि वृत्रहन् पिबा सोमंशतक्रतो । गोमद्विर्ग्रावभिः
सुतम् । उपयामगृहीतोऽसीन्द्राय त्वा गोमन्तऽएष ते
योनिरिन्द्राय त्वा गोमते ॥५॥

*Indrāyāhi vṛtrahan pibā somaṁ śatakrato.
Gomadhbhirgrāvabhiḥ sutam. Upayāmagr̥hīto'
sīndrāya tvā gomata'eṣa te yonirindrāya tvā
gomate.*

Indra, lord of sunbeams, breaker of the clouds and high-priest of a hundred yajnas of creation, come and drink of the soma extracted by brilliant men of knowledge and wealth of self-control with the voice of thunder and showers of clouds.

Man of brilliance and knowledge, accepted and consecrated you are like an oblation held in the sacrificial ladle for the service of Indra, lord of the sun and clouds. This service and dedication now is your haven and home, the very reason and justification of your existence. I accept you for Indra and the man of wealth and self-control.

6. (Vaishvanara Devata, Pradurakshi Rshi)

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं
घर्ममीमहे । उपयामगृहीतो ऽसि वैश्वानराय त्वैष ते
योनिर्वैश्वानराय त्वा ॥६॥

*Rtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim.
Ajasraṁ gharmamīmahe. Upayāmagr̥hīto 'si
vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.*

We love Vaishvanara, eternal fire, lord of the laws of truth and light of the world, and we pray for the vital fire of life acting on waters within the laws of nature.

Man of knowledge and science, you are consecrated like an oblation held in the sacrificial ladle for service to Vaishvanara, fiery vitalizer of life. I accept you for service to the fire and waters of nature. This service and dedication now is your very haven and home, the very meaning of your life.

7. (Vaishvanara-Agni Devate, Kutsa Rshi)

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिःश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ।
उपयामगृहीतो ऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय
त्वा ॥७॥

*Vaiśvānarasya sumatau syāma rājā hi kaṁ
bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi
caṣṭe vaiśvānaro yatate sūryeṇa. Upayāma-
gr̥hīto 'si vaiśvānarāya tvaiṣa te yonirvaiśvā-
narāya tvā.*

Let us abide by the laws and wisdom of Vaishvanara, leader of the universe. Glorious light of the world, He creates the joy, beauty and glory of the worlds in existence. Manifesting from the world itself, He

watches and energises this whole universe and, as the vital heat energy of life, works with the sun for the sustenance of life and growth.

Man of science and knowledge, accepted and consecrated you are by the laws of life and nature for the service of Vaishvanara. This service now is your haven and home. I accept you for the sake of Vaishvanara, science of heat and energy.

8. (Vaishvanara Devata, Kutsa Rshi)

वैश्वानरो नऽऊतयऽआ प्र यातु परावतः । अग्निरुक्थेन
वाहसा । उपयामगृहीतो ऽसि वैश्वानराय त्वैष ते
योनिर्वैश्वानराय त्वा ॥८॥

*Vaiśvānaro na 'ūtaya 'ā pra yātu parāvataḥ.
Agnirukthēna vāhasā. Upayāmagr̥hīto 'si
vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.*

Vaishvanara Agni, brilliant power of light and knowledge, come from afar for our protection and advancement, with the Uktha Vedic verses, by a beautiful chariot.

Brilliant man of knowledge and science, consecrated and dedicated you are like an oblation in the ladle for Vaishvanara, the fire of social yajna. This dedication is now your life and aim. I accept you for the sake of advancement in the field of science and technology.

9. (Vaishvanara Devata, Kutsa Rshi)

अग्निर्ऋषिः पर्वमानुः पाञ्चजन्यः पुरोहितः । तमीमहे
महागयम् । उपयामगृहीतो ऽस्युग्नये त्वा वर्चसऽएष ते

योनिर्ग्नये त्वा वर्चसे॥१॥

*Agnirṛṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ.
Tamīmahe mahāgayam. Upayāmagr̥hīto'sya-
gnaye tvā varcasa'eṣa te yonir- agnaye tvā
varcase.*

We worship Agni that is the light and vision of the world and knowledge, purifier of life, friend and protector of universal humanity, front leader of the yajnas of existence, and lord of wealth and home of all.

Man of knowledge, vision and leadership, consecrated and dedicated you are to Agni, lord of light and life and advancement. This dedication is your haven and home. I accept you for the sake of enlightenment and progress of knowledge, purity and prosperity of life and all sections of society.

10. (Indra Devata, Vasishtha Ṛshi)

महाँ२॥ऽइन्द्रो वज्रहस्तः षोडशी शर्मं यच्छतु। हन्तु
पाप्मानं योऽस्मान्द्वेष्टि। उपयामगृहीतोऽसि महेंद्राय
त्वेष ते योनिर्महेंद्राय त्वा॥१०॥

*Mahāñ'indro vajrahastah ṣodaśī śarma
yacchatu. Hantu pāpmānaṁ yo'samān dveṣṭi.
Upayāmagr̥hīto'si mahendrāya tvaiṣa te yonir-
mahendrāya tvā.*

Indra, great and glorious ruler of the world, perfect with full sixteen virtues of nature and spirit, may, we pray, grant us peace and joy. Thunderbolt in hand, may He strike off and remove him who commits the sin of hate and hostility against us.

Leader of power and perfection, consecrated and dedicated you are to Indra, Supreme ruler, like an oblation for the yajna of peace and friendship. This dedication

now is your end and aim of life. I accept and honour you for the sake of the unity of humanity and conquest of hate and fear.

11. (Agni Devata, Nodha Gotama Ṛshi)

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः। अभि वत्सं न
स्वसरेषु धेनवइन्द्रं गीर्भिर्नवामहे ॥११॥

*Tam vo dasmamṛtīṣahaṁ vasormandāna-
mandhasaḥ. Abhi vatsaṁ na svasareṣu
dhenava' indraṁ gīrbhirnavāmahe.*

Just as cows in their stalls every day call forth the calf for the feed and rejoice, so do we, for you all, in songs of love and joy, invoke and celebrate Indra, the ruler, dynamic lord of wondrous deeds and felicity who takes delight in the food and nourishment of his people and loves to see them settled in good homes in a state of comfort and prosperity.

12. (Agni Devata, Nodha Gotama Ṛshi)

यद्वाहिष्ठं तद्ग्नये बृहदर्चं विभावसो।
महिषीव त्वद्रयिस्त्वद्वाजाऽउदीरते॥१२॥

*Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso.
Mahiṣīva tvadrayistvadvajā'udīrate.*

Vibhavasus, lord of brilliance and power, ruler of the world, honour and celebrate him who carries the highest and heaviest burdens of the state in the service of Agni, self-refulgent glory of the human nation. Like the queen of magnificence, all the wealth of food, power and prosperity of the nation issues forth from your palace and personality. Honour Him (Agni), let us honour Him.

13. (Agni Devata, Bharadvaja Ṛshi)

एहू षु ब्रवाणि तेऽग्नऽइत्थेतरा गिरः।
एभिर्वर्द्धासुऽइन्दुभिः॥१३॥

*Ehyū ṣu bravāṇi te'gna'itthetarā girah.
Ebhīrvardhāsa'indubhiḥ.*

Agni, seeker of light, come gently without reservation. I would speak to you other words (than I have yet spoken) and you would then advance with these sparks of light and drops of soma (in health and wisdom).

14. (Samvatsara Devata, Bharadvaja Ṛshi)

ऋतवस्ते यज्ञं वि तन्वन्तु मासा रक्षन्तु ते हविः।
संवत्सरस्ते यज्ञं दधातु नः प्रजां च परि पातु नः॥१४॥

*Rtavaste yajñam vi tanvantu māsā rakṣantu te
haviḥ. Saṁvatsaraste yajñam dadhātu naḥ
prajāṁ ca pari pātu naḥ.*

Man of knowledge, seeker of light, may the seasons expand your yajna. May the months protect and increase your holy materials of yajna. And may the year uphold your yajna, and may it sustain and advance our people in all directions.

15. (Vidvan Devata, Vatsa Ṛshi)

उपह्वरे गिरीणां संगमे च नदीनाम्।
धिया विप्रोऽजयत॥१५॥

*Upahvare girīṇāṁ saṅgame ca nadīnām. Dhiyā
vipro'ajāyata.*

In the lap of mountains where flow the streams to meet and join, there with the dawn of holy intelligence the man of light is born.

16. (Agni Devata, Mahiyava Ṛshi)

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे। उग्रशर्म
महि श्रवः॥१६॥

*Uccā te jātamandhaso divi sadbhūmyādade.
Ugraṁ śarm mahi śravaḥ.*

Man of knowledge, up on high is your home in the light of heaven risen from holy food and soma juice, blazing, great and admirable. I watch it with reverence and pray it be as firm with the earth as it is in the light of heaven.

17. (Indra Devata, Mahiyava Ṛshi)

स नऽइन्द्राय यज्यवे वरुणाय मरुद्भ्यः।
वरिवोवित्परि स्रव॥१७॥

*Sa na'indrāya yajyave varuṇāya marudbhyah.
Varivovit pari srava.*

Man of knowledge, light and power, knowing what is good and disposed to oblige, come overflowing like soma for elevating company for the sake of Indra, man of power and dominion, Varuna, man of excellence, and the Maruts, men of tempestuous speed.

18. (Vidvan Devata, Mahiyava Ṛshi)

एना विश्वान्यर्यऽआ द्युम्नानि मानुषाणाम्। सिषासन्तो
वनामहे॥१८॥

*Enā viśvānyarya'ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.*

The lord and master of the world rules and watches all these powers, wealths and honours of men and

women. Wishing to serve the master and humanity, we pray for His grace and favour for all these.

19. (Vidvanso Devata, Mudgala Ṛshi)

अनु वीरैरनु पुष्यास्म गोभिरन्वश्वैरनु सर्वेण पुष्टैः।
अनु द्विपदानु चतुष्पदा वयं देवा नो यज्ञमृतुथा
नयन्तु ॥ १९ ॥

Anu vīrairanu puṣyāsm gobhiranvaśvairanu sarveṇa puṣṭaiḥ. Anu dvipadā'nu catuṣpadā vayam devā no yajñamrtuthā nayantu.

May the powers of divinity and the noblest people guide and conduct our yajna according to the seasons so that we may grow strong and powerful with healthy children and brave heroes, with fertile cows, with strong horses, with all other things, with all men and animals as our own.

20. (Vidvan Devata, Medhatithi Ṛshi)

अग्ने पत्नीरिहा वह देवानामुशतीरुप।
त्वष्टारुःसोमपीतये ॥ २० ॥

Agne patnīrihāvaha devānāmuśatīrupa. Tvaṣṭāraṃ somapītaye.

Agni, master of knowledge and power, bring up the nobles' wives, women of love and desire, bring Tvashta, lord maker of human forms, here to the yajna for a life-giving drink of soma.

21. (Vidvan Devata, Medhatithi Ṛshi)

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिबऽऋतुना।
त्वःहि रत्नधाऽअसि ॥ २१ ॥

Abhi yajñam grṇīhi no gnāvo neṣṭaḥ piba'ṛtunā.

Tvaṃ hi ratnadhā'asi.

Man of holy speech, leader and high-priest of yajna, drink the soma and praise and celebrate our yajna alongwith the season. You alone are the creator and giver of the wealth of the world.

22. (Soma Devata, Medhatithi Ṛshi)

द्विष्णोदाः पिपीषति जुहोत प्र च तिष्ठत।
नेष्ट्रादृतुभिरिष्यत ॥ २२ ॥

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhirisyata.

The generous man of wealth and honour wants to drink the soma of health from the flask with humility according to the seasons. Feel the desire, you too search and you shall find the juice. Perform the homa, abide and win honour and settlement.

23. (Vidvan Devata, Medhatithi Ṛshi)

तवायःसोमस्त्वमेह्यर्वाड् शश्वत्तमःसुमनाऽअस्य पाहि।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं
जठरुऽइन्दुमिन्द्र ॥ २३ ॥

Tavāyaṃ somastvamehyarvāḥ śaśvattamaḥ sumanā'asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṃ'jathara'indumindra.

Indra, man of knowledge in search of honour and power, this soma is yours. Come straight on here and, happy at heart, protect, preserve and advance this eternal Dharma of joy in action.

In this yajna, sit on the holy seats of blessed grass, take this nectar of life and light and hold it in your vital

being.

24. (Vidvan Devata, Gritsamada Ṛshi)

अमेव नः सुहवाऽऽ हि गन्तं नि बर्हिषि सदतना
रणिष्टन। अथा मन्दस्व
जुजुषाणोऽअन्धसस्त्वष्टदेवेभिर्जनिभिः सुमदगणः॥२४॥

*Ameva naḥ suhavā'ā hi gantana ni barhiṣi
sadataṇā raṇiṣṭana. Athā madasva jujuṣāṇo'
andhasastvaṣṭardevebhirjanibhiḥ sumadgaṇaḥ.*

Tvashta, man of knowledge, maker and shaper of men, centre of a happy company of scholars, loved, honoured and cordially invited, accept our hospitality and enjoy with the generous and brilliant people of divine birth.

Come ye all, feel at home, sit on the holy seats of grass in our yajna and rejoice. Rejoice and enlighten us with knowledge and wisdom.

25. (Soma Devata, Madhucchanda Ṛshi)

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया। इन्द्राय
पातवे सुतः॥२५॥

*Svādiṣṭhayā madiṣṭhayā pavasva soma
dhārayā. Indrāya pātave sutah.*

Soma, come, spirit of life, distilled for the drink as well as the protection of Indra, leading powers of knowledge, honour, peace and prosperity, flow in in the most delicious and inspiring streams of nectar. Flow on and on freely.

26. (Agni Devata, Madhucchanda Ṛshi)

रक्षोहा विश्वचर्षणिरभि योनिमयोहते। द्रोणे
सुधस्थमासदत्॥२६॥

*Rakṣohā viśvacarṣaṇirabhi yonimayohate.
Droṇe sadhasthamāsadat.*

Agni, man of fire and yajna, destroyer of evil and watchful saviour of the world with light, finds his haven and home safe and secure with others on the golden altar of yajna consecrated by the showers of soma from the clouds.

इति षड्विंशोऽध्यायः ॥

CHAPTER-XXVII

1. (Agni Devata, Agni Ṛshi)

समास्त्वाग्नेऽऋतवो वर्द्धयन्तु संवत्सराऽऋषयो यानि
सत्या। सं दिव्येन दीदिहि रोचनेन विश्वाऽआ भाहि
प्रदिशश्चतस्रः॥१॥

*Samāstvā'gna'rtavo vardhayantu saṁvatsarā'
rṣayo yāni satyā. Saṁ divyena dīdihi rocanena
viśvā'ā bhāhi pradiśaścataśraḥ.*

Agni, man of knowledge and light of the world, may the years, seasons, year cycles, visionaries of truth and acts of absolute truth whatever and wherever they be: may all these take you forward in life. Shine with celestial light and illuminate all the directions and interdirections of the world with your knowledge and brilliance.

2. (Samidhenis Devata, Agni Ṛshi)

सं चेध्यस्वाग्ने प्र च बोधयैनमुच्चं तिष्ठ महते सौभगाय।
मा च रिषदुपसत्ता तेऽअग्ने ब्रह्माणस्ते यशसः सन्तु
माऽन्ये॥२॥

*Sam cedhyasvāgne pra ca bodhayainamucca
tiṣṭha mahate saubhagāya. Mā ca
riṣadupasattā te'agne brahmāṇaste yaśasaḥ
santu mā'nye.*

Agni, brilliant power of knowledge, light up and rise and enlighten this yajamana, seeker of light and knowledge, and rise and stay up high for honour and glory.

Agni, never shall your devotees suffer violence, while scholars of the Veda and your admirers, not others,

shall win honour and brilliance.

3. (Agni Devata, Agni Ṛshi)

त्वामग्ने वृणते ब्राह्मणाऽइमे शिवोऽअग्ने संवरणे भवा
नः। सप्तहा नोऽअभिमातिजिच्च स्वे गये
जागृह्यप्रयुच्छन्॥३॥

*Tvāmagne vṛṇate brāhmaṇā'ime śivo'agne
saṁvaraṇe bhavā naḥ. Sapatnahā no'
abhimātijicca sve gaye jāgrhyaprayucchan.*

Agni, brilliant lord of light and knowledge, these Brahmanas, dedicated scholars of divinity, choose and elect you as guide and leader.

Agni, in this position of eminence, be good to us. Destroyer of negativities, subduer of the proud and insidious, you are watchful, awake and alert in your own home. Keep us too awake, alert and ever watchful.

4. (Agni Devata, Agni Ṛshi)

इहैवाग्नेऽअधि धारया रयिं मा त्वा नि क्रन्पूर्वचितो
निकारिणः। क्षत्रमग्ने सुयममस्तु तुभ्यमुपसत्ता वर्द्धतां
तेऽअनिष्टृतः॥४॥

*Ihaivāgne'adhi dhārayā rayim mā tvā ni
kranpūrvacito nikāriṇaḥ. Kṣatramagne
suyamamastu tubhyamupasattā vardhatām te'
aniṣṭṛtaḥ.*

Agni, brilliant lord of light and power, here itself hold and rule over the power and prosperity you have. Let not the veterans, experienced, alert and watchful of yajna, either ignore or denigrate you. May the social order be well-governed for your sake so that you and your devotees, supreme and unviolated, may move forward

and rise high.

5. (Agni Devata, Agni Ṛshi)

क्षत्रेणाग्ने स्वायुः सःरभस्व मित्रेणाग्ने मित्रधेये यतस्व।
सजातानां मध्यमस्थाऽएधि राज्ञामग्ने विहव्यो
दीदिहीह॥५॥

*Kṣatreṇāgne svāyuh saṁ rabhasva mitreṇāgne
mitradheye yatasva. Sajātānāṁ madhyamasthā'
edhi rājñamagne vihavyo dīdihīha.*

Agni, bright and blazing like light and fire, youthful and golden is your age. Take over and start well here with this world-order of humanity.

Agni, mighty intelligent ruler, rule and work with the spirit of friendship in the world state which is a covenant of friends. Go forward, seated in the centre of an assembly of equals who are like brothers and sisters.

Agni, elected, invited and installed in office by the sovereign nations of the world, rule, shine and illuminate the world here.

6. (Agni Devata, Agni Ṛshi)

अति निहोऽअति स्त्रिधोऽत्यचित्तिमत्यरातिमग्ने। विश्वा
हृग्ने दुरिता सहस्वाथास्मभ्यःसहवीराथर्यिं दाः॥६॥

*Ati niho'ati śridho'tyacittimatyarātimagne.
Viśvā hyagne duritā sahasvāthāsmabhyaṁ
sahavīrāṁ rayiṁ dāḥ.*

Agni, lord of light and wealth, repelling the false, eliminating the wicked, dispelling darkness and ignorance and fighting out all the evils of the world, give us a republic of brave good heroes overflowing with plenty,

prosperity and generosity.

7. (Agni Devata, Agni Ṛshi)

अनाधृष्यो जातवेदाऽअनिष्टृतो विराडग्ने क्षत्रभृद्दीदिहीह।
विश्वाऽआशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिरद्य परि
पाहि नो वृधे॥७॥

*Anādhṛṣyo jātavedā'anīṣṭṛto virāḍagne kṣatra-
bhṛddīdihīha. Viśvā'āśāḥ pramuñcan mānuṣīr-
bhīyaḥ śivebhiradya pari pāhi no vṛdhe.*

Agni, lord and ruler of the world, undaunted, omniscient, inviolable, self-refulgent, holder and sustainer of the world-order, remove all human fear, hate, disease etc., shine and illuminate all the regions of the world, and now protect us for advancement with peace and benevolence.

8. (Vishvedeva Devata, Prajapati Ṛshi)

बृहस्पते सवितर्बोधयैनःसशितं चित्सन्तराथसशिशधि।
वर्धयैनं महते सौभगाय विश्वऽएनमनु मदन्तु देवाः॥८॥

*Bṛhaspate savitarbodhayainaṁ saṁśitaṁ
citsantarāṁ saṁ śiśādhi. Vardhayainaṁ
mahate saubhagāya viśva'enamānu madantu
devāḥ.*

Brihaspati, guardian of all, Savita, giver of light and knowledge, educate and enlighten this intelligent and honourable ruler as well as the people in every way. Let him grow and advance for the greatness and prosperity of the nation. Let all the noble powers of divinity and humanity rejoice with him.

9. (Ashvinis etc. Devata, Prajapati Ṛshi)

अमुत्रभूयादध यद्यमस्य बृहस्पतेऽअभिशास्तेरमुञ्चः।
प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने भिषजा
शचीभिः॥९॥

*Amutra bhūyādadhā yadyamasya brhaspate'
abhiśasteramuñcaḥ. Pratyauhatāmaśvinā
mrtyumasmāddevānāmagne bhiṣajā śacībhiḥ.*

Brihaspati, lord and saviour of all, guard the ruler against any curse or calumny or evil that may tarnish him in the life to come, and save him from any accusation or damnation of the law or constitution or Yama, the supreme and universal judge of human performance.

Agni, lord of life and light, may the Ashvinis, nature's powers of health, teachers, preachers and physicians, with their best actions and research, keep off the onslaughts of ill-health and fatality from him.

10. (Surya Devata, Agni Ṛshi)

उद्वयन्तमसुस्परि स्वः पश्यन्तऽउत्तरम्। देवं देवत्रा
सूर्यमगन्म ज्योतिरुत्तमम्॥१०॥

*Udvayan̄ tamasaspari svaḥ paśyanta'uttaram.
Devam devatrā sūryamaganma jyotiruttamam.*

Let us rise beyond the dark, watching the heavenly light above, high and higher, and reach to the sun, highest light and most generous divinity of the saviour divinities of the world.

11. (Agni Devata, Agni Ṛshi)

ऊर्ध्वाऽअस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचीऽष्यग्नेः।
द्युमत्तमा सुप्रतीकस्य सूनोः॥११॥

*Ūrdhvā'asya samidho bhavantyūrdhvā śukrā
śociṁśyagneḥ. Dyumattamā supratīkasya
sūnoḥ.*

May the holy fuels of fire be great and best, may the flames of fire be blazing high and pure—fire, most brilliant in splendour, most beautiful of form, dynamic impeller of life and life's growth.

12. (Vishvedeva Devata, Agni Ṛshi)

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः। पथो अनक्तु
मध्वा घृतेन॥१२॥

*Tanūnapādasuro viśvavedā devo deveṣu devaḥ.
Patho'anaktu madhvā ghr̥tena.*

Vayu/Agni, which allows not the body to fall, which is breath of life, replete with universal vitalities, divine among divinities, and most generous, may that Vayu/Agni sprinkle our path of life with the sweetest nectar of ghr̥ta.

13. (Yajna Devata, Agni Ṛshi)

मध्वा यज्ञं नक्षसे प्रीणानो नराशंसो अग्ने। सुकृद्देवः
सविता विश्ववारः॥१३॥

*Madhvā yajñam nakṣase prīṇāno narāśaṁso
agne. Sukṛddevaḥ savitā viśvavārah.*

Agni, with honey sweets you come to yajna, Agni, loved and inspiring, celebrated by yajniks, benevolent, brilliant, creator and sustainer, and universal treasure of life's wealth.

14. (Vahni Devata, Agni Ṛshi)

अच्छायमेति शवसा घृतेनेडानो वह्निर्मसा।
अग्निश्चसुचोऽध्वरेषु प्रयत्सु॥१४॥

*Acchāyameti śavasā ghr̥tenedāno vah̥nirma-
masā. Agniṁ sruco'adhvareṣu prayatsu.*

In the yajnas conscientiously conducted with love and non-violence, the high-priest comes gracefully to the fire holding the ladle, celebrating Agni, the deity, with brilliant power of knowledge, water and ghee, and food for the fire.

15. (Vayu Devata, Agni R̥shi)

स यक्षदस्य महिमानमग्नेः सऽई मन्द्रा सुप्रयसः।
वसुश्चेतिष्ठो वसुधातमश्च॥१५॥

*Sa yakṣadasya mahimānamagneḥ sa'īm mandrā
suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca.*

Let the high-priest, seated and seating others in yajna, conscientious and richest in yajna materials, worship the grandeur of generous Agni and offer fragrant exhilarating oblations into the fire. And he would know and feel and enjoy the gift of bliss.

16. (Devyah Devata, Agni R̥shi)

द्वारो देवीरन्वस्य विश्वे व्रता ददन्तेऽअग्नेः। उरुव्यचसो
धाम्ना पत्यमानाः॥१६॥

*Dvāro devīranvasya viśve vratā dadante'agneḥ.
Uruvyacaso dhāmnā patyamānāḥ.*

By the light and splendour of this expansive fire emanating from its abode (vedi), the scholars of yajna, dedicated to the protection and promotion of life and nature, open the celestial doors, and reveal the laws and

functions of this universal power.

17. (Yajna Devata, Agni R̥shi)

तेऽअस्य योषणे दिव्ये न योनाऽउषासानक्ता। इमं
यज्ञमवतामध्वरं नः॥१७॥

*Te'asya yoṣaṇe divye na yonā'uṣāsānaktā.
Imaṁ yajñamavatāmadhvaram̐ naḥ.*

May the two divine mothers, the morning and the evening (the twilight, and the dawn), guard and expand this holy non-violent yajna of ours in the home of this fire in the vedi.

18. (Agni Devata, Agni R̥shi)

दैव्या होताराऽऊर्ध्वमध्वरं नोऽग्नेर्जिह्वामभि गृणीतम्।
कृणुतं नः स्विष्टिम्॥१८॥

*Daivyā hotārā'ūrdhvamadhvaram̐ no'-
gnerjihvāmabhi gr̥ṇītam. Kṛṇutam̐ naḥ sviṣṭim.*

May the two divine priests (seeker and teacher, fire and air) expand our holy non-violent yajna to the heights, raise and praise the flames of fire and propitiously do us the desired good.

19. (Ida & Others Devata, Agni R̥shi)

तिस्रो देवीर्बहिरेदःसदन्विडा सरस्वती भारती।
मही गृणाना॥१९॥

*Tisro devīrbarhiredaḥ sadantvidā sarasvatī
bhārātī. Mahī gr̥ṇānā.*

Three divine excellencies, Ida, potential speech of omniscience in the eternal mind in heaven, Sarasvati, speech of eternal knowledge of the Veda flowing across

the space, and Bharati, actualized speech of knowledge articulated in the shastras, may these, great and holy, adoring the Supreme Lord and highly adored by us, consecrate our seats of yajna and the home.

20. (Tvashta Devata, Agni Ṛshi)

तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् ।
रायस्पोषं वि ष्यतु नाभिमस्मे ॥२०॥

*Tannasturīpamadbhutaṁ purukṣu tvaṣṭā
suvīryam. Rāyaspoṣaṁ vi ṣyatu nābhimasme.*

May Tvashta, divine artist of the world, generous to all, gain for us fast-maturing, wonderful and virile health, wealth and nourishment, place it at the hub of the nation's movement and relieve us of want and suffering.

21. (Scholars Devata, Prajapati Ṛshi)

वनस्पते ऽव सृजा रराणस्मना देवेषु । अग्निर्हव्यःशमिता
सूदयाति ॥२१॥

*Vanaspate'va sṛjā rarāṇastmnā deveṣu.
Agnirhavyaṁ śamitā sūdayāti.*

Vanapati, scholar and researcher of the science of yajna, just as the holy fire of peaceful yajna refines and universalizes the holy materials, so you, rejoicing at heart among noble and generous scholars, create refined and powerful holy materials for the fire of national yajnas of production and purification.

22. (Indra Devata, Prajapati Ṛshi)

अग्ने स्वाहा कृणुहि जातवेदुऽइन्द्राय हव्यम् । विश्वेदेवा
हविरिदं जुषन्ताम् ॥२२॥

Agne svāhā kṛṇuhi jātaveda'indrāya havyam.

Viśve devā haviridaṁ juṣantām.

Agni, lord of world knowledge, take this holy offering and, in truth of word and deed, refine and raise it to the grace and glory of Indra, spirit of power and prosperity of the world. And may all the noble people of the world and divinities of nature share this holy gift and rejoice.

23. (Vayu Devata, Vasishtha Ṛshi)

पीवोऽअत्रा रयिवृधः सुमेधाः श्वेतः सिषक्ति
नियुतामभिःश्रीः । ते वायवे समनसो वि तस्थुर्विश्वेन्नरः
स्वपत्यानि चक्रुः ॥२३॥

*Pīvo'annā rayivr̥dhaḥ sumedhāḥ śvetaḥ siṣakti
niyutāmabhiśrīḥ. Te vāyave samanaso vi
tasthurviśvannaraḥ svapatyāni cakruḥ.*

All the leading scholars of the world, well-provided for living, of equal mind and noble intelligence, concentrating on the knowledge of Vayu, wind and energy, promote the wealth of the world and produce a new generation of noble descendants. And Vayu, pure and immaculate spirit and essence of life, blesses these dynamic enterprising people with grace and dignity.

24. (Vayu Devata, Vasishtha Ṛshi)

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति
देवम् । अध वायुं नियुतः सश्चत स्वाऽउत श्वेतं
वसुधितिं निरेके ॥२४॥

*Rāye nu yaṁ jajñatū rodasīme rāye devī
dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ
saścata svā'uta śvetaṁ vasudhitim nireke.*

The Heaven and the earth generate Vayu for the wealth of energy. The divine intelligence activates Vayu to reveal the wealth of the divine Word. And then, that same Vayu, pure treasure of energy, all the living beings in existence together seek, enjoy and pursue (for the sake of wealth and energy).

25. (Prajapati Devata, Hiranyagarbha Ṛshi)

आपो ह यद् बृहतीर्विश्वमायन् गर्भं दधाना
ज्जनयन्तीरग्निम् । ततो देवानां समवर्त्ततासुरेकः कस्मै
देवाय हविषा विधेम ॥२५॥

*Āpo ha yad brhatīrviśvamāyan garbhaṁ
dadhānā janayantīragñim. Tato devānāṁ
samavartatāsurekaḥ kasmāi devāya haviṣā
vidhema.*

When the cosmic waters of existence (that is, tanmatras, subtle elements of Prakriti, material cause of the universe, or, we can say, Mahan, the existential form of Prakriti) appear on the cosmic scene, holding the vishva-garbha, seed form of the universe in their womb, and give birth to Agni (vital heat of nature and mother of stars such as the sun), then arises Vayu, the one life-breath of the divine forms of existence. To that divine breath of life, let us pay homage with love and action in faith.

26. (Prajapati Devata, Hiranyagarbha Ṛshi)

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना ज्जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देवऽएकऽआसीत् कस्मै देवाय हविषा
विधेम ॥२६॥

*Yaścidāpo mahinā paryapaśyaddakṣaṁ
dadhānā janayantīryajñam. Yo deveṣvadhi*

deva' eka'āsīt kasmāi devāya haviṣā vidhema.

The One Supreme Lord over all the divine forms of Prakriti, who overwatches the cosmic waters with His own might of immanence and omniscience — waters (tanmatras) conducting the great yajna of evolution and producing various forms of life, to that One Lord of Bliss let us pay homage and offer worship with acts of love and faith in yajna.

27. (Vayu Devata, Vasishtha Ṛshi)

प्र याभिर्यासि दाश्वाथ्समच्छा नियुद्धिर्वायविष्टये
दुरोणे । नि नो रयिःसुभोजसं युवस्व नि वीरं गव्यमश्व्यं
च राधः ॥२७॥

*Pra yābhiryāsi dāśvāṁsamacchā niyudbhivā-
yaviṣṭaye duroṇe. Ni no rayiṁ subhojasam
yuvasva ni vīraṁ gavyamaśvyam ca rādhaḥ.*

Vayu, by the waves of your own energy you fly so gracefully to the house of the generous yajamana for the desired objects. Bless us with enjoyable gifts of wealth and food. Bless us with brave heroes, wealth of cows and horses, and the power and dignity of life.

28. (Vayu Devata, Vasishtha Ṛshi)

आ नो नियुद्धिः श्रुतिनीभिरध्वरःसहस्त्रिणीभिरुप याहि
यज्ञम् । वायोऽस्मिन्सवने मादयस्व यूयं पात स्वस्तिभिः
सदा नः ॥२८॥

*Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇī-
bhirupa yāhi yajñam. Vāyo asmintsavane
mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vayu, tempestuous power of divine nature, by a hundred modes of action and a thousand currents of

energy in this mighty yajna of creative evolution, you come to our holy yajna of love and action in the world. Come, rejoice in this yajna and bless us too with joy.

Sages of knowledge and yajna, you too protect us with your knowledge and your blessings for peace, prosperity and well-being.

29. (Vayu Devata, Gritsamada Ṛshi)

नियुत्वान्वायवा गह्ययःशुक्रोऽअयामि ते । गन्तासि सुन्वतो
गृहम् ॥ २९ ॥

*Niyutvān vāyavā gahyayaṁ śukro'ayāmi te.
Gantāsi sunvato ṛham.*

Divine Vayu, One universal inmanent life-breath of the universe, primary leading light of nature and humanity, just as this wind, pure and immaculate, moves and blesses the house of a devotee of soma and yajna, so you, pure and immaculate, come in response to my invocation. Here I come to you.

30. (Vayu Devata, Purumeedha Ṛshi)

वायो शुक्रोऽअयामि ते मध्वोऽअग्रं दिविष्टिषु । आ
याहि सोमपीतये स्याहो देव नियुत्वता ॥ ३० ॥

*Vāyo śukro'ayāmi te madhvo'agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, brilliant power divine, honey-sweet and pure, worthy of emulation and admiration, I come, invoke and invite you, leading light of holy gatherings of yajna. Come at the speed of the wind, and join here for a drink of soma.

31. (Vayu Devata, Ajameedha Ṛshi)

वायुरग्रेगा यज्ञप्रीः साकं गन्मन्सा यज्ञम् । शिवो नियुद्धिः
शिवाभिः ॥ ३१ ॥

*Vāyuragregā yajñaprīḥ sākam ganmanasā
yajñam. Śivo niyudbhiḥ sivābhiḥ.*

Vayu, leader ever in the forefront of the noble activities of life, lover of yajna, come with your heart and soul to the yajna. Blissful you are, come with all your sagely acts and blessed powers.

32. (Vayu Devata, Gritsamada Ṛshi)

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि ।
नियुत्वान्तसोमपीतये ॥ ३२ ॥

*Vāyo ye te sahasriṇo rathāstebhirā gahi.
Niyutvāntsomapītaye.*

Vayu, leader and scholar of the speed of the winds, thousands are the paths and modes of your movement forward. Take them all and come for a wonder-work of joy with a holy drink of soma.

33. (Vayu Devata, Gritsamada Ṛshi)

एकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विश्शती
च । तिसृभिश्च वहसे त्रिंशता च नियुद्धिर्वायविह ता
वि मुञ्च ॥ ३३ ॥

*Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye
viṁśatī ca. Tisṛbhiśca vahase triṁśatā ca
niyudbhirvāyaviha tā vi muñca.*

Vayu, master of your own innate powers and knowledge, you conduct the yajna of life by one and ten, two and twenty, three and thirty paths and modes and speeds for the desired end and aim of life. Come

here and conduct the yajna, and then release everything and be free.

34. (Vayu Devata, Angirasa Ṛshi)

तव वायवृतस्पते त्वष्टुर्जामातरद्भुत । अवाँश्रस्या
वृणीमहे ॥ ३४ ॥

*Tava vāyavṛtaspate tvaṣṭurjāmātaradbhuta.
Avāṁśryā vṛṇīmah.*

Vayu, sustainer of truth and the laws of nature, wonderful power, maker of new forms and shaper of the new generations for Tvashta, lord creator, we pray for your gifts of protection, sustenance and advancement.

35. (Vayu Devata, Vasishtha Ṛshi)

अभि त्वा शूर नोनुमोऽदुग्धाऽइव धेनवः । ईशानमस्य
जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ ३५ ॥

*Abhi tvā śura nonumo'dugdhā'iva dheṇavaḥ.
Īśānamasya jagataḥ swardṛśamīśānamindra
tasthuṣaḥ.*

Indra, fearless and brave, lord and ruler of the moving and the unmoving world, it is bliss to see you! Like un milked cows yearning for their calves, we invoke you to pay homage to you.

36. (Parameshvara Devata, Shamyubarhaspatya Ṛshi)

न त्वावाँः ॥ ३६ ॥ अन्यो दिव्यो न पार्थिवो न जातो न
जनिष्यते । अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा
हवामहे ॥ ३६ ॥

Na tvāvāṅ'anyo divyo na pāṛthivo na jāto na

*janiṣyate. Aśvāyanto maghavannindra vājino
gavyantastvā havāmahe.*

Indra, supreme lord of power and glory, destroyer of pain and suffering, there is none other like you on earth or in heaven ever born or yet to be born in future. Blest with horse and speed, food and power, cows and wealth of holy Word, still yearning to move faster and higher, we come and offer homage and worship to you.

37. (Indra Devata, Shamyubarhaspatya Ṛshi)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः । त्वां वृत्रेष्विन्द्र
सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ ३७ ॥

*Tvāmiddhi havāmahe satau vājasya kāravaḥ.
Tvam vṛtreṣvindra satpatim narastvām
kāṣṭhāsvarvataḥ.*

Indra, lord of power and commander of the forces, sun among the clouds and defender of truth, we, leaders of men and achievers of success, invoke you in the battles of science and knowledge and do homage to you advancing into all directions like a horse on the wing.

38. (Indra Devata, Shamyubarhaspatya Ṛshi)

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानोऽद्रिवः ।
गामश्वर्थ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ ३८ ॥

*Sa tvam naścitra vajrahasta dhṛṣṇuyā maha
stavāno'adrivaḥ. Gāmaśvaṁ rathyamindra saṁ
kira satrā vājaṁ na jigyuṣe.*

Indra, wonderful lord of the thunderbolt in hand, lord of the clouds and strong as adamant, highly praised and celebrated by virtue of your own glory, give us abundant wealth of cows, horses, chariot bullocks as

well as true knowledge of science for the sake of victory.

39. (Agni Devata, Vamadeva Ṛshi)

कया नश्चित्रऽआ भुवदूती सदावृधः सखा । कया
शचिष्ठया वृता ॥३९॥

*Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.*

Lord of light and knowledge, wonderful and awe-inspiring, be a friend of the progressive, bless us with protection and help us join with blissful and powerful mode of action and advancement.

40. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा सत्यो मदानां मश्हिष्ठो मत्सदन्धसः । दृढा
चिदारुजे वसु ॥४०॥

*Kastvā satyo madānām maṁhiṣṭho matsad-
andhasaḥ. Dṛḍhā cidāruje vasu.*

Indra, the real soothing, genuine and most powerful essence of efficacious soma and herbal food which relieves and exhilarates you, that surely is the valuable and unfailing panacea for the cure of ill-health.

41. (Indra Devata, Vamadeva Ṛshi)

अभी षु णः सखीनामविता जरितृणाम् । शतं
भवास्यूतये ॥४१॥

*Abhī ṣu naḥ sakhīnāmavitā jaritṛṇām. Śatam
bhavāsyūtaye.*

Indra, lord of power and knowledge, you are the over-all saviour and protector of our friends and admirers. Be gracious to us in a hundred ways for our

protection and well-being.

42. (Yajna Devata, Shamyu Ṛshi)

यज्ञायज्ञा वोऽअग्नये गिरागिरा च दक्षसे । प्रप्र वयममृतं
जातवेदसं प्रियं मित्रं न शंसिषम् ॥४२॥

*Yajñā-yajñā vo'agnaye girā-girā ca dakṣase.
Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ
mitraṁ na śaṁsiṣam.*

In every yajna, by every word, for the sake of Agni, power of light, energy, intelligence and expertise, we invite, honour and celebrate you. Let us all together celebrate and sing in praise of Agni, immortal and omniscient lord, as a darling friend of ours.

43. (Agni Devata, Bhargava Ṛshi)

पाहि नोऽअग्नऽएकया पाह्युत द्वितीयया । पाहि
गीर्भिस्तिस्मृभिरूर्जा पते पाहि चतसृर्भिवसो ॥४३॥

*Pāhi no'agna'ekayā pāhyuta dviṭiyayā. Pāhi
gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso.*

Agni, lord of knowledge, action, love and freedom, master of life, energy and food, home and shelter of all forms of existence, protect and promote us by one voice, voice of the Riks, for knowledge. Protect and promote us by the second voice, voice of the Yajus, for action. Protect and promote us by the three voices of Riks, Yajus and Samans for knowledge, action and worship. Protect and promote us by the four voices of Riks, Yajus, Samans and Atharvans, for Dharma, Artha, Kama and Moksha.

44. (Vayu Devata, Shamyu Ṛshi)

ऊर्जा नपातिःस हिनायमस्मयुदाशिम हव्यदातये।
भुवद्वाजेष्वविता भुवद् वृधऽउत त्राता तनूनाम्॥४४॥

*Ūrjo napātaṁ sa hināyamasmayurdāśema
havyadātaye. Bhuvadvājeṣvavitā bhuvad
vṛdha' uta trātā tanūnām.*

Scholar, sage, teacher, learner, promote the child of life and energy, vayu, agni and knowledge, which allow not the grandeur of life to diminish, so that nature and knowledge may be our friends, protect us in the battles of life and continue to be the saviours of our persons and people. Friends as they are, we invoke them for the oblations of holy offerings in yajna.

45. (Agni Devata, Shamyu Rshi)

संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि
वत्सरोऽसि । उषसस्ते कल्पन्तामहोरात्रास्ते
कल्पन्तामर्द्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते
कल्पन्तां संवत्सुरस्ते कल्पताम् । प्रेत्याऽएत्यै संचाञ्च
प्र च सारय । सुपर्णाचिदसि तथा देवतयाङ्गिर्स्वद्
ध्रुवः सीद॥४५॥

*Samvatsaro'si parivatsaro'sīdāvatsaro'sīdvat-
saro'si vatsaro'si. Uṣasaste kalpantāmaho-
rātrāste kalpantāmardhamāsāste kalpantām
māsāste kalpantāmṛtavaste kalpantām
samvatsaraste kalpatām. Pretyā'etyai saṁ
cāñca pra ca sāraya. Suparṇacidasi tayā
devatayā' ṅgirasvad dhruvaḥ sīda.*

Agni, brilliant scholar, teacher, learner, you move by the law of nature like the current year, give up the weaknesses like the year gone by. You are wide-awake and comprehensive like the universally present year, and

definite like the year cycle. May the dawns flourish and be favourable to you. May the day-night cycle be flourishing and favourable to you. May the fortnights flourish and be favourable to you. May the months flourish, may the seasons flourish, may the years flourish and be favourable to you.

For coming and going, advancement and return, collect, expand, control and contain.

You are the winner of life's golden beauties. Move forward in unison with that divinity of Time like the breath of life and stay fast and firm with Dharma like the fixed stars.

इति सप्तविंशोऽध्यायः ॥