

## CHAPTER-XXVIII

## 1. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्समिधेन्द्रमिडस्पदे नाभा पृथिव्याऽअधि। दिवो  
वर्ष्मन्त्समिध्यत्सओजिष्ठश्चर्षणीसहां वेत्वाज्यस्य  
होतर्यज॥१॥

*Hotā yakṣatsamidhendramiḍaspade nābhā  
pṛthivyā'adhi. Divo varṣmantsamidhyata'  
oḷiṣṭhaścarṣaṇīsahām vetvājyasya hotaryaja.*

Let the hota, man of yajna, offer faithful libations of holy materials, research and study in honour of Indra (agni, i.e., energy, heat and light) enshrined in the divine Word, latent at the centre of the earth, blazing on top of heaven and thundering in the clouds.

And such a yajna, shining with lustre and most brilliant among men of might and valour, would enjoy the most delicious gifts of life.

Man of yajna, carry on the yajna, never relent.

## 2. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्तनूनपातमूतिभिर्जेतारमपराजितम्। इन्द्रं  
देवश्शस्वर्विदं पथिभिर्मधुमत्तमैर्नराशःसेन तेजसा वेत्वाज्यस्य  
होतर्यज॥२॥

*Hotā yakṣattanūnapātamūtibhirjetāramaparā-  
jitam. Indram devaṣṣvarvidam pathibhir-  
madhumattamairnarāśaṣsena tejasā vetv-  
ājyasya hotaryaja.*

Let the man of yajna offer service and oblations

to Indra, ruling power of the world, preserver and protector of the forms of life, victorious, unviolated, brilliant and generous, and heavenly, with oblations of defensive actions along the sweetest paths of virtue ; and with his own lustre and valour, celebrated in songs of praise in society, and he would attain the best gifts of life.

Man of yajna, carry on the yajna in honour of Indra.

## 3. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षदिडाभिरिन्द्रमीडितमाजुह्वानममर्त्यम्। देवो देवैः  
सवीर्यो वज्रहस्तः पुरन्दरो वेत्वाज्यस्य होतर्यज॥३॥

*Hotā yakṣadiḍābhirindramiḍitamājuhvanamamartyam. Devo devaiḥ savīryo vajrahastah  
purandaro vetvājyasya hotaryaja.*

Let the man of yajna, with the holiest words and oblations offer yajna and service to Indra, immortal ruler of the world, honoured and worshipped by the noblest powers. And he, brilliant and generous, mighty of strength, wielder of the thunderbolt in hand, destroyer of the enemy forts, would lead you to the best and sweetest gifts of a prosperous society.

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

## 4. (Rudra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षद् बर्हिषीन्द्रं निषद्वरं वृषभं नर्यापसम्। वसुंभी  
रुद्रैरादित्यैः सयुग्भिर्बर्हिरासद्वेत्वाज्यस्य होतर्यज॥४॥

*Hotā yakṣad barhiṣīndram niṣadvaram vṛṣ-  
abham naryāpasam. Vasubhī rudrairādityaiḥ  
sayugbhirbarhirāsadadvetvājyasya hotaryaja.*

Let the devotee of national yajna offer service with yajna to Indra, virile hero of manly deeds and chief of the council, sitting on the vedi along-with his colleagues of the Vasu, Rudra and Aditya order of education and national discipline. And Indra would grace the yajna of the people and lead them to the highest state of power and prosperity.

Man of yajna, carry on the yajna, never relent.

5. (Indra Devata, Brihaduktha Vamadeva R̥shi)

होता यक्षदोजो न वीर्युःसहो द्वारऽइन्द्रमवर्द्धयन् ।  
सुप्रायणाऽअस्मिन् यज्ञे वि श्रयन्तामृतावृधो द्वारऽइन्द्राय  
मीदुषे व्यन्त्वाज्यस्य होतर्यज॥५॥

*Hotā yakṣadojo na vīryaṁ saho dvāra'indram-avardhayan. Suprāyaṇā'asmin yajñe vi śray-antāmṛtāvṛdho dvāra'indrāya mīdhuṣe vyantvājyasya hotaryaja.*

Man of yajna, perform the yajna in honour of Indra, powerful and glorious personality of the nation. Just as wide open gates augment the flood of waters so may the doors of yajna augment the vigour, valour and brilliance of the nation. And in this national yajna, may the saints and sages going by the paths of rectitude and extending the bounds of truth open wide the gates of glory and advancement for the bountiful Indra.

Man of yajna, go on with the yajna, relent not.

6. (Indra Devata, Brihaduktha Vamadeva R̥shi)

होता यक्षदुषेऽइन्द्रस्य धेनू सुदुघे मातरा मही । सवातरौ न  
तेजसा वत्समिन्द्रमवर्द्धता वीतामाज्यस्य होतर्यज॥६॥

*Hotā yakṣaduṣe'indrasya dhenū sudughe mātarā mahī. Savātarau na tejasā vatsamindrama-varḍhatām vītāmājyasya hotaryaja.*

Let the hota, man of yajna, perform yajna in honour and service of the morning dawn and the evening twilight, which, like two great generous mother cows in the open air of universal energy, nourish Indra, the sun, like a calf and feed it with light and augment its glory.

Hota, do the yajna, increase and extend the beauty and glory of the world and enjoy. Never relent.

7. (Ashvinau Devate, Brihaduktha Vamadeva R̥shi)

होता यक्षद्वैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः ।  
कवी देवौ प्रचेतसाविन्द्राय धत्तऽइन्द्रियं वीतामाज्यस्य  
होतर्यज॥७॥

*Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendram bhiṣajyataḥ. Kavī devau pracetasāvindrāya dhatta' indriyaṁ vītāmājyasya hotaryaja.*

Let the hota offer the oblations in honour and service for the Ashvinis, two high-priests of nature in the fields of health and well-being. They are the physicians, friends, who carry on the yajna for the health of Indra, the soul in body. Both of them, wise visionaries, brilliant and generous, masters of divine science, work for and extend the health and well-being of Indra.

Hota, carry on the yajna, augment and extend the health and well-being of humanity and enjoy yourself too.

8. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्तिस्त्रो देवीर्न भेषजं त्रयस्त्रिधातवो ऽपसुऽइडा  
सरस्वती भारती महीः । इन्द्रपत्नीर्हविष्मतीर्व्यन्वाज्यस्य  
होतर्यज ॥८॥

*Hotā yakṣattisro devīrna bheṣajam trayastri-  
dhātavo' pasa'idā sarasvatī bhārātī mahīḥ  
Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja.*

Let the hota, man of yajna, offer yajna for the sake of the health and happiness of the soul to the three great divinities, Ida, potential speech of divine omniscience, Saraswati, divine Word of knowledge, and Bharati, language of the world-knowledge of science.

Let the three, teacher, preacher and physician (agents of great actions and creators of three supreme humors of body-health), as three servants of the regions of earth, sky and heaven, serve with yajna the three divinities of Ida, Saraswati and Bharati.

And the three, teacher, preacher and the physician, and the three mother-sustainers of the soul, generous with the wealth of life, would bless the soul and the world with plenty of health and well-being.

Man of yajna, carry on the yajna, never relent.

9. (Indra Devata, Prajapati Ṛshi)

होता यक्षत्त्वष्टारमिन्द्रं देवं भिषजःसुयजं घृतश्रियम् ।  
पुरुरूपः सुरेतसं मघोनमिन्द्राय त्वष्टा दधदिन्द्रियाणि  
वेत्वाज्यस्य होतर्यज ॥९॥

*Hotā yakṣattvāṣṭāramindram devam bhiṣajam  
suyajam ghrtaśriyam. Pururūpaṁ suretasam  
maghonamindrāya tvaṣṭā dadhadindriyāṇi  
vetvājyasya hotaryaja.*

Let the hota, yajaka, offer yajna to Tvashta, maker of refined forms beyond weaknes. He blesses, Indra, valorous, glorious and generous, physician, honourable in yajna, abundant and graceful, versatile in various fields and nobly virile, lord of power and grandeur. And Tvashta would bless you with the excellence of mind and sense and create all the knowledge of sense and mind and culture for you.

Man of yajna, carry on the yajna, never relent.

10. (Brihaspati Devata, Prajapati Ṛshi)

होता यक्षद्वनस्पतिश्शमितारःशतक्रतुं धियो जोष्टारमिन्द्रियम्  
मध्वा समञ्जन् पथिभिः सुगेभिः स्वदाति यज्ञं मधुना  
घृतेन वेत्वाज्यस्य होतर्यज ॥१०॥

*Hotā yakṣadvanaspatiḥ śamitāraḥ śatakratum  
dhiyo joṣṭāramindriyam. Madhvā samañjan  
pathibhiḥ sugebhiḥ svadāti yajñam madhunā  
ghṛtena vetvājyasya hotaryaja.*

Let the man of yajna offer homage and honour to Vanaspati, lover of nature and brilliant as the lord of sunbeams, dedicated to peace, man of a hundred noble acts and admirer of intelligence and culture, and he would, thereby, moving ahead by the simple paths of honesty and virtue, adding sweetness and grace to the beauty and glory of life, he would taste the rapturous honey himself.

Let the man of yajna extend and expand the yajna of life with honey and sacred water and ghee and add to the prosperity of society for all and for himself too.

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

11. (Indra Devata, Prajapati Ṛshi)

होता यक्षदिन्द्रश्चस्वाहाज्यस्य स्वाहा मेदसुः स्वाहा  
स्तोकानाश्चस्वाहा स्वाहाकृतीनाश्चस्वाहा हव्यसूक्तीनाम्।  
स्वाहा देवाऽआज्यपा जुषाणाऽइन्द्रऽआज्यस्य व्यन्तु  
होतर्यज ॥ ११ ॥

*Hotā yakṣadindraṁ svāhā'jyasya svāhā  
medasaḥ svāhā stokānāṁ svāhā svāhākṛtīnām  
svāhā havyasūktīnām. Svāhā devā'ajyapā  
juṣāṇā'indra'ajyasya vyantu hotaryaja.*

Let the noble man of yajna offer libations of richest materials of truth of word and deed for the sake of Indra, universal power and honour of the world, libations of oils and fats with the best of words and actions, of the truthful actions of the children, of the young generations, of the truth of social conduct and behaviour, with the sacred words of yajna according to the Vedas and Shastras.

And the noblest people, Indra and divinities enjoying the offerings in truth of word and deed with love and admiration would extend and expand the glories of life and humanity.

Hota, dedicated man, carry on the yajna.

### 12. (Indra Devata, Ashvinau Ṛshi)

देवं बर्हिरिन्द्रसुदेवं देवैर्वीरवत् स्तीर्ण वेद्यामवर्द्धयत् ।  
वस्तोर्वृतं प्राक्तोर्भृतःराया बर्हिष्मतोऽत्यगाद्वसुवने वसुधेयस्य  
वेतु यज ॥ १२ ॥

*Devam barhirindraṁ sudevam devairvīravat  
stīrṇam vedyāmavardhayat. Vastorvṛtam  
prāktorbhṛtaṁ rāyā barhiṣmato'tyagād-  
vasuvane vasudheyasya vetu yaja.*

Let the fire and splendour of yajna blazing in the

vedi, invoked in the morning and preserved at night, advance Indra, power of world knowledge, divine among divines, surrounded by the noblest presences like a hero. Let the fire rise to the heavens across the air and waters in the sky and advance Indra with wealth and prosperity.

Hota, man of yajna, carry on the yajna, advance the wealth and knowledge of the world for the world of humanity and enjoy yourself too.

### 13. (Indra Devata, Ashvins Ṛshi)

देवीर्द्वारऽइन्द्रसङ्गते वीड्वीर्यामन्नवर्द्धयन् । आ वत्सेन तरुणेन  
कुमारेण च मीवतापार्वीणःरेणुककाटं नुदन्तां वसुवने  
वसुधेयस्य व्यन्तु यज ॥ १३ ॥

*Devīrdvāra'indraṁ saṅghāte vīdvīryāmanna-  
vardhayan. Ā vatsena taruṇena kumāreṇa ca  
mīvatāpārvāṇaṁ reṇukakāṭam nudantām  
vasuvane vasudheyasya vyantu yaja.*

Let the strong and celestial doors of the nation's march open wide and advance Indra onward in the social dynamics of progress, removing the whirlwinds of the dust of time and urging him on like a horse spurred on by a darling youthful prince brilliant as the rising sun.

Man of yajna, carry on the yajna, let the wealth and honour of the nation rise for all, and enjoy.

### 14. (Ahoratre Devate, Ashvinau Ṛshi)

देवीऽउषासानक्तेन्द्रं यज्ञे प्रयत्यह्वेताम् । देवीर्विशः  
प्रायासिष्टाश्चसुप्रीते सुधिते वसुवने वसुधेयस्य वीतां  
यज ॥ १४ ॥

*Devī uṣāsānaktendraṁ yajñe prayatyahvetām.*

*Daivīrviśaḥ prāyāsiṣṭāṃ supṛīte sudhite vasuvane vasudheyasya vītāṃ yaja.*

May the brilliant dawn and the starry night inspire and call forth the youthful yajamana, Indra, to the yajnic endeavour of the world, and may the two, loving and beneficent, bless the noble people and help them create and expand the wealth of the earth for all the people.

Hota, man of yajna, carry on the creative endeavour. Never relent.

15. (Indra Devata, Ashvinau Ṛshi)

देवी जोष्ट्री वसुधिति देवमिन्द्रमवर्द्धताम् । अयाव्यन्याघा  
द्वेषांस्यान्या वक्षुद्वसु वार्याणि यजमानाय शिक्षिते वसुवने  
वसुधेयस्य वीतां यज ॥ १५ ॥

*Devī joṣṭrī vasudhitī devamindramavardhatām. Ayāvyanāghā dveṣāṃsyānyā vakṣadvasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṃ yaja.*

Two divine powers of nature, the dawn and the day, and the evening and the night augment the light and beauty of Indra, the sun, the Soul. One, the evening, wards off the hate and sins of the mind and the other, the morning, proclaims and points to the choicest wealths of the world. May both create, promote, and bring down the wealth of heaven for the world and the yajamana.

Man of yajna, carry on the yajna.

16. (Indra Devata, Ashvinau Ṛshi)

देवीऽऊर्जाहुति दुधे सुदुधे पयसेन्द्रमवर्द्धताम् । इषमूर्जमन्या  
वक्षुत्सग्धिःसपीतिमन्या नवेन पूर्वं दयमाने पुराणेन  
नवमघातामूर्जमूर्जाहुतीऽऊर्जयमाने वसु वार्याणि यजमानाय  
शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥ १६ ॥

*Devī 'urjāhuṭī dughe sudughe payasendramavardhatām. Iṣamūrjamanyā vakṣatsagdhīṃ sapītimanyā navena pūrvam dayamāne purāṇena navamadhātāmūrjamūrjāhuṭī' ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṃ yaja.*

Two sacred divinities of nature, day and night, holding strength and energy, both generous and abundant in joy and fulfilment, nourish and advance Indra, spirit of humanity and prosperity of the world. One of them, the night, begets food and replenishment of energy and the other, the day, begets a common meal and common drink for us. Full of peace and joy, they hold and join the old with the new, and the new with the old.

Replete with the spirit and wisdom of divinity, blest with wealth of energy, blessing all with energy, they hold the choicest gifts of life in store for the yajamana, the human soul, and bring us showers of peace and grace of God upon the earth.

Man of yajna, carry on the yajna in unison with the night and day.

17. (Ashvinau Devate, Ashvinau Ṛshi)

देवा दैव्या होतारा देवमिन्द्रमवर्द्धताम् । हुताघंशःसावाभाष्टा  
वसु वार्याणि यजमानाय शिक्षितौ वसुवने वसुधेयस्य  
वीतां यज ॥ १७ ॥

*Devā daivyā hotārā devamindramavardhatām. Hatāghaśaṃsāvābhārṣṭām vasu vāryāṇi yajamānāya śikṣitau vasuvane vasudheyasya vītāṃ yaja.*

Two high-priests of nature and yajna, wind and

fire, generous and brilliant, full of divine properties, feed the sun-beams with the fragrance of yajna and the smell of earth and add to the prosperity of the world. They eliminate the agents of sin and crime (by the elimination of poverty) and burn out the causes of disease. Full of the spirit of nature's wisdom, they beget choice gifts of wealth and water and promote the blessings of God upon the earth for the yajamana.

Man of yajna, carry on with the yajna in unison with nature, never relent.

#### 18. (Indra Devata, Ashvinau Rshi)

देवीस्तिस्त्रस्तिस्त्रो देवीः पतिमिन्द्रमवर्द्धयन् । अस्पृक्षद्भारती  
दिवस्त्रुद्रैर्जस्रस्वतीडा वसुमती गृहान्वसुवने वसुधेयस्य  
व्यन्तु यज॥१८॥

*Devīstisrastisro devīḥ patimindramavardha-  
yan. Aspr̥kṣadbhāratī divāṃ rudrairyajñāṃ  
sarasvatīdā vasumatī gṛhān vasuvane  
vasudheyasya vyantu yaja.*

Three divine powers serve, strengthen and elevate Indra, the human soul, their master and servant both, with three sacred processes of action: Bharati, the speech and light of sattva, with the energy of the Rudra pranas, reaches the light of heaven. Sarasvati, the speech and currents of nature's dynamics, with sacred chants through fire and wind, expands the yajna and refines the business of living. And Idā, the earth and holy libations, bear worldly wealth and bless the homes with prosperity. Thus the three divinities bring down the riches of the Divine Giver into the life of humanity, the receiver, on earth through yajna.

Hota, devotee of yajna, carry on the yajna in tune

with Ida, Sarasvati and Bharati.

#### 19. (Indra Devata, Ashvinau Rshi)

देवऽइन्द्रो नराशंसस्त्रिवरूथस्त्रिबन्धुरो देवमिन्द्रमवर्द्धयत् ।  
शतेन शितिपृष्ठानामाहितः सहस्रेण प्र वर्त्तते मित्रावरुणेदस्य  
होत्रमर्हतो बृहस्पतिं स्तोत्रमश्विनाध्वर्यवं वसुवने वसुधेयस्य  
वेतु यज॥१९॥

*Deva'indro narāśaṃsastrivarūthastribandhuro  
devamindramavardhayat. Śatena śitipṛṣṭhānā-  
māhitaḥ sahasreṇa pra vartate mitrāvaru-  
ṇedasya hotramarhato br̥haspati stotram-  
aśvinādhvaryavaṃ vasuvane vasudheyasya vetu  
yaja.*

The divine human soul, Indra, in pursuit of greatness, in love and admiration of humanity, in control of three councils, bound by three disciplines of knowledge, action and worship through Riks, Yajus and Samans, should dedicate himself in yajna to Indra, lord, life and energy of the universe. Such a person, favoured by a hundred forms of refined energy, moves forward in a hundred ways. His fastest food is the energy of prana and udana. Brihaspati, universal voice of sustenance is his song of divine praise. The Ashvinis, sun and moon, are the divine priests of his yajna. And these divine powers bring into the life of this devotee in search of wealth the blessings of the lord of the worlds.

Man of yajna, keep up the yajna, relent not.

#### 20. (Indra Devata, Ashvinau Rshi)

देवो देवैर्वनस्पतिर्हिरण्यपर्णो मधुशाखः सुपिप्प्लो  
देवमिन्द्रमवर्द्धयत् । दिवमग्रेणास्पृक्षदान्तरिक्षं  
पृथिवीमदृहीद्वसुवने वसुधेयस्य वेतु यज॥२०॥

*Devo devairvanaspatirhiraṇyaparṇo madhu-  
śākhaḥ supippalo devamindramavardhayat.  
Divamagreṇāsprkṣadāntarikṣam pṛthivī-  
madṛṃhīdvasuvane vasudheyasya vetu yaja.*

The lord of sun-beams, the Tree of life, brilliant with its lustrous virtues, of golden leaves, honeyed branches and delicious fruit strengthens and elevates the divine Indra, power of generosity and eliminator of poverty. With its top it reaches the light of heaven, energises and expands the skies, and strengthens and enriches the earth. And thus it brings for the dedicated world of humanity the riches as blessings of the lord of the treasures of the universe.

Man of yajna, carry on the yajna in unison with the sun and the Tree, never relent.

**21. (Indra Devata, Ashvinau Ṛshi)**

देव बृहिरितीनां देवमिन्द्रमवर्द्धयत् ।  
स्वासस्थमिन्द्रेणासन्नमन्या बृहींश्च्यभ्यभूद्वसुवने वसुधेयस्य  
वेतु यज ॥ २१ ॥

*Devam barhivāritinām devamindrama-  
vardhayat. Svāsasthamindreṇāsannamanyā  
barhīṃśyabhyabhūdvasuvane vasudheyasya  
vetu yaja.*

The divine ether worthiest among the choicest aspects of nature sustains and elevates Indra, brilliant human soul, as well as natural energy, well-nestled and happily placed with Indra, the Divine Presence. It holds, sustains and pervades the other parts of space and brings the wealth of the universe for the yearning human soul on earth.

Man of yajna, carry on the yajna in tune with space and nature and enjoy. Never relent.

**22. (Agni Devata, Ashvinau Ṛshi)**

देवोऽग्निः स्विष्टकृद्देवमिन्द्रमवर्द्धयत् । स्विष्टं  
कुर्वन्स्विष्टकृत् स्विष्टमद्य करोतु नो वसुवने वसुधेयस्य  
वेतु यज ॥ २२ ॥

*Devo'agnih sviṣṭakṛddevamindramavardhayat.  
Sviṣṭam kurvantsviṣṭakṛt sviṣṭamadya karotu no  
vasuvane vasudheyasya vetu yaja.*

Blessed Agni, brilliant and generous divine fire energy, which purifies and sanctifies everything, may bless and elevate Indra, the human soul, turning everything to good and auspicious for us today. Power of good and blessedness, may it bestow the wealth of the world on the dedicated man of yajna yearning for wealth.

Man of yajna, keep the fire burning.

**23. (Agni Devata, Ashvinau Ṛshi)**

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन्  
पुरोडाशं बध्नन्निन्द्राय छागम् । सूपस्थाऽद्य देवो  
वनस्पतिरभवदिन्द्राय छागेन । अद्यत्तं मेदस्तः प्रति  
पचताग्रभीदवीवृधत्पुरोडाशेन ॥ २३ ॥

*Agnimadya hotaramavṛṇītāyaṃ yajamanaḥ  
pacan paktīḥ pacan puroḍāśam badhnann-  
indrāya chāgam. Sūpasthā'adya devo  
vanaspatirabhavadindrāya chāgena. Adyattam  
medastah prati pacatāgrabhīdavivṛdhat  
puroḍāśena. Tvāmadya ṛṣe.*

This yajamana, cooking the foods, preparing the

delicacies, collecting the herbs and goat's milk, cleansing and strengthening, invokes the fire and selects the priest to-day.

The lord of sun-beams and herbs, the sun, joins in presence with the herbs and the goat milk for the honour of Indra (through the fire).

The fire receives the holy delicacies in response to the yajamana and advances his wealth and honour.

O Rshi, man of vision and knowledge, may Agni advance your wealth and honour too.

24. (Agni Devata, Sarasvati Ṛshi)

होता यक्षत्समिधानं महद्यशः सुसमिद्धं वरेण्यमग्निमिन्द्रं  
वयोधसम्। गायत्री छन्दऽइन्द्रियं त्र्यविं गां वयो दधद्वेत्वाज्यस्य  
होतर्यज॥ २४॥

*Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamid-  
dham vareṇyamagnimindraṁ vayodhasam.  
Gāyatrīm chanda'indriyaṁ tryaviṁ gāṁ vayo  
dadhadvetvājyasya hotaryaja.*

Let the man of piety offer yajna in dedication to Agni, lighted, blazing, great and glorious, worthy of choice, and to Indra, lord of power and grandeur, giver of good health and long life. Let him chant the Gayatri, treasure of joy and giver of the freedom of thought, and he would be blest with wealth of mind and senses, riches of the thrice protective earth mother, good health and long age.

Man of yajna, extend and expand the yajna and enjoy the best of knowledge and honour in the world.

25. (Indra Devata, Sarasvati Ṛshi)

होता यक्षत्तनूनपातमुद्भिदं यं गर्भमदितिर्दधे शुचिमिन्द्रं  
वयोधसम्। उष्णिहं छन्दऽइन्द्रियं दित्यवाहं गां वयो  
दधद्वेत्वाज्यस्य होतर्यज॥ २५॥

*Hotā yakṣattanūnapātamudbhidaṁ yaṁ  
garbhamaditirdadhe śucimindraṁ vayodhasam.  
Uṣṇihaṁ chanda'indriyaṁ dityavāhaṁ gāṁ  
vayo dadhadvetvājyasya hotaryaja.*

Let the devotee of yajna, seeker of knowledge, perform yajna for Indra, light of the rising sun, bright and pure, life-giving, self-preserving and self-risen as if through the folds of the earth, whom Aditi, mother nature, had borne in the womb of the Night. Offer libations to Indra like the first feed of an innocent newborn baby and you would create, promote and enjoy wealth of knowledge, wisdom of the ushnik verses of the Veda, strength and joy, brilliance of mind and sense, self-regeneration, sweetness and power of speech, health and long age, and the very nectar of life.

Man of yajna, carry on the yajna. Relent not.

26. (Indra Devata, Sarasvati Ṛshi)

होता यक्षदीडेन्यमीदितं वृत्रहन्तममिडाभिरीड्यःसहः सोममिन्द्रं  
वयोधसम्। अनुष्टुभं छन्दऽइन्द्रियं पञ्चाविं गां  
वयोदधद्वेत्वाज्यस्य होतर्यज॥ २६॥

*Hotā yakṣadīḍenyamīditaṁ vṛtrahantama-  
miḍābhirīḍyaṁ sahaḥ somamindraṁ vayo-  
dhasam. Anuṣṭubhaṁ chanda'indriyaṁ  
pañcāviṁ gāṁ vayo dadhadvetvājyasya  
hotaryaja.*

Let the man of yajna offer oblations to Indra, the

Great Soul, worthy of love and praise, celebrated in sacred hymns, admirable breaker of the clouds of darkness, lord of courage and endurance, peace and bliss and the beauty and grace of life. And holding on to freedom and joy of the Anushtubh verses of the Veda, sensitivity of mind and senses, five streams of pranic energy and the beauty and poetry of life, the yajaka would create, promote and enjoy the wealth and prosperity of the world.

Man of yajna, carry on the yajna, relent not!

27. (Indra Devata, Sarasvati Ṛshi)

होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यंसीदन्त बर्हिषि प्रियेऽमृतेन्द्रं  
वयोधसम् बृहतीं छन्दऽइन्द्रियं त्रिवत्सं गां वयो दधद्वेत्वाज्यस्य  
होतर्यज॥२७॥

*Hotā yakṣatsubarhiṣaṁ pūṣaṇvantamamartyaṁ  
sīdantaṁ barhiṣi priye 'mṛtendraṁ vayodhasam.  
Bṛhatīm chanda'indriyaṁ trivatsaṁ gāṁ vayo  
dadhadvetvājyasya hotaryaja.*

Let the devotee of yajna offer yajna to Indra, the Great Soul, lord of vast spaces, everflowing with nourishments, indestructible, graceful on the seat of cosmic yajna, dear, immortal and ever young. And holding on to the grand Brihati verses of the Veda, joy of freedom, sensitivity of sense and intelligence, devotion to knowledge, action and worship of the divine, nobility of speech and awareness and the beauty of life, he would create, promote and enjoy the wealth and prosperity of life.

yajaka, carry on the yajna. Relent not.

28. (Indra Devata, Sarasvati Ṛshi)

होता यक्षद्व्यचस्वतीः सुप्रायणाऽऋतावृधो द्वारो  
देवीर्हिर्ण्ययीर्ब्रह्माणमिन्द्रं वयोधसम् । पङ्क्तिं छन्दऽइहेन्द्रियं  
तुर्यवाहं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज॥२८॥

*Hotā yakṣadvyacastīḥ supṛāyaṇā'ṛtāvṛdho  
dvāro devīrhirṇyayīrbrahmaṇamindraṁ  
vayodhasam. Paṅktiṁ chanda'ihendriyaṁ  
turyavāhaṁ gāṁ vayo dadhadvyantvājyasya  
hotaryaja.*

Let the man of yajna consecrate the wide, open and spacious golden gates of heavenly truth for the expansion of divine virtue, offer reverence to the scholar of the Vedas and do yajna in honour of Indra, lord of grandeur and knowledge. And, holding on to the scientific truth of Pankti verses of the Veda, freedom, worldly wealth, and strong fourfold burden bearing bulls for transport, create, promote and enjoy the beauty and graces of life in this world.

Man of yajna, keep up the yajna, never relent.

29. (Ahoratre Devate, Sarasvati Ṛshi)

होता यक्षत्सुपेशसा सुशिल्पे बृहतीऽउभे नक्तोषासा न  
दर्शते विश्वमिन्द्रं वयोधसम् । त्रिष्टुभं छन्दऽइहेन्द्रियं  
पष्टवाहं गां वयो दधद्वीतामाज्यस्य होतर्यज॥२९॥

*Hotā yakṣat supeśasā suśilpe bṛhatī'ubhe  
naktośāsā na darśate viśvamindraṁ vayo-  
dhasam. Triṣṭubhaṁ chanda'ihendriyaṁ  
paṣṭhavāhaṁ gāṁ vayo dadhadvītāmājyasya  
hotaryaja.*

Let the hota, devotee of yajna, join and consecrate the night and day, both well shaped, beautiful, great and pleasing to the eye and, like them, offer yajna to

Indra, lord of the world's life and age, and holding on to the wisdom of the Trishtubh verses, strength, speed of progress, wealth and sensitivity, and strong burden-bearing bulls in this world, create, promote and enjoy the beauty and grace of life as do the night and day.

Man of yajna, carry on the yajna in unison with the night and day.

30. (Ashvinau Devate, Sarasvati Ṛshi)

होता यक्षत्रचेतसा देवानामुत्तमं यशो होतारं दैव्या कवी  
स्युजेन्द्रं वयोधसम् । जगतीं छन्दऽइन्द्रियमनड्वाहं गां वयो  
दधद्वीतामाज्यस्य होतर्यज ॥ ३० ॥

*Hotā yakṣatpracetasā devānāmuttamaṁ yaśo  
hotārā daivyā kavī sayujendram vayodhasam.  
Jagatīm chanda'indriyamanaḍvāhaṁ gām vayo  
dadhadvītāmājyasya hotaryaja.*

Let the hota join Prachetas, two wise and brilliant high-priests (such as the fire and the sun or the teacher and the disciple), both of divine nature, creative, and friendly as brothers, and offer yajna to Indra, most glorious among the generous powers of brilliance and giver of health, wealth and long age, and, holding on to the wisdom of jagati verses, freedom and joy of life, sensitivity and intelligence, bulls of the chariot and the wealth and beauty of life, create, promote and enjoy the sweetest graces of the world as the Prachetas do as friends.

Man of yajna, carry on the yajna in unison with the friendly divinities of nature and society.

31. (Vanyah Devata, Sarasvati Ṛshi)

होता यक्षत्पेशस्वतीस्तिस्त्रो देवीर्हिर्ण्ययीभारतीर्बृहतीर्महीः  
पतिमिन्द्रं वयोधसम् । विराजं छन्दऽइहेन्द्रियं धेनुं गां न  
वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ ३१ ॥

*Hotā yakṣatpeśasvatīstisro devīrhiranya-  
yīrbhāratīrbṛhatīrmahīḥ patimindram vayo-  
dhasam. Virājam chanda'ihendriyam dhenuṁ  
gām na vayo dadhadvyantvājyasya hotaryaja.*

Let the hota invoke and join three divinities of the universal language of knowledge, beautiful, golden gracious, rich and elevating, vast and abundant as space, generous and compact as earth, and offer yajna to Indra, lord protector and giver of health and wealth in life, and, bearing the varied wisdom of virat verses, powerful joys of life, beauties and graces, good sense and intelligence, and wisdom of the universal Word like a generous cow, increase and enjoy the beauty and graces of knowledge, action and piety of life in this world as do the divinities of the Word.

Hota, carry on with the yajna and promote life in unison with the universal knowledge of the sacred Word.

32. (Indra Devata, Sarasvati Ṛshi)

होता यक्षत्सुरेतसं त्वष्टारं पुष्टिवर्द्धनरूपाणि बिभ्रतं  
पृथक् पुष्टिमिन्द्रं वयोधसम् । द्विपदं छन्दऽइन्द्रियमुक्षाणं  
गां न वयो दधद्वेत्वाज्यस्य होतर्यज ॥ ३२ ॥

*Hotā yakṣatsuretasam tvaṣṭāraṁ puṣṭi-  
vardhanaṁ rūpāṇi bibhrataṁ pṛthak puṣṭi-  
mindram vayodhasam. Dvipadam chanda'  
indriyamukṣāṇaṁ gām na vayo dadhadvet-  
vājyasya hotaryaja.*

Let the hota offer yajna to Tvashta, generous

creator, lord giver of growth, maker and bearer of fine forms and their sustenance in the various world, and let him do honour to Indra, lord of the beauty and wealth of the world, and, holding on to the wisdom of the two-part verses of the Veda, freedom, honour and fame and the joy and generosity of life like a virile bull, increase and enjoy the beauty of the world.

Man of yajna, carry on the yajna.

33. (Indra Devata, Sarasvati Rshi)

होता यक्षद्वन्स्पतिःशमितारःशतक्रतुःहिरण्यपर्णमुक्थिनःरशनां  
बिभ्रतं वशिं भगमिन्द्रं वयोधसम् । ककुभं छन्दऽइहेन्द्रियं  
वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतर्यजः॥ ३३॥

*Hotā yakṣadvanaspatiḥ śamitāraḥ śatakratuḥ hiraṇyaparṇamukthinaḥ raśanāḥ bibhrataḥ vaśiḥ bhagamindram vayo dhasam. Kakubhaḥ chanda'ihendriyam vaśaḥ vehataḥ gaṁ vayo dadhadvetvājyasya hotaryaja.*

Let the hota do yajna in honour of Vanaspati, lord of sunbeams and greenery, inspiring hero of a hundred actions, golden winged, celebrated in Uktha verses, holding the reins of time, keeping the world to order, lord of glory, wielder of power and giver of life. And holding on to the kakubh verses, freedom of thought, power of sense and mind, dry cows and cows in season, and beauty of life, he may increase, promote and enjoy the wealth and sweetness of life.

Man of yajna, carry on the yajna.

34. (Agni Devata, Sarasvati Rshi)

होता यक्षत् स्वाहाकृतीरग्निं गृहपतिं पृथ्गवरुणं भेषजं

कृविं क्षत्रमिन्द्रं वयोधसम् । अतिच्छन्दसं छन्दऽइन्द्रियं  
बृहदृषभं गां वयो दधद्वयन्त्वाज्यस्य होतर्यजः॥ ३४॥

*Hotā yakṣatsvāhākṛtiragniḥ gr̥hapatiḥ pṛthag-varuṇaḥ bheṣajaḥ kavim kṣatramindram vayo dhasam. Aticchandasam chanda'indriyam bṛhadṛṣhaḥ gaṁ vayo dadhadvyantvājyasya hotaryaja.*

Let the hota, man of yajna, join and offer yajnic acts of piety for one and all of Agni, the light and fire of life, grihapati, master of the home, Varuna, the highest power of his choice, health and medicine, the man of wisdom and vision, the social order, Indra, ruler and master giver of life and joy. And, enjoying and holding on to the wisdom and knowledge of Atichhanda verses of the Veda, joy of freedom, great wealth of mind and sense, strong bulls and cows, and the health and vigour of living, may he and all increase, promote and sanctify the beauty and graces of life.

Hota, keep up the yajna.

35. (Indra Devata, Sarasvati Rshi)

देवं बर्हिर्वयोधसं देवमिन्द्रमवर्द्धयत् । गायत्र्या छन्दसेन्द्रियं  
चक्षुरिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यजः॥ ३५॥

*Devam barhivayodhasam devamindramavardhayat. Gāyatrīyā chandasendriyam cakṣurindre vayo dadhadvasuvane vasudheyasya vetu yaja.*

The splendid fire, the sacred grass around the vedi, and the wide space of the sky exalt the divine Indra, sun, ruler of the world and giver of life and beauty, and, inspiring and investing Indra, the soul, with the joyous

vision of the Gayatri verses of the Veda, freedom of spirit, wealth and sensitivity of mind and intelligence, vision of reality and the beauty and dignity of life, bring down the blessings of heaven to the earth for dedicated humanity.

Man of yajna, keep the fire burning. Let it never go out.

36. (Indra Devata, Sarasvati Ṛshi)

देवीर्द्वारो वयोधसश्चिमिन्द्रमवर्द्धयन् । उष्णिहा छन्दसेन्द्रियं  
प्राणमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥ ३६ ॥

*Devīrdvāro vayodhasaṁ śucimindramavardhayan. Uṣṇihā chandasendriyaṁ prāṇamindre vayo dadhadvasuvane vasudheyasya vyantu yaja.*

The wide auspicious doors of yajna and the yajnic home bring in, vitalize and exalt Indra, divine air, pure and sacred, bearing the breath of life, and, inspiring and investing Indra, the soul, with pranic energy, health and good age, sensitivity and brilliance of mind and intelligence with the wisdom of the Ushnik verses and the beauty and joy of life, create and promote the beauty and graces of heaven on earth for the yearning soul.

Pious soul, carry on the yajna, never relent.

37. (Indra Devata, Sarasvati Ṛshi)

देवीऽउषासानक्ता देवमिन्द्रं वयोधसं देवी देवमवर्द्धताम् ।  
अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसुधेयस्य  
वीतां यज ॥ ३७ ॥

*Devī uṣāsānaktā devamindramvayodhasaṁ devī*

*devamavardhatām. Anuṣṭubhā chandasendriyambalamindre vayo dadhadvasuvanevītām yaja.*

The glorious dawn and the starry night, both divine of spirit, exalt the noble and generous Indra, the soul, blest with the light and love of living, and, vesting it (the soul) with strength of will and vision, beauty and dignity, by the freedom and joy of the Anushtubh verses of the Veda, create and promote the bliss of heaven on earth for the dedicated soul.

Man dedicated to yajna, carry on the yajna.

38. (Indra Devata, Sarasvati Ṛshi)

देवी जोष्ट्री वसुधिति देवमिन्द्रं वयोधसं देवी  
देवमवर्द्धताम् । बृहत्या छन्दसेन्द्रियं श्रोत्रमिन्द्रे वयो  
दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३८ ॥

*Devī joṣṭrī vasudhitī devamindramvayodhasaṁ devī devamavardhatām. Bṛhatyā chandaseन्द्रियं श्रोत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३८ ॥*

Two brilliant motherly powers of nature, earth and heaven, both loving, generous and rich with the treasures of life, cherish, advance and exalt Indra, great and liberal lord sustainer of life, good health and well-being of society. And vesting him with the gift of hearing of the Word and the beauty and dignity of life by the grandeur and beauty of the Brihati verses of the Veda create and promote the beauty, prosperity and sublimity of heaven on earth for the yearning humanity.

Dedicated man of yajna, carry on the yajna in unison with the earth and the environment, relent not.

## 39. (Indra Devata, Sarasvati Ṛshi)

देवीऽऊर्जाहुती दुग्धे सुदुग्धे पयसेन्द्रं वयोधसं देवी  
देवमवर्द्धताम्। पङ्क्त्या छन्दसेन्द्रियं शुक्रमिन्द्रे वयो दधद्वसुवने  
वसुधेयस्य वीतां यज॥३९॥

*Devī ūrjāhutiḥ dughe sudughe payasendram  
vayodhasam devī devamavardhatām. Paṅktyā  
chandaseन्द्रियाṁ śukramindre vayo  
dadhavasuvane vasudheyasya vītām yaja.*

Rich and generous oblations of refined and excellent holy materials into the fire like fertile motherly cows nourish and promote, with the rain of nectar-like water, Indra, brilliant and generous humanity blest with health and wealth. And vesting the soul with vitality and virility, beauty and dignity of life by the power and joy of Pankti verses, they create and promote the beauty and prosperity of heaven on earth for the dedicated soul.

Man of yajna, offer the richest oblations without neglect.

## 40. (Indra Devata, Sarasvati Ṛshi)

देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवौ देवमवर्द्धताम्।  
त्रिष्टुभा छन्दसेन्द्रियं त्विषिमिन्द्रे वयो दधद्वसुवने वसुधेयस्य  
वीतां यज॥४०॥

*Devā daivyā hotārā devamindram vayodhasam  
devau devamavardhatām. Triṣṭubhā chanda-  
sendriyaṁ tviṣimindre vayo dadhadvasuvane  
vasudheyasya vītām yaja.*

Two divine priests, hota and adhvaryu (like fire and wind, sun and moon, the Ashvins, the teacher and preacher) both generous and brilliant, promote and exalt Indra, the living soul blest with the divine spirit, life

and joy, and, vesting sensitivity of mind and intelligence, beauty and dignity, and the fire and brilliance of lightning into the soul by the freedom and power of Trishtubh verses of the Veda adorn the earth with the beauty and majesty of heaven for cherishing humanity.

Hota, keep up the blazing fire of yajna without let up.

## 41. (Indra Devata, Sarasvati Ṛshi)

देवीस्तिस्त्रस्त्रिस्त्रो देवीर्वयोधसं पतिमिन्द्रमवर्द्धयन्। जगत्या  
छन्दसेन्द्रियं शूषमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु  
यज॥४१॥

*Devīstisrastisro devīrvayodhasam patimindra-  
mavardhayan. Jagatyā chandasendriyaṁ  
śūṣamindre vayo dadhadvasuvane vasudheyasya  
vyantu yaja.*

Three divinities (Ida, Sarasvati, Mahi/Bharati), yes three divinities (Executive or Raja Sabha, Legislature or Dharma Sabha and Council of Education or Vidya Sabha) help, guide and exalt Indra, the ruler (Samrat), lord of dignity and regality, protector of the commonwealth of humanity, and, vesting him with power and prosperity, sensitivity of mind and intelligence, dignity of excellence and resounding songs of celebration by the felicity of the jagati verses of the Veda, create, promote and universalize the beauty and majesty of heaven on earth for the people.

Man of yajna, maintain the excellence of yajna and never neglect the sacred fire of the commonwealth.

## 42. (Indra Devata, Sarasvati Ṛshi)

देवो नराशंसो देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत्।  
विराजा छन्दसेन्द्रियं रूपमिन्द्रे वयो दधद्भसुवने वसुधेयस्य  
वेतु यज॥४२॥

*Devo naraśaṁso devamindram vayodhasam  
devo devamavardhayat. Virājā chandase-  
ndriyaṁ rūpamindre vayo dadhadvasuvane  
vasudheyasya vetu yaja.*

The resounding songs of praise and the brilliant tributes of the noble scholars exalt Indra, the great ruler, lord of power and prosperity and protector of the world, and, vesting him with the vitality of body and mind, beauty and grace of person, and the dignity and majesty of living by the sublimity of the Virat verses of the Veda, create, promote and universalize the kingdom of heaven on earth for the people.

Noble citizen, sustain the yajna without rest or remiss.

#### 43. (Indra Devata, Sarasvati Ṛshi)

देवो वनस्पतिर्देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत्। द्विपदा  
छन्दसेन्द्रियं भगमिन्द्रे वयो दधद्भसुवने वसुधेयस्य वेतु  
यज॥४३॥

*Devo vanspatirdevamindram vayodhasam devo  
devamavardhayat. Dvipadā chandasendriyam  
bhagamindre vayo dadhadvasuvane vasudhe-  
yasya vetu yaja.*

The brilliant lord of sunbeams and the forests proclaim and exalt the great Indra, the ruler and the enlightened people blest with the wealth of health and education, and, vesting the ruler and the people with sensitivity of mind and soul, beauty and prosperity of

society and the art and excellence of happy living by the grace of the Dvipada verses of the Veda, they stimulate and advance the desire and dignity of the land from the earth to the heights of heaven for the dedicated humanity.

Noble citizen of the yajnic commonwealth, sustain and promote the fire of yajna without rest or remiss.

#### 44. (Indra Devata, Sarasvati Ṛshi)

देवं बर्हिर्वारितीनां देवमिन्द्रं वयोधसं देवं देवमवर्द्धयत्।  
कुकुभा छन्दसेन्द्रियं यशऽइन्द्रे वयो दधद्भसुवने वसुधेयस्य  
वेतु यज॥४४॥

*Devam barhivāritīnam devamindram vayo-  
dhasam devam devamavardhayat. Kakubhā  
chandasendriyam yaśa'indre vayo dadhad-  
vasuvane vasudheyasya vetu yaja.*

The divine splendour of fire in the vedi, the sacred grass around the vedi, and the celestial oceans of water in the spaces of the skies sustain and exalt Indra, generous, brilliant and enlightened lord of life, and protector of the earth, and, vesting him and the people with the greatness of mind and soul, health and wealth for a long age, and honour and renown of life in life by the dignity of the kakubh verses of the Veda, create, promote and exalt the glories of heaven upon the earth itself for the dedicated souls.

Dedicated soul, keep the fire burning.

#### 45. (Indra Devata, Sarasvati Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत्।  
अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्भसुवने  
वसुधेयस्य वेतु यज॥४५॥

*Devo'agnih sviṣṭakṛddevamindram  
vayodhasam devo devamavardhayat.  
Aticchandasā chand-asendriyam kṣatramindre  
vayo dadhadvasuvane vasudheyasya vetu yaja.*

Agni, lord omniscient of light and life, who turns all our endeavours to good, may advance and exalt Indra, brilliant and pious living soul and ruler of divine potential and possibility, and, vesting that human power with the strength of body, mind and soul, wealth of existence and a grand social order of humanity by virtue of Atichhanda verses of value beyond the words, may invoke, create and promote the bliss of heaven on earth for the dedicated souls.

Dedicated soul, enlightened citizen, servant of Agni, keep the fire burning and blazing. Never relent, no rest, no remiss.

46. (Indra Devata, Sarasvati Rshi)

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन्  
पुरोडाशं बध्नन्निन्द्राय वयोधसे छागम् । सूपस्थाऽद्य देवो  
वनस्पतिरभवदिन्द्राय वयोधसे छागेन । अघत्तं मेदस्तः  
प्रतिपचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥४६॥

*Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ  
pacanpaktīḥ pacan puroḍāśam badhnann-  
indrāya vayodhase chāgam. Sūpasthā'adya devo  
vanspatirabhavadindrāya vayodhase chāgena.  
Aghattam medastah pratipacatāgrabhīdavi-  
vr̥dhat purḍāśena. Tvāmadya ṛṣe.*

To-day this yajamana, cooking the holy food, cooking the pudding, and tending and binding the goat for the holy milk of health for Indra, lord of life and wealth, may choose to honour the divine Agni, brilliant scholar, as the high-priest of yajna.

To-day may the divine Vanaspati, lord of sunbeams and the fascinating forest and meadow come close to grace the yajamana with the goat for milk and with catalytic holy materials of yajna in honour of Indra, lord of the commonwealth and the social order.

O Rshi, man of vedic vision, may the yajamana invite and entertain you to-day with the holy food being cooked and seasoned with delicacies.

And may the yajamana and the priest and the Rshi and you all partake of the holy food today and grow higher and ever higher.

इति अष्टाविंशोऽध्यायः ॥

## CHAPTER-XXIX

## 1. (Agni Devata, Brihaduktho Vamadevyā R̥shi)

समिद्धोऽअञ्जन् कृदरं मतीनां घृतमग्ने मधुमत् पिन्वमानः।  
वाजी वहन्वाजिनं जातवेदो देवानां वक्षि प्रियमा  
सुधस्थम्॥१॥

*Samiddho'añjan kṛdaram matīnām ghr̥tamagne  
madhumat pinvamānaḥ. Vājī vahan vājinaṁ  
jātavedo devānām vakṣi priyamā sadhastham.*

Agni, universal energy, well-lighted, proclaiming and materialising the ideas and imagination of the learned, consuming lots of precious fats and waters for fuel and, as carrier, bearing the rider at the speed of the wind, take us to the favourite assembly of the divines.

## 2. (Agni Devata, Brihaduktho Vamadevyā R̥shi)

घृतेनाञ्जन्त्सं पथो देवयानान् प्रजानन्वाज्यर्ष्येतु देवान्।  
अनु त्वा सप्ते प्रदिशः सचन्ताश्स्वधाम्स्मै यजमानाय  
धेहि॥२॥

*Ghr̥tenāñjantsam patho devayānān prajānan  
vājyapyetu devān. Anu tvā sapte pradiṣaḥ  
sacantāśsvadhāmasmai yajamānāya dhehi.*

Agni, fire energy, generated and fed on fuels and holy waters, lighting up and opening the paths traversed by generous and brilliant scholars, rises up at top speed to the divinities on high.

Scholar of the science of fire and energy, fast advancing like a winged horse in pursuit of knowledge, rise up to the heights of space in all directions and bring

wealth and power to this yajamana.

## 3. (Agni Devata, Brihaduktho Vamadevyā R̥shi)

ईड्यश्चासि वन्द्यश्च वाजिन्नाशुश्चासि मेध्यश्च सप्ते।  
अग्निष्ट्वा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु  
जातवेदाः॥३॥

*Īḍyaścāsi vandyascha vājinnāśūścāsi medhyascha  
sapte. Agniṣṭvā devairvasubhiḥ sajoṣaḥ prītaṁ  
vahniṁ vahatu jātavedāḥ.*

Vajin, scholar technologist of the speed of the winds, working restlessly like a restive courser, worthy of praise you are, a celebrity, quick in action and revered on the vedi of science-yajna. May Agni, lord omniscient of light and life, lover and admirer of His devotees, reveal to you the secrets of fire and energy cherished by you, alongwith the treasures of the powers of devas and Vasus such as earth, air and sky.

## 4. (Agni Devata, Brihaduktho Vamadevyā R̥shi)

स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम्।  
देवेभिर्युक्तमदितिः सजोषाः स्योनं कृण्वाना सुविते  
दधातु॥४॥

*Stīrṇam barhiḥ suṣṭarīmā juṣāṇoru pṛthu  
prathamānaṁ pṛthivyām. Devebhiryuktamad-  
itiḥ sajoṣaḥ syonaṁ kṛṇvānā suvite dadhātu.*

We collect and develop in proper order the splendid fire-energy spread around, vast, great, expansive over the earth, and immanent in all the natural powers of the universe. May Aditi, infinite and eternal mother spirit of creativity, loving, loved and admired by her devotees, always doing good to her children,

strew our paths of progress with the energy sought for by us.

5. (Agni Devata, Brihaduktho Vamadevyā Ṛshi)

ए॒ताऽउ॑ वः सु॒भगा॑ वि॒श्वरू॑पा॒ वि प॑क्षो॒भिः  
श्र॒यमा॑णाऽउ॒दातैः॑। ऋ॒ष्वाः स॒तीः क॒वषः॑ शु॒म्भमा॑ना॒ द्वारो॑  
दे॒वीः सु॒प्राय॑णा भवन्तु ॥५॥

*Etā'u vaḥ subhagā viśvarūpā vi pakṣobhiḥ  
śrayamāṇā'udātaiḥ. Ṛṣvāḥ satīḥ kavaṣaḥ  
śumbhamānā dvāro devīḥ suprayaṇā bhavantu.*

(By the grace of the Mother Spirit of the world) may these doors of movement along the paths of progress be divinely blest, various and manifold, wide open with flexible leaves, lofty, high and sublime, strong and stable, resounding, bright and beautiful, auspicious, and pleasant for easy movement, for all of you.

6. (Manushya Devata, Brihaduktho Vamadevyā Ṛshi)

अ॒न्तरा॑ मि॒त्रावरु॑णा॒ चर॑न्ती॒ मुखं॑ य॒ज्ञाना॑म॒भि सं॑वि॒दाने॑।  
उ॒षासा॑ वा॒शु॒हिर॑ण्ये सु॒शिल्पे॑ऽऋ॒तस्य॑ योना॒विह॑  
सा॒दयामि॑॥६॥

*Antarā mitrāvaruṇā carantī mukhaṁ yajñānāmbhi saṁvidāne.  
Uṣāsā vāḥ suhiraṇye suśilpe'ṛtasya yonāviha sādāyāmi.*

The splendid dawn and the beauteous twilight, both rejoicing with the light of the day and resting in the oceanic womb of the starry night, and both heading towards the wide open doors of the yajna of humanity to join in the celebration, I consecrate you in the golden glorious divinely sculpted seat of nature's law in the vedi of eternity.

7. (Ashvinau Devate, Brihaduktho Vamadevyā Ṛshi)

प्र॒थ॒मा वा॑शु॒स॒रथि॑ना॒ सुव॑र्णी॒ देवौ॑ पश्यन्तौ॒ भुव॑नानि॒ विश्वा॑।  
अ॒पिप्र॑यं॒ चोद॑ना वा॒ मिमा॑ना॒ होत॑रा॒ ज्योतिः॑ प्र॒दिशा॑  
दि॒शन्ता॑ ॥७॥

*Prathamā vāḥ sarathinā suvarṇā devau paśyantau bhuvanāni viśvā. Apiprayaṁ codanā vāḥ mimānā hotārā jyotiḥ pradiśā diśantā.*

I love and admire you both, lights of the world (teachers like the Ashvins or like the dawn and the twilight), first and foremost to move, riding the same chariot, handsome of form, brilliant in bearing, watching the entire regions of the world, inspiring, measuring and ascertaining the facts of life, two high-priests of life and learning, and filling the quarters of space with light for both of you (learners).

8. (Sarasvati Devata, Brihaduktho Vamadevyā Ṛshi)

आ॒दित्यै॑र्नो॒ भार॑ती वष्टु॒ यज्ञः॑सर॒स्वती॑ सह॒ रुद्रै॑र्नो॒ऽआवी॑त्।  
इ॒डोप॑हूता॒ वसु॑भिः स॒जोषा॑ य॒ज्ञं नो॑ दे॒वीर॑मृतेषु॒ धत्त॑॥८॥

*Ādityairno bhāratī vaṣṭu yajñaḥ sarasvatī saha rudhairna āvit. Idopahūta vasubhiḥ sajoṣā yajñaṁ no devīramṛteṣu dhatta.*

May Bharati, voice of the knowledge of the world, alongwith the scholars and sages of the pre-eminent Aditya order, grace our yajna. May Sarasvati, voice of science and prayer, alongwith the scholars of the eminent Rudra order protect and promote our yajna. May Ida, voice of the spirit and meditation alongwith the sages of the noble Vasu order grace and extend our yajna. May the three divinities of the divine voice invoked and worshipped elevate our yajna to the regions

of the immortals.

9. (Tvashta Devata, Brihaduktho Vamadevya Ṛshi)

त्वष्टा वीरं देवकामं जजान त्वष्टुरवीं जायतऽआशुरश्वः।  
त्वष्टेदं विश्वं भुवनं जजान ब्रह्मोः कर्त्तारमिह यक्षि  
होतः॥९॥

*Tvaṣṭā vīraṁ devakāmaṁ jajāna tvaṣṭurarvā  
jāyata'āsuraśvaḥ. Tvaṣṭedarṁ viśvaṁ bhuvanāṁ  
jajāna bahoh kartāramiha yakṣi hotaḥ.*

Tvashta, lord creator, creates and shapes the brave hero, lover and loved of the divines. The bright sun as the windy horse is born of Tvashta. Tvashta it is who creates the entire worlds of the universe.

Man of yajna, honour and serve the great creator by yajna — through worship, charity and good fellowship.

10. (Surya Devata, Brihaduktho Vamadevya Ṛshi)

अश्वो घृतेन त्मन्या समक्तऽउप देवाँः॥ऽऋतुशः पाथऽएतु।  
वनस्पतिर्देवलोकं प्रजानन्नग्निना हव्या स्वदितानि  
वक्षत्॥१०॥

*Aśvo ghr̥tena tmanyā samakta'upa devāñ'rtuśaḥ  
pātha'etu. Vanaspatirdevalokaṁ prajānann-  
agninā havyā svaditāni vakṣat.*

May Agni, in unison with ghr̥ta and waters, moving at the speed of sunbeams and by virtue of being what it is in itself, carry food to the divinities according to the seasons. May Vanaspati, the sun and the sacred Tree, conscious of the regions of the divinities and nobilities of humanity, by subservience to the eternal law, carry to them by agni delicious foods worthy of

the sacred fire.

11. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

प्रजापतेस्तपसा वावृधानः सद्यो जातो दधिषे यज्ञमग्ने।  
स्वाहाकृतेन हविषा पुरोगा याहि साध्या हविरदन्तु  
देवाः॥११॥

*Prajāpatestapasā vāvṛdhānaḥ sadyo jāto dadhiṣe yajñamagne.  
Svāhākṛtena haviṣā purogā yāhi sādhyā haviradantu devāḥ.*

Agni/brilliant and sagely scholar, rising and fast advancing by the austere discipline of Prajapati, lord of creation and the people, carry on the yajna by offers of refined and sanctified foods to the fire.

Go on, and may the noblest of humanity, leaders and pioneers, and the divinities of the higher regions of the world partake of the libations offered by you into the fire.

12. (Yajamana Devata, Bhargavo Jamadagni Ṛshi)

यदक्रन्दः प्रथमं जायमानऽउद्यन्त्समुद्रादुत वा पुरीषात्।  
श्येनस्य पक्षा हरिणस्य बाहूऽउपस्तुत्यं महि जातं  
तेऽअर्वन् ॥१२॥

*Yadakrandah prathamam jāyamāna'udyant-  
samudrāduta vā puriṣāt. Śyenasya pakṣā  
hariṇasya bāhū'upastutyam mahi jātam te  
arvan.*

Man of knowledge of the speed of sun-beams, whether you emerge from the depths of meditation or from the consciousness of the Divine like energy of the wind, first-born of nature, then whatever you speak or do becomes great and worthy of celebration like flights

of the hawk or bounds of the deer.

13. (Agni Devata, Bhargavo Jamadagni Ṛshi)

यमेन दत्तं त्रितऽएनमायुनगिन्द्रऽएणं प्रथमोऽअध्यतिष्ठत्।  
गन्धर्वोऽअस्य रश्नामगृभ्णात्सूरादश्वं वसवो निरतष्ट॥१३॥

*Yamena dattaṁ trita'enamāyunagindra'eṇaṁ  
prathamo adhyatiṣṭhat. Gandharvo'asya  
raśanāmagrḥbhñāt sūrādaśvaṁ vasavo nirataṣṭa.*

The Vasus, abodes of life and life energy, receive the heat of sunbeams from the sun. Indra, universal electric energy, first controls this heat energy given by yama (vayu, wind) from three sources, i.e., earth, water and sky. Gandharva, the sun, which holds and supports the earth holds the reins of the flow. And the vasus, scholars of the first order of natural knowledge, receiving it from the sun, refine and develop it further for use in life.

14. (Agni Devata, Bhargavo Jamadagni Ṛshi)

असिं यमोऽअस्यादित्योऽअर्वन्नसिं त्रितो गुह्येन व्रतेन। असिं  
सोमेन समया विप्रक्तऽआहुस्ते त्रीणि द्विवि बन्धनानि॥१४॥

*Asi yamo'asyādityo'arvannasi trito guhyena  
vratena. Asi somena samayā vipṛkta'āhuste trīṇi  
divi bandhanāni.*

By the intrinsic law of your own existence, you are Yama, controller and judge; you are Aditya, sun and source of light; you are Arvan, moving fast as light. You arise from three because of three, earth, water and sky. You are one with, undivided from, Soma, peace, prosperity and joy. And they say your bonds are three in heaven.

(You are Agni, the sun, therefore you have to be brilliant because you cannot be the sun without the light. You are at peace in security as one member of the galaxy family of suns and stars. And you are happy with the prosperity of your own solar family. You have to observe this triple bond.)

15. (Agni Devata, Bhargavo Jamadagni Ṛshi)

त्रीणि तऽआहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे।  
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा तऽआहुः परमं जनित्रम्॥१५॥

*Trīṇi ta'āhurdivi bandhanāni trīṇyapsu  
trīṇyantaḥ samudre. Uteva me varuṇaśch-  
antsyaryanyatrā ta'āhuḥ paramaṁ janitram.*

Arvan, lord of the dynamics of existence, three are your bonds in heaven, they say, three in the waters of space and three in the womb of the sea. Wherever, they say, your ultimate origin be, you declare your presence as Varuna, lord of our choice and lord of judgement and approval.

16. (Agni Devata, Bhargavo Jamadagni Ṛshi)

इमा ते वाजिन्नवमार्जनीमा शफानाश्चसन्तुर्निधाना। अत्रा  
ते भद्रा रश्नाऽअपश्यमृतस्य याऽअभिरक्षन्ति गोपाः॥१६॥

*Imā te vājinnavamārjanānīmā śaphānāṁ sani-  
turnidhānā. Atrā te bhadrā raśanā'apaśya-  
mṛtasya yā'abhirakṣanti gopāḥ.*

Warlike hero, lord of spirit and speed, I see these tools of the cleansing and freshening of your war-horses. I see the treasures of the beneficiaries of their hoofs. I see the auspicious reins of your power and force which are all-round defenders of truth and law and which

protect the law-abiding.

17. (Agni Devata, Bhargavo Jamadagni Ṛshi)

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम्।  
शिरोऽपश्यं पृथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि॥१७॥

*Ātmanāṁ te manasārādajānāmavo divā  
patayantaṁ pataṅgam. Śiro'apaśyaṁ pathibhiḥ  
sugebhirareṇubhirjehamānaṁ patatri.*

Agni, fire energy, with my own mind and knowledge, I know your soul in body form so close being flown from down below through space to the sun. I see your head soaring up, voraciously sucking the air and struggling to ascend by clear and dustless paths of the sky.

18. (Agni Devata, Bhargavo Jamadagni Ṛshi)

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिषऽआ पदे गोः।  
यदा ते मत्तोऽअनु भोगमानडादिद्  
ग्रसिष्ठऽओषधीरजीगः॥१८॥

*Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa'  
ā pade goḥ. Yadā te marto'anu bhogamān-  
adādid grasiṣṭha'oṣadhīrajīgaḥ.*

Agni, victorious power, here I see your most splendid form eager to win the wealth of food and energy of the earth. Only when your people have received their portion of the food, only then you, most voracious though, take your share of the nourishing foods and herbs.

19. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

अनु त्वा रथोऽअनु मर्योऽअर्वन्ननु गावोऽनु भगः कनीनाम् ।

अनु व्रातासुस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते॥१९॥

*Anu tvā ratho'anu maryo'arvannanu gāvo' nu  
bhagaḥ kanīnām. Anu vrātāsastava sakhya-  
mīyuranu devā mamire vīryaṁ te.*

Arvan, tempestuous victorious hero, the chariot follows you. The humans and cows follow you. The power and passion of youth follows you. Multitudes of people love to be friends and followers with you. Even the divinities have watched, measured and admired your courage and valour.

20. (Agni Devata, Bhargavo Jamadagni Ṛshi)

हिरण्यशृङ्गेऽयोऽअस्य पादा मनोजवाऽअवरऽइन्द्रऽआसीत्।  
देवाऽइदस्य हविरद्यमायन्योऽअर्वन्तं  
प्रथमोऽअध्यतिष्ठत्॥२०॥

*Hiraṇyaśṛṅgo'yo'asya pādā manojavā'avara'  
indra'āsīt. Devā'idasya haviradyamāyan yo'  
arvantaṁ prathamo'adhyatiṣṭhat.*

(Who can ride and control the tempestuous horse that is agni, fire power of nature and humanity?)

Indra, master ruler, youthful and new. Golden is his crown. Of golden steel are his legs moving at the speed of mind. New and youthful, he is supreme. The noblest of humanity share power with him and partake of his holy food. First among all, he alone can ride and control the speed and power of agni.

21. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

ईर्मान्तासः सिलिकमध्यमासः सःशूरणासो दिव्यासोऽअत्याः।  
हःसाऽइव श्रेणिशा यतन्ते

यदाक्षिषुर्दिव्यमज्मशवाः ॥ २१ ॥

*Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso'atyāḥ. Haṁsā'iva śreṇiśo yatante yadākṣisurdivyamajmamaśvāḥ.*

Warriors of horse, with steeds which are broad-chested, full-haunched and sensitively trained, slim in the middle, fiery, superb, of electric speed, when they are ranked like swans in battle array and fight, then they penetrate the enemy defences and clear the paths to wonder victories.

22. (Vayavah Devata, Bhargavo Jamadagni Ṛshi)

तव शरीरं पतयिष्वर्वन्तव चित्तं वातऽइव ध्रुजीमान्। तव शृङ्गाणि विष्टिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥ २२ ॥

*Tava śarīraṁ patayiṣṇvarvantava cittam vāta'iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

Arvan, tempestuous hero, your body loves to soar like a bird's, your mind moves at the speed of the wind, the flames of your glory are various and blazing, and they range around steadily across distant lands.

23. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

उप प्रागाच्छसनं वाज्यवीं देवद्रीचा मनसा दीर्घ्यानः। अजः पुरो नीयते नाभिरस्यानु पश्चात्क्वयो यन्ति रेभाः ॥ २३ ॥

*Upa prāgācchasanam vājyavī devadrīcā manasā dīrghyānaḥ. Ajaḥ puro nīyate nābhirasyānu paścātkavayo yanti rebhāḥ.*

The tempestuous horse, fast as the wind, worthy of the gods, fiery within and rushing to the heat of battle

at the speed of mind, instant like a beam of the sun, is shot forth by the rider on the back, and then poets and singers follow with songs of praise.

24. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

उप प्रागात्परमं यत्सधस्थमर्वीरऽअच्छा पितरं मातरं च। अद्या देवाञ्जुष्टतमो हि गम्याऽअथा शास्ते दाशुषे वारीणि ॥ २४ ॥

*Upa prāgātparamam yatsadhasthamarvāñ' acchā pitaram mātaram ca. Adyā devāñjuṣṭa-tamo hi gamyā'athāśāste dāśuṣe vāryāṇi.*

The man of knowledge, will and action who goes to the highest assembly, who does homage to father, mother and brilliant holy people, and offers liberal gifts of service and reverence to generous teachers and philanthropists, is worthy of highest love and admiration.

O seeker of knowledge and virtue, such a person is worthy of company. Go straight and meet him.

25. (Vidvan Devata, Jamadagni Ṛshi)

समिद्धोऽअद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः। आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ २५ ॥

*Samiddho'adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikivān tvam dūtaḥ kavirasi pracetāḥ.*

You are the man, jataveda, light of the day as Agni, brilliant inspired and generous, in company with the noblest at yajna in the home. Call upon the divinities, best of friends, bring them to the yajna. Wide awake

you are, harbinger of light and good fortune, poet creator, wise and luminous.

26. (Vidvan Devata, Jamadagni Ṛshi)

तनूनपात्पथऽऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्वा  
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः॥२६॥

*Tanūnapātpatha'ṛtasya yānān madhvā samañj-  
antsvadayā sujihva. Manmāni dhībhiruta  
yajñamṛndhan devatrā ca kṛṇuhyadhvarāṁ nah.*

Sagely scholar, self-presenter, protector of the good things of life, sweet of tongue and speech, sprinkling the paths of truth and modes of progress with honey, enjoy the march to freedom and prosperity. And, surrounded by the noblest saints and scholars, leading our plans and prayers to resounding success, render our yajna of life free from hate and violence with your guidance.

27. (Vidvan Devata, Jamadagni Ṛshi)

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः। ये  
सुक्रतवः शुचयो धियन्धाः स्वदन्ति देवाऽउभयानि  
हव्या॥२७॥

*Narāśaṁsasya mahimānameṣāmupa stoṣāma  
yajatasya yajñaiḥ. Ye sukratavaḥ śucayo  
dhiyandhāḥ svadanti devā'ubhayāni havya.*

We celebrate with songs of praise and yajnas the greatness of the man of universal honour and admiration and the greatness of these brilliant scholars of exceptional intelligence and noble action, pure at heart, who taste the sweets of success in matters both material and spiritual (on way to freedom and prosperity by the

paths of Truth and eternal Law).

28. (Agni Devata, Jamadagni Ṛshi)

आजुह्वानऽईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः। त्वं  
देवानामसि यद्वा होता सऽएनान्यक्षीषितो यजीयान्॥२८॥

*Ājuhvāna'idyo vandyāścā yāhyagne vasubhiḥ  
sajoṣāḥ. Tvam devānāmasi yahva hotā sa'  
enānyakṣīṣito yajīyān.*

Agni, brilliant power of light and life, challenging and inviting, adorable, admirable, delighted to be with the generous lovers of life, you are the most fluent and dynamic of divinities, giving and sacrificing. Excellent power of yajna, cherished and implored, come and join these sacrificers at the yajna.

29. (Antariksha Devata, Jamadagni Ṛshi)

प्राचीनं बर्हिः पृदिशा' पृथिव्या वस्तोरस्या  
वृज्यतेऽअग्रेऽअह्नाम्। व्यु' प्रथते वितरं वरीयो  
देवेभ्योऽअदितये स्योनम्॥२९॥

*Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā  
vrjyate'agre'ahnām. Vyu prathate vitaraṁ  
varīyo devebhyo'aditaye syonam.*

Just as sacred grass, old and ancient, is gathered at dawn, in the early morning, before the rise of the day, from the sacred quarters of the earth, grows further, softer and more excellent for the yajnic and the earth, so realized awareness of Brahma, Eternal Spirit, vast as space, is distilled from the inspiring regions of silent nature in the sacred hours of dawn before the rising of the day and, by the mystique of the Veda grows further, higher and more blissful for the pious souls for their

rise towards Divinity and Infinity.

30. (Striyah Devata, Jamadagni R̥shi)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुभमानाः।  
देवीद्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः॥३०॥

*Vyacasvatīrurviyā vi śrayantām patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro brhatīr-  
viśvaminvā devebhyo bhavata suprayaṇāḥ.*

Just as noble, beautiful, generous women provide ample unlimited joy and solace to the husbands, so may the divine doors of yajna, wide open, grand, all-embracing, provide free access and universal movement to the dedicated divines of yajna.

31. (Striyah Devata, Jamadagni R̥shi)

आ सुष्वयन्ती यजतेऽउपाकेऽउषासानक्ता सदतां नि योनौ।  
दिव्ये योषणे बृहती सुरुक्मेऽअधि श्रियंशुक्रपिशं  
दधाने॥३१॥

*Ā suṣvayanī yajate 'upāke' uṣāsānaktā sadatām  
ni yonau. Divye yoṣaṇe brhatī surukme 'adhi  
śriyaṃ śukrapīśaṃ dadhāne.*

The day and the night, like two heavenly women, wearing light and dark, inspiring and comforting, adorable, great and sublime, wielding and commanding the wealth of the world, may, we pray, come in unison and grace the vedi, seat of yajna.

32. (Vidvan Shilpis Devata, Jamadagni R̥shi)

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्वै।  
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा  
दिशन्ता॥३२॥

*Daivyā hotārā prathamā suvācā mimānā  
yajñam manuṣo yajadhyai. Pracodayantā  
vidatheṣu kārū prācīnam jyotiḥ pradiśa  
diśantā.*

Two divine high-priests of the first order, scholars of the language (of science and architecture), masters of measurement and design, and expert builders, pointing to the directions of the ancient and eternal light (of the Veda) inspire people to join in scientific yajnas of development and construction.

33. (Vag Devata, Jamadagni R̥shi)

आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती।  
तिस्रो देवीर्बहिरेदंशस्योनःसरस्वती स्वपसः सदन्तु॥३३॥

*Ā no yajñam bhārati tūyametviḍa manuṣvadiha  
cetayanī. Tisro devīrbarhiredaṃ syonaṃ  
sarasvatī svapasah sadantu.*

May Bharati (bearing the knowledge of science) come soon to advance our yajna of development. May Ida, the Vedic vision, shine, enlightening us like a human teacher. May Sarasvati, bearing the knowledge of the Shastras, come and inspire us.

May three supernal divinities of the Word of the Veda, light and inspiration of the Shastras, and knowledge of science and technology, Ida, Sarasvati, and Bharati, mothers of noble yajnic acts, come and grace this auspicious seat of yajna.

34. (Vidvan Shilpi Devata, Jamadagni R̥shi)

यऽइमे द्यावापृथिवी जनित्री रूपैरपिःशुद्धुवनानि विश्वा।  
तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि

विद्वान्॥३४॥

*Ya'ime dyāvāpṛthivī janitrī rūpairapiṁśad-  
bhuvanāni viśvā. Tamadya hotariṣito yajīyān  
devaṁ tvaṣṭāramiha yakṣi vidvān.*

High-priest of shilpa (science and technology), scholar, inspired and dedicated, offer yajna here and now in honour of that divine artist, Tvashta, creator of the universe, who made all these worlds of existence, carved out the generative heaven and earth, and adorned them with all the beautiful forms of life and nature.

35. (Agni Devata, Jamadagni Ṛshi)

उपावसृज त्मन्या समञ्जन्देवानां पार्थऽऋतुथा हवींश्शि।  
वनस्पतिः शमिता देवोऽग्निः स्वदन्तु हव्यं मधुना  
घृतेन॥३५॥

*Upāvasṛja tmanyā samañjan devānām pātha'  
rtuthā havīmṣi. Vanaspatiḥ śamitā devo'agniḥ  
svadantu havyaṁ madhunā ghrtena.*

Scholar, sprinkling and seasoning the holy materials of yajna, food for the divinities, with honey and ghrta, offer the libations yourself with your heart and soul so that Vanaspati, lord of light and vegetation, the sun, the generous cloud, giver of the showers of peace and prosperity, and Agni, the holy fire, may relish their food seasoned with delicacies.

36. (Agni Devata, Jamadagni Ṛshi)

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः। अस्य  
होतुः प्रदिश्युतस्य वाचि स्वाहाकृतं हविरदन्तु  
देवाः ॥३६॥

*Sadyo jāto vyamimīta yajñamagnirdevā-  
nāmbhavad purogāḥ. Asya hotuḥ pradiśyṛtasya  
vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni, lord of light and life, brilliant scholar, instantly responsive, ever young, going ahead of the divines, enacts and accomplishes the yajna of the business of life within the word and spirit of the laws of truth. May all the divinities of nature and humanity taste the sweets of the holy offerings of this sacrificer.

37. (Vidvan Devata, Madhuchhanda Ṛshi)

केतुं कृण्वन्नकेतवे पेशो मर्याऽअपेशसे।  
समुषद्भिरजायथाः॥३७॥

*Ketuṁ kṛṇvannaketave peśo marya'apeśase.  
Samuṣadbhirajāyathāḥ.*

Agni, lord of light and life, man of knowledge, creating light for the man in the dark, providing plenty for the man in adversity, as mortals do, you arise with the light of the dawns and the fires of the generous yajamanas.

38. (Vidvan Devata, Bharadvaja Ṛshi)

जीमूतस्येव भवति प्रतीकं यद्वर्मो याति समदामुपस्थे।  
अनाविद्धया तन्वा जय त्वंस त्वा वर्माणो महिमा  
पिपत्तु ॥३८॥

*Jimūtasyeva bhavati pratīkaṁ yadvarmī yāti  
samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ  
sa tvā varmaṇo mahimā pipartu.*

A very image of the cloud he seems to be when the hero in armour goes forward to join the ardent warriors in the raging battle. Come victorious, warrior, with your body unscathed. May the mighty grandeur of the armour

protect and promote you.

39. (Viras Warriors Devata, Bharadvaja Ṛshi)

धन्वना गा धन्वनाजिं जयेम् धन्वना तीव्राः समदो जयेम ।  
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो  
जयेम ॥३९॥

*Dhanvanā gā dhanvanā”jim jayema dhanvanā  
tīvrāḥ samado jayema. Dhanuḥ śatrora-  
pakāmaṁ kṛṇoti dhanvanā sarvāḥ pradiśo  
jayema.*

Let us win the earths by the bow, win the battle  
by the bow, win the violent wars by the bow. The bow it  
is that shatters the enemy’s ambition for evil. Let us  
win in all directions by the bow.

40. (Viras, Devata, Bharadvaja Ṛshi)

वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियसखायं परिष्वजाना।  
योषैव शिङ्गे वितताधि धन्वञ्ज्या इयसमने पारयन्ती ॥४०॥

*Vakṣyantīvedā ganīganti karṇaṁ priyaṁ  
sakhāyaṁ pariśvasajānā. Yoṣeva śiṅkte vitatādhi  
dhanavañjyā iyaṁ samane pārayantī.*

This string stretched on the bow is drawn close  
to the ear and, like a young woman embracing her dear  
husband and whispering love into his ear, twangs,  
carrying the warrior across the battle to victory.

41. (Viras Devata, Bharadvaja Ṛshi)

तेऽआचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे।  
अपु शत्रून्विध्यताथसंविदानेऽआर्त्तीऽ इमे  
विष्फुरन्तीऽअमित्रान् ॥४१॥

*Te’ācarantī samaneva yoṣā māteva putraṁ*

*bibhṛtāmupasthe. Apa śatrūn vidhyatām  
saṁvidāne’ārtnī’ime viṣphurantī’amitrān.*

Behaving as a beloved wife one at heart with her  
husband, the two ends of the bow joined together by  
the string may hold the arrow like a mother holding her  
baby in her arms, and, shaking the enemies with fear,  
may pierce them with the arrow and scatter and drive  
them away with the twang.

42. (Viras Devata, Bharadvaja Ṛshi)

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्या।  
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति  
प्रसूतः ॥४२॥

*Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti  
samanāvagatyā. Iṣudhiḥ saṅkāḥ pṛtanāśca  
sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.*

Father protector of many forces, mighty are his  
sons. His arrow clangs when he engages the enemy. Hero  
of the bow and arrow and the quiver inspired and  
shooting forth, he takes on the once organized but now  
scattered forces of the enemy and comes out victorious.

43. (Viras Devata, Bharadvaja Ṛshi)

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः।  
अभीशूनां महिमानं पनायत् मनः पश्चादनु यच्छन्ति  
रश्मयः ॥४३॥

*Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra  
kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ  
panāyata manaḥ paścādanu yacchanti  
raśmayāḥ.*

An able and expert driver sitting on the controls

in the chariot drives the horses wherever he wants to. Know and admire the great value of the reins: the reins (controlled by the driver on the wheel), those which control the movement and direction of the mind from behind.

44. (Viras Devata, Bharadvaja Ṛshi)

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह  
वाजयन्तः। अवक्रामन्तः प्रपदैर्मित्रान् क्षिणन्ति  
शत्रूँश्च॥४४॥

*Tivrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathe-  
bhiḥ saha vājayantaḥ. Avakrāmantāḥ  
prapadairamitrān kṣiṇanti śatrūñ'ranapavya-  
yantaḥ.*

Warriors Heroes of war manned with strong-  
hoofed horses flying by the chariots raise frightful cries  
of war while the horses, unremitting in their force,  
trampling upon the enemy with their hoofs, destroy his  
army.

45. (Viras Devata, Bharadvaja Ṛshi)

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म। तत्रा  
रथमुप शग्मंसदेम विश्वाहा वयंसुमनस्यमानाः॥४५॥

*Rathavāhanaṁ havirasya nāma yatrāyudhaṁ  
nihitamasya varma. Tatrā rathamupa śagmaṁ  
sadema viśvāhā vayaṁ sumanasyamānāḥ.*

The warrior is 'Rathavahana', hero of the chariot,  
and the chariot is whereon the armour, arms and  
ammunition of this hero are safely kept. And that mighty  
protective chariot, we, people of positive and faithful  
mind, love, and wish to ride every day, all time.

46. (Viras Devata, Bharadvaja Ṛshi)

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो  
गभीराः। चित्रसेनाऽइषुबलाऽअमृधाः सतोवीराऽउरवो  
व्रातसाहाः॥४६॥

*Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ  
śaktīvanto gabhīrāḥ. Citrasenā'iṣubalā'  
amṛdhrāḥ satovīrā'uravo vrātasāhāḥ.*

Let us honour senior veterans of war, of pleasant  
company, mature and widely experienced, facing and  
challenging dangers, strong and brave, serious and wise,  
commanding wonderful armies, trained in powerful  
weapons, invincible of body, equally valiant, broad-  
chested and muscular, and conquering hosts of armies.

47. (Dhanurveda teachers Devata, Bharadvaja Ṛshi)

ब्राह्मणासः पितरः सोम्यासः शिवे नो  
द्यावापृथिवीऽअनेहसा। पूषा नः पातु दुरितादृतावृधो रक्षा  
माकिर्नोऽअघशंसऽईशत॥४७॥

*Brāhmaṇāsaḥ pitarāḥ somyāsaḥ śive no  
dyāvāpṛthivī'anehasā. Pūṣā naḥ pātu  
duritādṛtāvṛdho rakṣā mākirno'aghaśaṁsa'  
īśata.*

May the Brahmanas, scholars of Veda and divine  
vision, parental seniors, lovers of peace, joy and yajna-  
soma, defenders and promoters of truth and Law, guide  
and protect us. May Heaven and earth, auspicious, pure  
and sinless, be kind to bless us. May Pusha, lord giver  
of health and growth, protect us from sin and promote  
us. May no sinner and supporter of evil rule over us.

48. (Viras Devata, Bharadvaja Ṛshi)

सुपर्णं वस्ते मृगोऽस्य दन्तो गोभिः सन्नद्धा पतति  
प्रसूता। यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः  
शर्म यस्सन्॥४८॥

*Suparṇam vaste mṛgo'asyā danto gobhiḥ  
sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca  
vi ca dravanti tatrāsmabhyamiṣavaḥ śarma  
yaṁsan.*

The army of the brave wears the battle array of a falcon. Its tooth, i.e., attack, strikes as a mriga, tiger, falls upon the game. Equipped with shields and mailed in armour, passionate for the kill, it falls upon the enemy. The warriors there fall upon the enemy in united strength as well as attack in different directions. May the arrows of this army bring us peace and well-being.

49. (Viras Devata, Bharadvaja Ṛshi)

ऋजीते परि वृद्धि नोऽश्मा भवतु नस्तनूः। सोमोऽधि  
ब्रवीतु नोऽदितिः शर्म यच्छतु॥४९॥

*Rjīte parivṛṇdhi no'śmā bhavatu nasthanūḥ.  
Somo'adhi bravītu no'ditiḥ śarma yacchatu.*

May the spirit of health, peace and progress ward off ills from us all round. May our body be strong as granite. May soma, spirit of life, inspire us from above. May the earth as well as the sky bring us peace and happiness.

50. (Viras Devata, Bharadvaja Ṛshi)

आ जङ्घन्ति सान्वेषां जघनाँ२॥५॥ उप जिघ्नते।  
अश्वाजनि प्रचैतसोऽश्वान्त्सुमत्सु चोदय॥५०॥

*Ā jaṅghanti sānveṣāṁ jaghanāñ'upajighnate.*

*Aśvājani pracetaso'svāntsamatsu codaya.*

The warriors spur the horses on the sides and strike them with the goad on the shanks. Expert teacher, the horses are intelligent and responsive, train them in quick curves and movements of battle.

51. (Mahavira Devata, Bharadvaja Ṛshi)

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबार्धमानः।  
हस्तघ्नो विश्वा वयुनानि विद्वान्युमान्युमाँश्चसं परि पातु  
विश्वतः॥५१॥

*Ahiriva bhogaiḥ paryeti bāhum jyāyā hetim  
paribādhamānaḥ. Hastaghno viśvā vayunāni  
vidvān pumān pumaṁsaṁ pari pātu viśvataḥ.*

Like the hand-guard warding off the strikes of the bow-string with its coils and protecting the hand of the archer, the expert commander of the army and the man of laws and ways of the world, by the blows of his arms and himself facing the challenges, protects the people from all round and, like the cloud, showers all the peace and comfort on them.

52. (Suvira Devata, Bharadvaja Ṛshi)

वनस्पते वीड्वङ्गो हि भूयाऽस्मत्सखा प्रतरणः सुवीरः।  
गोभिः सन्नद्धोऽसि वीडयस्वास्थाता ते जयतु  
जेत्वानि॥५२॥

*Vanaspate vīdvaṅgo hi bhūyā'smatsakhā  
prataraṇaḥ suvīraḥ. Gobhiḥ sannaddho'asi  
vīdayasvāsthātā te jayatu jetvāni.*

Hero and protector of the land and forests, brilliant as the sun, our friend and heroic leader crossing over

crises and challenges, be strong of body and power. Committed you are to the earth and traditions of humanity. Grow stronger and expand in power. And may your commander win all the battles for you.

53. (Vira Devata, Bharadvaja Ṛshi)

दिवः पृथिव्याः पर्योजऽ उद्भृत् वनस्पतिभ्यः  
पर्याभृतः सहः । अपामोज्मानं परि गोभिरावृतमिन्द्रस्य  
वज्रं हविषा रथं यज ॥५३॥

*Divah pṛthivyāḥ paryoja'udbhṛtaṁ vanaspati-  
bhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari  
gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ  
yaja.*

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with the rays of the sun, and develop it further by sacrifice and investment.

54. (Vira Devata, Bharadvaja Ṛshi)

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।  
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥५४॥

*Indrasya vajro marutāmanīkaṁ mitrasya garbho  
varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo  
deva ratha prati havyā grbhāya.*

Brilliant leader and warrior, devoted to the thunderbolt of Indra, army of the winds, light of the sun and depth of the sky and the ocean as ideals, in love

with the power of lightning, inner thoughts of friends, and conscience of the best man, and enjoying our love and trust, may now receive our gifts and homage for further growth and development.

55. (Viras Devata, Bharadvaja Ṛshi)

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्टितं  
जगत् । स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्वीयोऽप सध  
शत्रून् ॥५५॥

*Upa śvāsaya pṛthivīmuta dyām purutrā te  
manutām viṣṭhitam jagat. Sa dundubhe  
sajūrindreṇa devairdūrāddavīyo'apa sedha  
śatrūn.*

Heroic leader, loud and bold, let the war-drum of action, your clarion-call to the nation, resound over earth and sky. Let the wide world, moving and non-moving, know you and hear the call. And, in unison with the power and grandeur of the nation and the best of nobility, let the call drive off the enemies farthest away.

56. (Viras Devata, Bharadvaja Ṛshi)

आ क्रन्दय बलमोजो नऽआधा निष्टनिहि दुरिता बाधमानः ।  
अप प्रोथ दुन्दुभे दुच्छुनाऽइतऽइन्द्रस्य मुष्टिरसि  
वीडयस्व ॥५६॥

*Ā krandāya balamojo na'ādhā niṣṭanihi duritā  
bādhamānaḥ. Apa protha dundubhe ducchunā'  
ita'indrasya muṣṭirasi vīḍayasva.*

Thunderous hero, rally the forces with the beat of the war drum. Loud and bold, instil and inspire us with passion for action. Resisting and suppressing evil, let the call resound as thunder. Fight and throw off the dogged enemies far from here. You are the measure and

concentration of the power and glory of Indra, lord of humanity. Grow, expand and glorify the human nation.

57. (Viras Devata, Bharadvaja Rshi)

आमूरज प्रत्यावर्त्तयेमाः केतुमद्दुन्धुभिर्वीवदीति।  
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥५७॥

*Āmūraja pratyāvarttayemāḥ ketumaddundubhirvāvadīti. Samaśvaparnāścaranti no naro'smākamindra rathino jayantu.*

Indra, mighty hero, rout those enemy forces to annihilation. Bring our armies back home with flying colours. The drum, with the flag flying, resounds. United, our men on the wings of horses fight on. May our heroes of the chariot be ever victorious.

58. (Vidvans Devata, Bharadvaja Rshi)

आग्नेयः कृष्णग्रीवः सारस्वती मेधी बभ्रुः सौम्यः पौष्णः  
श्यामः शितिपृष्ठो बार्हस्पत्यः शिल्पो वैश्वदेवः ऐन्द्रोऽरुणो  
मारुतः कल्माषः ऐन्द्राग्निः संहितोऽधोरामः सावित्रो वारुणः  
कृष्णः एकशितिपात्पेत्वः॥५८॥

*Āgneyaḥ kṛṣṇagrīvaḥ sārāsvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyāmaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva'aindro'ruṇo mārutaḥ kalmāṣa'aindrāgnaḥ saṁhito'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa'ekaśitipāt petvaḥ.*

The animal with black neck is holy, it has the qualities of fire immanent in nature, so it is the favourite love of Agni. So the sheep is the favourite love of Sarasvati. The brown one is favourite of Soma. The dark one is favourite of Pusha. The one with white back is favourite of Brihaspati. The one of varied colour is

favourite of Vishvedevas. The red one is favourite of Indra. The black and white is favourite of Maruts. The strong-bodied is favourite of Indra and Agni. The one which is white below is favourite of Savita. And the black one with one leg white and swift of speed is favourite of Varuna. (Know this, and take advantage of nature.)

59. (Agni & Others Devata, Bharadvaja Rshi)

अग्नयेऽनीकवते रोहिताञ्जिरनड्वानधोरामौ सावित्रौ पौष्णौ  
रजतनाभी वैश्वदेवौ पिशङ्गौ तूपरौ मारुतः  
कल्माषः आग्नेयः कृष्णोऽजः सारस्वती मेधी वारुणः  
पेत्वः॥५९॥

*Agnaye'nīkavate rohitāñjiranaḍvānadhoraṁau sāvitrau pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ kalmāṣa'agneyaḥ kṛṣṇo'jah sārāsvatī meṣī vāruṇaḥ petvaḥ.*

The bull with a red mark on the forehead is for Agni, front rank of the army. Two animals with white below are for Savita. Two animals with silver navel are for the Pushas. Two animals of yellow colour and without horns are for Vishvedevas. The multicoloured is for Maruts. The black goat is for Agni. The sheep is for Sarasvati. And the fast one is for Varuna.

60. (Agni & Others Devata, Bharadvaja Rshi)

अग्नये गायत्राय त्रिवृते रथन्तरायाष्टाकपालः इन्द्राय  
त्रैष्टुभाय पञ्चदशाय बार्हतायैकादशकपालो विश्वेभ्यो  
देवेभ्यो जागतेभ्यः सप्तदशेभ्यो वैरूपेभ्यो द्वादशकपालो  
मित्रावरुणाभ्यामानुष्टुभाभ्यामेकविंशाभ्यां वैराजाभ्यां  
पयस्या बृहस्पतये पाङ्गीय त्रिणवार्य शाक्वराय चरुः

सवित्रऽऔष्णिहाय त्रयस्त्रिंशाय रैवताय द्वादशकपालः  
प्राजापत्यश्चरुरदित्यै विष्णुपत्यै चरुग्नये वैश्वानराय  
द्वादशकपालोऽनुमत्याऽअष्टकपालः ॥६०॥

*Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākāpāla'  
indrāya traiṣṭubhāya pañcadaśāya bārhatāy-  
aikādaśakapālo viśvebhyo devebhyo jāgate-  
bhyaḥ saptadaśebhyo vairūpebhyo dvādaśaka-  
pālo mitravaruṇābhyāmanuṣṭubhābhyāme-  
kaviṁśābhyām vairājābhyām payasyā bṛhas-  
pataye pāṅktāya triṇavāya śākvarāya caruḥ  
savitra'auṣṇihāya trayastriṁśāya raivatāya  
dvādaśakapālaḥ prājāpatyaścaruradityai  
viṣṇupatnyai caruragnaye vaiśvānarāya  
dvādaśakapālo'numatyā'aṣṭākāpālaḥ.*

For Agni, sung in Gayatri metre and worshipped in three-part Stoma Rathantara Sama, eight-bowl oblations.

For Indra, sung in Trishtubh metre and worshipped in fifteen part Stoma Brihat Sama, eleven-jar oblations.

For Vishvedevas, sung in jagati metre and worshipped in seventeen-part Stoma Vairupa Sama, twelve-bowl oblations.

For Mitra and Varuna, sung in Anushtubh metre and worshipped in twenty-one part Stoma Vairaja Sama, milky oblations.

For Brihaspati, sung in Pankti verses and worshipped in twenty-seven part Stoma Shakvara Sama, charu oblations of rice, barley and pulses boiled in milk and butter.

For Savita, sung in Ushnik metre and worshipped in thirty-three part Stoma Raivata Sama, twelve-bowl

oblations.

For Prajapati, *caru* oblations.

For Aditi, sustained by Vishnu, *caru* oblations.

For Vaishvanara Agni, twelve-bowl oblations.

For Anumati, eight-bowl oblations.

**Note:** For practical application, Saami Dayananda interprets the Devatas as:-

Agni: brilliant scholar of science with knowledge of matter, energy and mind, specialist in modes of travel over land, sea and sky.

Indra: man of power and glory who is dedicated to the power and glory of humanity.

Vishvedevas: generous brilliant people.

Mitra-Varuna: pranic energies.

Brihaspati: guardian of the great and seniors.

Shakvara: man of potential and action.

Raivata: relating to wealth.

Savita: creator, producer, sustainer.

Prajapatya: relating to the guardian of creation.

Aditi: earth and sky.

Vishnu: of extensive power and potential.

Vaishvanara Agni: universal vitality.

Anumati: social discussion, agreement, approval.

इत्येकोनत्रिंशोऽध्यायः ॥

## CHAPTER-XXX

## 1. (Savita Devata, Narayana Ṛshi)

देव सवितुः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय। दिव्यो  
गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ १॥

*Deva savitaḥ pra suva yajñam pra suva yajña-  
patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ  
ketam naḥ punātu vācaspatirvācam naḥ svadatu.*

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech.

## 2. (Savita Devata, Narayana Ṛshi)

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः  
प्रचोदयात् ॥ २॥

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

That blazing splendour of lord Savita, self-refulgent giver of light, which is the sole light worthy of choice, we perceive, meditate upon and absorb in the soul. May He inspire, enlighten and bless our vision and intelligence to follow the path of light and rectitude.

## 3. (Savita Devata, Narayana Ṛshi)

विश्वानि देव सवितुर्दुरितानि परा सुवा यद्भद्रन्तन्ऽआ

सुव ॥ ३॥

*Viśvāni deva savitarduritāni parā suva.  
Yadbhadraṁ tanna ā suva.*

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good.

## 4. (Savita Devata, Medhatithi Ṛshi)

विभक्तारं हवामहे वसोश्चित्रस्य राधसः। सवितारं  
नृचक्षसम् ॥ ४॥

*Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.  
Savitāraṁ nṛcakṣasam.*

We invoke Savita and sing in praise of the ultimate judge and dispenser of the fruits of Karma and giver of the wondrous joys of life, who makes everything possible, who creates all and watches over all (what they are and what they do).

## 5. (Parameshvara Devata, Narayana Ṛshi)

ब्रह्मणे ब्राह्मणं क्षत्राय राज्ञ्यं मरुद्भ्यो वैश्यं तपसे शूद्रं  
तमसे तस्करं नारकाय वीरहणी पाप्मने क्लीबमाक्रयायाऽ  
अयोगूं कामाय पुंश्चलूमतिक्रुष्टाय मागधम् ॥ ५॥

*Brahmaṇe brāhmaṇam kṣatrāya rājanyam  
marudbhyo vaiśyam tapase śūdraṁ tamase  
taskaram nārakāya vīrahaṇam pāpmane  
klībamākrayāya'ayogūm kāmāya puñścalūm  
atikruṣṭāya māgadham.*

Give us, we pray, the Brahmanas for education and research, culture and human values; the Kshatriyas for governance, defence and administration; the Vaishyas for economic development, and the Shudras

for assistance and labour in the ancillary services.

Remove, we pray, the thief roaming in the dark, the murderer bent on lawlessness, the coward disposed to sin, the armed terrorist bent on destruction, the harlot out for pleasure of flesh, and the bastard fond of scandal.

Note: In mantras 5-22 in which various aspects of organised life are listed, there is repetition of 'āsuva' and 'parāsuva' from mantra 3, which means: 'Give us, we pray, what is good', and, 'Remove, we pray, what is evil'. This is the prayer.

Also, there are echoes of 'havamahe' from mantra 4, which means: 'We invoke and develop', and, 'we challenge and fight out'. This is the call for action under the divine eye.

#### 6. (Parameśvara Devata, Narayana Ṛṣi)

नृत्ताय सूतं गीताय शैलूषं धर्मीय सभाचरं नरिष्ठायै भीमलं  
नर्माय रेभःहसाय कारिमानन्दाय स्त्रीषुखं प्रमदे कुमारीपुत्रं  
मेधायै रथकारं धैर्याय तक्षाणम्॥ ६॥

*Nṛttāya sūtam gītāya śailūṣam dharmāya  
sabhācaram nariṣṭhāyai bhīmalam narmāya  
rebhaṁ hasāya kārīm ānandāya strīṣakham  
pramade kumārīputram medhāyai rathakāram  
dhairyāya takṣāṇam.*

For dance, the dancer; for song, the singer; for dharma, the active councillor; for social morale, the mighty man; for refinement, the poet; for fun, the comedian; for pleasure, fair company; for indulgence, the child of wantonness; for finesse, the chariot-maker; for patience, the carpenter.

#### 7. (Vidvans Devata, Narayana Ṛṣi)

तपसे कौलालं मायायै कर्मारं रूपाय मणिकारं शुभे  
वपःशरव्यायाऽइषुकारं हेत्यै धनुष्कारं कर्मणे ज्याकारं  
दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम्॥ ७॥

*Tapase kaulālam māyāyai karmāraṁ rūpāya  
maṇikāraṁ śubhe vapaṁ śaravyāyā'iṣukāraṁ  
hetyai dhanuṣkāraṁ karmaṇe jyākāraṁ diṣṭāya  
rajjusarjaṁ mṛtyave mṛgayum antakāya  
śvaninam.*

For heat-treatment, the potter or metallurgist; for furnishing, the decorator; for ornament, the jeweller; for beauty, the beautician; for archery, the arrow-maker; for shooting, the bow-maker; for the target, the bow-string maker; for marking and delimitation, the string-maker; for killing, the hunter; for the border, the watch-dog.

#### 8. (Vidvans Devata, Narayana Ṛṣi)

नदीभ्यः पौञ्जिष्ठमृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं  
गन्धर्वाप्सररोभ्यो व्रात्यं पृयुग्भ्यऽ उन्मत्तं  
सर्पदेवजनेभ्योऽप्रतिपदमयेभ्यः कितवमीर्यतायाऽअकितवं  
पिशाचेभ्यो विदलकारीं यातुधानेभ्यः कण्टकीकारीम्॥ ८॥

*Nadībhyaḥ pauñjiṣṭhamṛkṣīkābhyo naiśādam  
puruṣavyāghrāya durmadam gandharvā-  
psarobhyo vrātyam prayugbhya'unmattaṁ  
sarpadevajanebhyo'pratipadam ayebhyaḥ  
kitavamīryatāyā'akitavam piśācebhyo  
bidalakārīm yātudhānebhyaḥ kaṇṭakīkārīm.*

For the rivers, the fisherman; for the fast she-bears, the forester; for the tiger-man, the drunken fool; for the musicians and dancers, the brute; for the farmers,

the demented; for the snakes and nobles, the neurotic; for the desirables, the gambler; for the retiring, the non-gambler; for the frustrated, the cynic; for travellers, the thorns; for the sake of these former ones, keep off the latter ones.

9. (Vidvan Devata, Narayana Ṛshi)

सन्धये जारं गेहायोपपतिमात्यै परिवित्तं निर्र्हत्यै  
परिविविदानमराद्ध्याऽएदिधिषुःपतिं निष्कृत्यै  
पेशस्कारीश्चसंज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं  
वर्णीयानुरुधं बलायोपदाम् ॥ ९॥

*Sandhaye jāraṃ gehāyopapatimārtiyai parivittam nirṛtyai parivividānam arāddhya' edidhiṣuḥ patim niṣkṛtyai peśaskārīṃ saṃjñānāya smarakārīṃ prakāmodyāyopasadam varṇāyā-nurudham balāyopadām.*

Keep off the paramour out to meet his mistress; the adulterer heading to the house of his married love; the unmarried elder brother with his eye on the wife of his younger brother; the younger brother grabbing and encroaching upon the elder brother's share of land; the husband of younger sister entertaining love for the unmarried elder sister-in-law; the self-decorated sex-doll impatient to make up for lost opportunities; the amorous woman excited for sex; the inmate intending to abuse the house-mate; the solicitor trying for acceptance; the corrupt official in search of gratification for work.

10. (Vidvan Devata, Narayana Ṛshi)

उत्सादेभ्यः कुब्जं प्रमुदै वामनं द्वाभ्यः स्रामश्च  
स्वजायान्धमधर्माय बधिरं पवित्राय भिषजं प्रज्ञानाय  
नक्षत्रदर्शमाशिक्षायै प्रश्निनमुपशिक्षायाऽअभिप्रश्निनं

मर्यादायै प्रश्नविवृकम् ॥ १० ॥

*Utsādebhyaḥ kubjaṃ pramude vāmanam dvārbhyaḥ srāmaṃ svapnāyāndhamadharmāya badhiraṃ pavitrāya bhiṣajam prajñānāya nakṣatradarśam āśikṣāyai praśninam-upaśikṣāyā'abhipraśninaṃ maryādāyai praśnavivākam.*

Remove the crooked on way to destruction, the small man addicted to gaiety, disease spreading to house doors, the man blind to dreams, and the deaf in love with adharma.

Develop medicine for health and purity, help and encourage the astronomer for science, inquisitive learner for education, the seminary for confirmation and application of learning, and analysis and discrimination for the judgement of truth and value.

11. (Vidvan Devata, Narayana Ṛshi)

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं  
तेजसेऽजपालमिरायै कीनाशं कीलालाय सुराकारं भद्राय  
गृहपथश्च्रेयसे वित्तधमाध्यक्ष्यायानुक्षत्तारम् ॥ ११ ॥

*Armebhyo hastipam javāyāśvapam puṣṭyai gopālam vīryāyāvīpālam tejase'japālamirāyai kīnāśam kīlālāya surākāraṃ bhadraya grhapam śreyase vittadham ādhyakṣyāyanukṣattāram.*

Create, develop and promote the elephant keeper for tourists, the horse keeper for fast movement, the cowherd for nourishment, the sheep-keeper for virility, the goat keeper for lustre, the farmer for food, the soma-maker for vitality, the house keeper for good living, the treasurer for honour and credit, the burser for financial distribution and control.

## 12. (Vidvan Devata, Narayana Ṛshi)

भायै दार्वार्हारं प्रभायाऽअग्न्येधं ब्रध्नस्य विष्टपायाभिषेत्तारं  
वर्षिष्ठाय नाकाय परिवेष्टारं देवलोकाय पेशितारं  
मनुष्यलोकाय प्रकरितारं सर्वेभ्यो  
लोकेभ्यऽउपसेत्तारमवऽऋत्यै वधायोपमन्थितारं मेधाय वासः  
पल्पूलीं प्रकामाय रजयित्रीम्॥ १२॥

*Bhāyai dārvāhāraṁ prabhāyā'agnyedham  
bradhnasya viṣṭapāyābhiṣektāraṁ varṣiṣṭhāya  
nākāya pariveṣṭāraṁ devalokāya peṣitāraṁ  
manuṣyalokāya prakaritāraṁ sarvebhyo  
lokebhya'upasektāraṁ ava'rtyai vadhā-  
yopamanthitāraṁ medhāya vāsaḥ palpūlīm  
prakāmāya rajayitrīm.*

For light, the wood-man, for illumination, fire and fuel, for the horse-course, the water sprinkler, for high satisfaction and comfort, the cook and steward, for a vision of heaven, the scholar visionary, for a vision of humanity, the well-wisher, for the public, the public servant, for get-togethers, the launderer, for happy turnout, the printer and dyer, and fearsome guard to ward off danger.

## 13. (Ishvara Devata, Narayana Ṛshi)

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै  
क्षत्तारमौपद्रष्ट्यायानुक्षत्तारं बलायानुचरं भूमने परिष्कन्दं  
प्रियाय प्रियवादिनमरिष्ट्याऽअश्वसादथ स्वर्गाय लोकाय  
भागदुघं वर्षिष्ठाय नाकाय परिवेष्टारम्॥ १३॥

*Rtaye stenahṛdayaṁ vairahatyāya piśunam  
viviktyai kṣattāraṁ aupadraṣṭyāyanukṣattāraṁ  
balāyanucaram bhūmne pariṣkandaṁ priyāya  
priyavādinam ariṣṭyā'aśvasādaṁ svargāya  
lokāya bhāgadugham varṣiṣṭhāya nākāya*

*pariveṣṭāraṁ.*

Remove the thievish hypocrite bent on envy and attack, and the slanderer bent on enmity and attack.

Give us the saviour for judgement and discrimination, the loving guide for vigilance, the supporter for strength, virile generosity for expansion, sweet talker for love, the horse rider for good news and safe arrival, just commonalty for a joyous community, and enlightened superintendence for all round happiness.

## 14. (Rajeshvara Devata, Narayana Ṛshi)

मन्यवैऽयस्तापं क्रोधाय निसुरं योगाय योक्तारं  
शोकायाभिसत्तारं क्षेमाय विमोक्तारमुत्कूलनिकूलेभ्यस्त्रिष्ठिनं  
वपुषे मानस्कृतं शीलायाञ्जनीकारीं निरृत्यै कोशकारीं  
यमायासूम॥ १४॥

*Manyave'yastāpaṁ krodhāya nisaram yōgāya  
yoktāraṁ śokāyābhisartāraṁ kṣemāya  
vimoktāraṁ utkūlanikūlebhyastriṣṭhinam vapuṣe  
mānaskṛtaṁ śīlāyāñjanīkārīm nirṛtyai  
kośakārīm yamāyāsūm.*

For moral passion, give us the heat of the furnace of steel, for cooling anger, the generous giver, for yoga, the persuasive teacher, for moral lustre, the man of foresight, for peace and well-being, the paternal protector, for the ebb and flow of water, the man who knows both and surveys from above, for good of the body form, the man of thought, for the good of character, the giver of right vision, for the avoidance of adversity, the economic budget maker, for proper control, impartial administration.

## 15. (Rajeshvarau Devate, Narayana Ṛshi)

यमाय यमसूमर्थर्वभ्यो ऽवतोकाथं संवत्सराय पर्यायिणीं  
परिवत्सरायाविजातामिदावत्सरायातीवरीमिद्वत्सरायातिष्कद्वरीं  
वत्सराय विजर्जराथं संवत्सराय पलिकनीमृभुभ्यो ऽजिनसन्धः  
साध्येभ्यश्चर्मन्म॥ १५॥

*Yamāya yamasūm atharvabhyo 'vatokāṁ  
samvatsarāya paryāyiṇīm parivatsarāyāvij-  
ātām idāvatsarāyātivarīm idvatsarāyātīṣkad-  
varīm vatsarāya vijarjarāṁ samvatsarāya  
paliknīm ṛbhubhyo 'jinasandhaṁ sādhyebhyaś-  
carm-amnam.*

For the man of law and order, give the law-maker  
; for the men of peace and meditation, the protective  
force; for the first year of a five-year plan for women, a  
woman who knows how time passes; for the second  
year, an unmarried woman; for the third year, a dynamic  
woman; for the fourth year, a white-haired woman; for  
the fifth year, an extremely wise woman; for any year, a  
woman of long age and experience; for the experts, an  
indefatigable man; for the men of achievement, a man  
of super-knowledge.

## 16. (Rajeshvarau Devate, Narayana Ṛshi)

सरोभ्यो धैव्रमुपस्थावराभ्यो दाशं वैशन्ताभ्यो ब्रैन्दं  
नड्वलाभ्यः शौष्कलं पाराय मार्गारमवाराय कैवर्त्तं  
तीर्थेभ्यः ऽआन्दं विषमेभ्यो मैनालथं स्वनेभ्यः पर्णकं गुहाभ्यः  
किरातः सानुभ्यो जम्भकं पर्वतेभ्यः किम्पूरुषम्॥ १६॥

*Sarobhyo dhaivaram upasthāvarābhyo dāśaṁ  
vaiśantābhyo bairandam naḍvalābhyaḥ śauṣkalam  
pārāya mārgāram avārāya kaivartam firthebhya  
āndam viṣamebhya mainālam svanebhyaḥ  
parṇakam guhābhyaḥ kirātaṁ sānubhyo*

*jambhakaṁ parvatebhyaḥ kimpūruṣam.*

For the lakes, the ferryman; for the tanks close  
by, a knowledgeable caretaker; for the pools, a forest  
man; for the reed beds, a dryer; for crossing over, the  
knowing forester; for damp and marshes, the man of  
marshes; for tourist and sacred places, the bridge and  
dam maker; for unknown lands, the man of self-  
discipline; for forest sounds, the man specialising in  
leaves; for the caves, the caveman; for the mountain  
peaks, the ferocious guard; for the mountains, the hill  
ranger.

## 17. (Rajeshvarau Devate, Narayana Ṛshi)

बीभत्सायै पौल्कसं वर्णीय हिरण्यकारं तुलायै वाणिजं  
पश्चादोषाय ग्लाविनं विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै  
जागरणमभूत्यै स्वपनमात्यै जनवादिनं व्यृद्ध्याऽअपगल्भः  
संशराय प्रच्छिदम्॥ १७॥

*Bibhatsāyai paulkasam varṇāya hiraṇyakāraṁ  
tulāyai vāṇijam paścādoṣāya glāvinam  
viśvebhya bhūtebhyaḥ sidhmalam bhūtyai  
jāgaraṇam abhūtyai svapanam ārtiyai jana-  
vādinam vyṛddhyā 'apagalbhaṁ saṁśarāya  
pracchidam.*

Remove the brute bent on cruelty, the non-  
performer suffering from faultfinding, the slothful  
heading to adversity, the slanderer causing mischief and  
injury, the pessimist inviting poverty, the saboteur  
causing damage and destruction.

Give us the sun and the goldsmith for beauty of  
form, the measurer for correct measurement, all round  
capability for all living beings, wakefulness for  
prosperity, the public voice against adversity.

## 18. (Rajeshvarau Devate, Narayana Ṛshi)

अक्षराजाय कित्वं कृतायादिनवदर्शं त्रेतायै कल्पिनं  
द्वापरायाधिकल्पिनमास्कन्दाय सभास्थाणुं मृत्यवे  
गोव्यच्छमन्तकाय गोघातं क्षुधे यो गां विकृन्तन्तं  
भिक्षमाणऽउप तिष्ठति दुष्कृताय चरकाचार्य पाप्मने  
सैलगम्॥ १८॥

*Akṣarājāya kitavam kṛtāyādinavadarsam  
tretāyai kalpinam dvāparāyādhikalpinam  
āskandāya sabhāsthāṇum mṛtyave govyaccham  
antakāya goghātam kṣudhe yo gām vikṛntantam  
bhikṣamāṇa'upatiṣṭhati duṣkṛtāya carak-  
ācāryam pāpmane sailagam.*

Remove the gambler playing for his den-master, the tormenter of the cow to death, the butcher who slaughters the cow, the man who impairs the cow to satisfy hunger, the man who approaches the beef carver asking for food, the beggar serving his master of the den, and the robber out for sin and crime.

Give us the man of original vision for the age of truth (Krita-yuga), the man of imagination for the age of thought and resolution (Treta-yuga), the man of imagination and resolution for the age of thought and passion (Dvapara-yuga), and the man-pillar of the council for speedy progress and development.

## 19. (Rajeshvarau Devate, Narayana Ṛshi)

प्रतिश्रुत्कायाऽअर्तनं घोषाय भूषमन्ताय बहुवादिनमन्ताय  
मूकः शब्दायाडम्बराघातं महसे वीणावाद् क्रोशाय  
तूणवध्ममवरस्पराय शङ्खध्मं वनाय वनपमन्यतोरण्याय  
दावपम्॥ १९॥

*Pratiśrutkāyā'artanam ghoṣāya bhaṣam  
antāya bahuvādinam anantāya mūkaṁ śabdāyā-  
ḍambarāghātam mahase viṇāvādam krośāya  
tūṇavadhmam avarasparāya śaṅkhadhman  
vanāya vanapam anyatoraṇyāya dāvapam.*

For promise and agreement, simplicity of language and content, for proclamation, the announcer, for conclusion, the comprehensive speaker, for the endless talker, silence, for loud proclamation, the beat of the drum, for celebration, the notes of the lute, for sentiment, the flute player, for far and near, the conch blower, for the forests, the protector of the forest and gardens, for large heaths and forests, the fire-guard.

## 20. (Rajeshvarau Devate, Narayana Ṛshi)

नर्माय पुँश्चलूँ हसाय कारिं यादसे शाबल्यां ग्रामप्युं  
गणकमभिक्रोशकं तान्महसे वीणावाद् पाणिघ्नं तूणवध्मं  
तान्नुत्तायान्दाय तलवम्॥ २०॥

*Narmāya puñścalūṁ hasāya kārīm yādase  
śābalyāṁ grāmaṇyam gaṇakam abhikrośakam  
tānmahase viṇāvādam pāniḡhnam tūṇavadh-  
mam tannṛttāyanandāya talavam.*

Remove the flirt disposed to sport, the buffoon disposed to farce, and the courtesan disposed to voluptuous play.

Give us for reverence and honour the village headman, the statistician, and the leader who gives the clarion-call.

Give us the music of the lute, the drum player, the flute player, and song and celebration for dance and joy.

## 21. (Rajeshvarau Devate, Narayana Ṛshi)

अ॒ग्नये॑ पी॒वानं॑ पृ॒थिव्यै॑ पी॒ठस॒र्षिणं॑ वा॒यवे॑  
चाण्डाल॑मन्तरिक्षाय वःश॑न॒र्तिनं॑ दि॒वे ख॑लतिः॒ सूर्या॑य  
ह॒र्यक्षं॑ नक्षत्रिभ्यः॒ किर्मि॑रं च॒न्द्रम॑से किला॒सम॑ह्ने शु॒क्लं पि॒ङ्गाक्षं॑  
रात्र्यै॑ कृ॒ष्णं पि॒ङ्गाक्ष॑म् ॥ २१ ॥

*Agnaye pīvānaṁ pṛthivyai pīṭhasarpiṇaṁ  
vāyave cāṇḍālam antarikṣāya vaṁśanartinam  
dive khalatiṁ sūryāya haryakṣam nakṣatrebhyaḥ  
kirmiram candramase kilāsam ahne śuklam  
piṅgākṣam rātryai kṛṣṇam piṅgākṣam.*

For fire and heat work, the strong man and solid materials; for ground work or earthwork, the carrier on the back; for work in the wind, a man of special strength; for work in the sky, a bamboo dancer; for work on and in space, a man who knows the dynamics of space; for work on the sun, a man with green eye-glass; for work on stars and planets, a man with orange eye-glass; for work on the moon, a clear glass; for work on day-light, a man in white with brown eyes; for work on the night, a man in black with brown eyes.

## 22. (Rajeshvarau Devate, Narayana Ṛshi)

अथै॒तान॑ष्टौ वि॒रूप॑ना ल॒भते॑ऽति॒दीर्घं॑ चा॒तिह्र॑स्वं चा॒तिस्थू॑लं  
चा॒तिकृ॑शं चा॒तिशु॑क्लं चा॒तिकृ॑ष्णं चा॒तिकु॑ल्वं चा॒तिलो॑मशं  
च । अ॒शूद्रा॑ऽअ॒ब्राह्म॑णा॒स्ते प्रा॑जाप॒त्याः । मा॒ग॒धः पुँ॑श्च॒ली  
कि॒तवः॑ क्ली॒बोऽशू॑द्रा॒ऽअ॒ब्राह्म॑णा॒स्ते प्रा॑जाप॒त्याः ॥ २२ ॥

*Athaitānaṣṭau virūpānālabhate 'tidīrgham  
cātihrasvaṁ cātiśthūlam cātikṛṣam cātiśuklam  
cātikṛṣṇam cātikulvaṁ cātilomaśam ca. Aśūdrā'  
abrāhmaṇāste prajāpatyāḥ. Māgadhaḥ puñscalī  
kitavaḥ klībo 'śūdrā'abrāhmaṇāste  
prajāpatyāḥ.*

The good human being accepts and works with these eight classes of people of different forms and colours: too tall, too short, too fat, too thin, too white, too dark, too hairless, too hairy. Also they are neither Brahmanas nor Shudras (nor the others). They too, all of them, are children of God, Prajapati. Even the bastard and the 'despicable', the wanton, the gambler, and the coward and the eunuch, neither Shudras nor Brahmanas (nor the others), they too are children of God, Prajapati, father of all.

इति त्रिंशोऽध्यायः ॥

## CHAPTER—XXXI

## 1. (Purusha Devata, Narayana Ṛshi)

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।  
स भूमिः सर्वतं स्पृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

*Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.*  
*Sa bhūmiḥ sarvata spr̥tvā'tyatiṣṭhadṣaṅgulam.*

Purusha, the Cosmic Soul of Existence, is the soul of the universe of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, pervading and sustaining the universe of ten constituents of living Prakriti, It transcends the world of existence.

## 2. (Ishvara Devata, Narayana Ṛshi)

पुरुषऽएवेदःसर्वं यद् भूतं यच्च भाव्यम्।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

*Puruṣa'avedaḥ sarvaṁ yadbhūtaṁ yacca bhāvyam. Utāmṛtatvasyeśāno yadannenāti-rohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what grows by living food.

## 3. (Purusha Devata, Narayana Ṛshi)

एतावानस्य महिमातो ज्यायाँश्च पुरुषः।  
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

*Etāvānasya mahimāto jyāyāṅśca pūruṣaḥ.*  
*Pādo' sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

So great as the universe is the grandeur and glory of It, and yet the Purusha is greater. The entire worlds of existence are but one fourth aspect of Its reality (just like the foot-stool of a mighty monarch). Three parts of Its mystery are in the transcendental heaven of immortality, Infinity, beyond the created universe of existence.

## 4. (Purusha Devata, Narayana Ṛshi)

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः।  
ततो विष्वङ् व्यक्रामत्साशनानशनेऽभि ॥ ४ ॥

*Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmat sāśanānaśane' abhi.*

Thrice more glorious arises the Purusha above the created universe wherein one measure of His greatness and grandeur manifests again and again, pervading all the eating and non-eating world, and thence remains transcendent across and over the universe.

## 5. (Srashta Devata, Narayana Ṛshi)

ततो विराडजायत विराजोऽधि पुरुषः।  
स जातोऽत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥ ५ ॥

*Tato virāḍajāyata virājo'adhi pūruṣaḥ. Sa jāto' atyaricyata paścād bhūmimatho puraḥ.*

From Purusha arises Virat, the cosmic form, Prakriti. The Purusha manifests therein and remains sovereign over the Virat. Yet, even while manifest in the Virat, He remains apart and uninvolved before and after the creation and then creates the earth and human

habitations. (That is cosmic yajna.)

6. (Purusha Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम्।  
पशून्स्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये॥६॥

*Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadā-  
ājyam. Paśūñstānścakre vāyavyānāraṇyā  
grāmyāśca ye.*

From that cosmic yajna was born the sacred ghrta, universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

7. (Srashteshvara Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे।  
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥७॥

*Tasmādyajñāt sarvahuta'ṛcaḥ sāmāni jajñire.  
Chandānsi jajñire tasmād yajustasmādajāyata.*

From that Lord of universal yajna were born the Riks and the Samans. From Him were born the Chhandas, and from Him were born the Yajus.

8. (Purusha Devata, Narayana Ṛshi)

तस्मादश्वाऽअजायन्त ये के चोभयादतः।  
गावो ह जज्ञिरे तस्मात्तस्माज्जाताऽअजावयः॥८॥

*Tasmādaśvā'ajāyanta ye ke cobhayādataḥ.  
Gāvo ha jajñire tasmāttasmājjātā'ajāvayaḥ.*

From That yajna were born the horses, and those which have two rows of teeth up and down. From That were born the cows, and from That were born the goats

and sheep.

9. (Purusha Devata, Narayana Ṛshi)

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।  
तेन देवाऽअयजन्त साध्याऽऋषयश्च ये॥९॥

*Tam yajñam barhiṣi praukṣan puruṣam jātam-  
agrataḥ. Tena devā'ayajanta sādhyā'ṛṣayaśca  
ye.*

The Rishis of universal vision, and sages of universal achievement, and scholars of the Veda invoke and worship the eternal Purusha, self-manifested in advance of everything else. They sprinkle and consecrate the sacred grass of yajna in their mind and offer the oblations in the fire with Vedic mantras.

10. (Purusha Devata, Narayana Ṛshi)

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्।  
मुखं किमस्यासीत्किं बाहू किमूरु पादाऽउच्येते॥१०॥

*Yatpuruṣam vyadadhuḥ katidhā vyakalpayan.  
Mukham kimasyāsīt kiṁ bāhū kimūrū pādā'  
ucyete.*

How do the Rishis visualise the various manifestive modes of the Purusha? What was His mouth? What the arms? What the thighs? What are the feet as they are said to be?

11. (Purusha Devata, Narayana Ṛshi)

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।  
ऊरू तदस्य यद्वैश्यः पद्भ्यांशूद्रोऽअजायत॥११॥

*Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ*

*kṛtaḥ. Ūrū tadasya yadvaiśyaḥ padbhyāṃ śūdro' ajāyata.*

The Brahmana, man of divine vision and Vedic Word, is the mouth of the Samrat Purusha, the human community. The Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and support with labour is the Shudra who bears the burden of the human family.

12. (Purusha Devata, Narayana Rshi)

*चन्द्रमा मनसो जातश्चक्षोः सूर्योऽअजायत।  
श्रोत्राद्वायुश्च प्राणश्च मुखाद्ग्निरजायत॥ १२॥*

*Candramā manaso jātaścakṣoḥ sūryo'ajāyata.  
Śrotrādvāyuśca prāṇaśca mukhādnirajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the air and prana energy is born from the ear, and the fire is born from the mouth.

13. (Purusha Devata, Narayana Rshi)

*नाभ्याऽआसीदन्तरिक्षश्शीर्ष्णो द्यौः समवर्त्तत। पृथ्यां  
भूमिर्दिशः श्रोत्रात्तथा लोकाँ२॥३॥अकल्पयन्॥ १३॥*

*Nābhya'āsīdantarikṣaṃ śīrṣṇo dyauḥ samavarttata. Padbhyāṃ bhūmirdiśaḥ śrotrāttathā lokāñ'akalpayan.*

The Rishis visualise that the sky was born of the navel of the Cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space directions emanated from the ear, and similarly the other regions of the universe arose from the Purusha.

14. (Purusha Devata, Narayana Rshi)

*यत्पुरुषेण हविषा देवा यज्ञमत्नन्वत। वसन्तो ऽस्यासीदाज्यं  
ग्रीष्मऽइध्मः शरद्धुविः॥ १४॥*

*Yatpuruṣeṇa haviṣā devā yajñamatanvata.  
Vasanto'syāsīdājyaṃ grīṣma idhmaḥ śaraddhaviḥ.*

When the saints and sages visualise the universal yajna in terms of nature and enact it in the mind with universal materials in communion with the Cosmic Soul in meditation, then the spring season is the ghrita (clarified butter), summer is the fuel of fire and winter is the havi (fragrant materials) for oblations.

15. (Purusha Devata, Narayana Rishi)

*सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः। देवा यद्यज्ञं  
तन्वानाऽअबध्नन् पुरुषं पशुम्॥ १५॥*

*Saptāsyāsan paridhayastrīḥ sapta samidhaḥ  
kṛtāḥ. Devā yadyajñam tanvānā'abadhnan  
puruṣam paśum.*

Seven are the bonds and bounds of the vedi (altar) of the mental yajna in meditation, thrice seven, i.e., twentyone are the samidhas (fuel sticks) ordained. When the saints and sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul.

Note: Seven bounds and thrice seven samidhas is the mystique of yajna which has been explained in different ways. Swami Dayanand explains it thus:

Seven bounds are the seven chhandas (metrical compositions) of the Veda-mantras such as Gayatri.

Twenty-one samidhas are: Prakriti (the potential

material cause of the universe), Mahat (actualised material cause), Ahankara (individualized identity of the universe), five subtle elements or Tanmatras, five gross elements, five faculties of perception, and three qualities of the material universe which are Sattva, Rajas and Tamas (Thought/intelligence, energy and matter).

In Rgvedadi-Bhashya-Bhumika, his Introduction to the Commentary on the Vedas, he explains the same thing in a different and detailed manner in the chapter on Creation.

For an average reader, the simpler way to understand is to refer to the seven stages of creative evolution: Prakriti, Mahan, Ahankara, Tanmatra, Perception faculty, Volition faculty, and gross elements. These stages of evolution are the seven bounds of creative yajna performed by Purusha. These are also the Samidhas because each succeeding evolute arises from yajnic consumption of the previous one. And each one has three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

This is the Sankhya order of evolution, and 'Sankhya' is the word from which comes the English word 'Science' through Latin in which it is written as 'Scienkia'.

Another way to realise the seven boundaries is to refer to the seven Vyahritis: Bhuh, Bhuvah, Svah, Maha, Janah, Tapah and Satyam which are the boundaries of each loka or region in ascending order.

#### 16. (Purusha Devata, Narayana Ṛshi)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह  
नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

*Yajñena yajñamayajanta devāstāni dharmāṇi  
prathamānyāsan. Te ha nākaṁ mahimānaḥ  
sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the Divine they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

#### 17. (Aditya Devata, Uttara Narayana Ṛshi)

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे ।  
तस्य त्वष्टा विदधाद्रूपमेति तन्मर्त्यस्य  
देवत्वमाजानमग्रे ॥१७॥

*Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśva-  
karmaṇaḥ samavartatāgre. Tasya tvaṣṭā  
vidadhadrūpameti tanmartyasya devatva-  
mājānamagre.*

Before the essence of the waters was distilled by Vishvakarma for the creation of the earth, the model of the universe existed in the eternal mind of the Purusha, Prajapati Vishvakarma. Tvashta, the maker-manifestation of Purusha, sculpted that form of the universe. The origin of the divinity of the human being too existed in the eternal mind. (That too Tvashta brought into existence.)

#### 18. (Purusha Devata, Narayana Ṛshi)

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः प्रस्तात्। तमेव  
विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

*Vedāhametaṁ puruṣaṁ mahāntam āditya-*

*varṇaṁ tamasaḥ parastāt. Tameva viditvāti  
mrtyumeti nānyaḥ panthā vidyate 'yanāya.*

I know this great and glorious Purusha of the brilliance of the sun beyond the dark. Having realized Him only does man transcend the world of existence, birth and death. There is no other way than this to the final freedom of Moksha.

19. (Aditya Devata, Uttara Narayana Ṛshi)

*प्रजापतिश्चरति गर्भेऽअन्तरजायमानो बहुधा वि जायते ।  
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि  
विश्वा ॥१९॥*

*Prajāpatiścarati garbhe'antarajāyamāno  
bahudhā vi jāyate. Tasya yonim pari paśyanti  
dhīrāstasmin ha tasthurbhuvanāni viśvā.*

Prajapati, father spirit of the created universe, immanent deep in the soul, moves everywhere, and although ever unborn He variously manifests Himself with all the forms of life. Men of thought and wisdom feel His presence manifest all round. In Him alone do all the worlds of existence find their haven and repose.

20. (Surya Devata, Uttara Narayana Ṛshi)

*यो देवेभ्यःऽआतपति यो देवानां पुरोहितः । पूर्वं यो देवेभ्यो  
जातो नमो रुचाय ब्राह्मये ॥२०॥*

*Yo devabhya'ātapati yo devānām purohitah.  
Pūrvo yo devebhyo jāto namo rucāya brāhmaye.*

That which blazes with the sun for the divinities such as the earth, who is the high-priest and prime mover of the generous excellencies of the world, who rises

first and foremost for the nobilities of the world, to that divine light our homage and offer of reverence.

21. (Vishvedeva Devata, Uttara Narayana Ṛshi)

*रुचं ब्राह्मं जनयन्तो देवाऽअग्रे तदब्रुवन् । यस्त्वैवं ब्राह्मणो  
विद्यात्तस्य देवाऽअसन्वशे ॥२१॥*

*Rucaṁ brāhmaṁ janayanto devā'agre  
tadabruvan. Yastvaivaṁ brāhmaṇo vidyāt tasya  
devā'asan vaśe.*

The sages of yore rising in vision of the divine glory saw the light of the dawn and proclaimed of that: Oh! the Brahmana who would know you thus ! The lights of the world would be at his command.

22. (Aditya Devata, Uttara Narayana Ṛshi)

*श्रीश्च ते लक्ष्मीश्च पत्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ  
व्यात्तम् । इष्णन्निषाणामुं मंऽइषाण सर्वलोकं मंऽइषाण ॥२२॥*

*Śrīśca te lakṣmīśca patnyāvahorātre pārśve  
nakṣatrāṇi rūpamaśvinau vyāttam. Iṣṇanniṣā-  
ṇāmum ma'iṣāṇa sarvalokaṁ ma'iṣāṇa.*

Beauty is yours. Glory is yours. The day and night like consorts are at your sides. The stars and planets are your form incarnate. The sun and moon are your open face.

Kind, loving and generous, give me that bliss of freedom, that supreme wealth of joy. Wish me all well and the world is mine.

इत्येकत्रिंशोऽध्यायः ॥

## CHAPTER—XXXII

## 1. (Paramatma Devata, Svayambhu Brahma Ṛshi)

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः। तदेव शुक्रं तद्  
ब्रह्म ताऽआपः स प्रजापतिः॥१॥

*Tadevāgnistadādityastadvāyustadū candramāḥ.  
Tadeva śukraṁ tadbrahma tā'āpaḥ sa  
prajāpatiḥ.*

The One Eternal Lord Supreme is Agni, self-effulgent and omniscient. That is Aditya, all-consuming on annihilation. That is Vayu, omnipotent, all-sustaining. The same is Chandrama, blissful giver of joy. The same is Shukra, instant and immaculate. That is Brahma, greatest and infinite. That is Apah, immanent and omnipresent. And He is Prajapati, lord of creation and father of all His children.

## 2. (Paramatma Devata, Svayambhu Brahma Ṛshi)

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि। नैनमूर्ध्वं न तिर्यञ्चं  
न मध्ये परि जग्रभत्॥२॥

*Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi.  
Nainamūrdhvaṁ na tiryañcam na madhye pari  
jagrabhat.*

From the brilliant supreme Purusha are born all the divisions of time from the moment onward, and all the movements from the twinkling of the eye onward. No one can ever catch or hold this Lord from above or middle or crosswise.

## 3. (Hiranyagarbha Paramatma Devata, Svayambhu Brahma Ṛshi)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः॥३॥

*Na tasya pratimā'asti yasya nāma mahadyaśaḥ.*

There is none and nothing like Him, no picture, no icon, no simile, no metaphor. Great is His Name, mighty His glory. “He is the Golden Seed of the universe”, it is apparent. “No, no, do not kill me, do not punish, I pray”, such is the prayer of humanity to Him. “No one ever born is greater than He or beyond Him”, such is clearly the voice of the Veda.

## 4. (Atma Devata, Svayambhu Brahma Ṛshi)

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः सऽउ  
गर्भेऽअन्तः। सऽएव जातः स जनिष्यमाणः प्रत्यङ्  
जनास्तिष्ठति सर्वतौमुखः॥४॥

*Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ  
sa'u garbhe'antaḥ. Sa'eva jātaḥ sa  
janiṣyamāṇaḥ pratyañ janāstiṣṭhati  
sarvatomukhaḥ.*

Children of divinity, verily this glorious lord of the universe pervades all regions and quarters of space. First born, i.e., manifested, of existence, in truth, He is at the very centre of the universe and in the depths of the soul. Existent and manifest, He continues to manifest every moment and abides everywhere in everything facing forward in all directions.

## 5. (Paramatma Devata, Svayambhu Brahma Ṛshi)

यस्माज्जातं न पुरा किं चनैव य आबभूव भुवनानि  
विश्वा। प्रजापतिः प्रजया सशरणस्त्रीणि ज्योतींश्च  
सचते स षोडशी ॥५॥

*Yasmājjātaṃ na purā kiṃ canaiva ya ābabhūva  
bhuvanāni viśvā. Prajāpatiḥ prajāyā saṃra-  
rāṇastrīṇi jyoh̥ṃṣi sacate sa ṣoḍaśī.*

The glorious lord is He, nothing whatever was born before Him, none of all those worlds of the universe which came into existence later. Father and sustainer, abiding and rejoicing with His creation, lord of sixteen powers of perfection, He pervades and feeds the three lights of the earth, sky and heaven, i.e., fire, electric energy and sunlight.

Note:- Sixteen seems to be the number of kalas (qualities, attributes, virtues and faculties) which comprise the model of perfection from different points of view. From Prashnopanishad, 6, 4, for example, we learn that 'sixteen kalas' means the sixteen creative powers of the Purusha, sixteen evolutionary stages of the created universe, and sixteen virtues, qualities and faculties of both cosmic and individual existence. These kalas are : Prana or energy and the Hiranyagarbha or the universally fertilized golden seed of the universe, shraddha or faith, akasha or space, vayu or wind energy, agni or fire and light, apah or waters, prithivi or earth, indriya or faculties of perception and volition, mana or mind, anna or food, virya or vitality of generation, tapa or discipline of inviolable austerity, mantra or knowledge or the art of living, karma or action, loka or world regions of the universe, and nama or individuality and identity.

In Atharva-veda, 13, 4, 47-54, the divine virtues

are described as: Shachipati or omnipotent, vibhu or infinite, prabhu or lord of all, ambha or cool as water, ama or energiser, mahasaha or constant, aruna rajata raja or brilliant, lovely and glorious, uru prithu or vast, subhu or grand, bhuva or omniscient, pratho vara or highest and best, vyacho loka or omnipresent, bhavad-vasu or lord of universal honour, idadvasu or lord of universal wealth, samyatvasu or perfectly self-controlled, and ayat-vasu or ever lustrous and honourable.

Reference may be made to Satyarth Prakash, chapter I, in which Swami Dayanand has listed 108 attributive names of Ishvara. 'Sixteen' refers to an ideal conceptual model.

#### 6. (Paramatma Devata, Svayambhu Brahma Rshi)

येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।  
योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा  
विधेम ॥६॥

*Yena dyaurugrā pṛthivī ca dṛḍhā yena svaḥ  
stabhitam yena nākaḥ. Yo'antarikṣe rajaso  
vimānaḥ kasmai devāya haviṣā vidhema.*

By Him the heavens blaze, by Him the earth is firm, by Him the heaven of bliss is sustained, by Him the ecstasy of Moksha is constant, and He is the creator of the worlds in space. Let us worship that lord of glory and eternal bliss, and let us sing in honour of Him with the fragrance of yajna.

#### 7. (Paramatma Devata, Svayambhu Brahma Rshi)

यं क्रन्दसीऽअवसा तस्तभानेऽअभ्यैक्षेतां मनसा रेजमाने।

यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा  
विधेम। आपो ह यद् बृद्धहतीर्यश्चिदापः ॥७॥

*Yam krandasī'avasā tastabhāne'abhyaikṣetām  
manasā rejamāne. Yatrādhi sūra'udito vibhāti  
kasmai devāya haviṣa vidhema. Apo ha yad  
brhatīryācidāpaḥ.*

To Him the heaven and earth, both constant and moving in ecstasy at heart, do homage with awe and reverence. Under His eye does the sun rise and blaze with light. To that Lord of awe and glorious bliss let us offer our homage of praise and worship with love and faith. Whatever the vast oceans of water, and whatever the expansive spaces, all exist in Him.

8. (Paramatma Devata, Svayambhu Brahma Ṛshi)

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम्।  
तस्मिन्निदं सं च वि चैति सर्वं सऽओतः प्रोतश्च  
विभूः प्रजासु ॥८॥

*Venastatpaśyannihitam guhā sadyatra viśvaṁ  
bhavatyekanīdam. Tasminnidaṁ saṁ ca vi caiti  
sarvaṁ sa'otah protaśca vibhūḥ prajāsu.*

The man of vision and wisdom sees that eternal spirit hidden in mystery where the universe lies nestled in His presence. Therein all this comes into being together, and therein it falls asunder. Infinite is He, immanent and omnipresent in the created beings.

9. (Vidvan Devata, Svayambhu Brahma Ṛshi)

प्र तद्वोचेद्मृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत्।  
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद् स पितुः  
पितासत् ॥९॥

*Pra tadvoicedamṛtam nu vidvān gandharvo*

*dhāma vibhṛtam guhā sat. Trīṇi padāni nihitā  
guhāsyā yastāni veda sa pituḥ pitā'sat.*

The man of knowledge gifted with the divine voice may speak of this immortal haven and eternal spirit covered in mystery yet shining in the soul. Three parts of it are hidden in the cave. He who knows them is the man of super-wisdom, father of the paternal wise.

10. (Paramatma Devata, Svayambhu Brahma Ṛshi)

स नो बन्धुर्जनिता स विधाता धामानि वेद् भुवनानि  
विश्वा। यत्र देवाऽअमृतमानशानास्तृतीये  
धामन्मध्येरयन्त ॥१०॥

*Sa no bandhurjanitā sa vidhātā dhāmāni veda  
bhuvanāni viśvā. Yatra devā'amṛtamāna-  
śānāstrīye dhāmannadhyairayanta.*

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of being (the other two are Prakriti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will.

11. (Paramatma Devata, Svayambhu Brahma Ṛshi)

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो  
दिशश्च। उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि सं  
विवेश ॥११॥

*Parītya bhūtāni parītya lokān parītya sarvāḥ  
pradiśo diśaśca. Upasthāya prathamajā-  
mṛtasyātmanā'tmānamabhi saṁ viveśa.*

Having known and crossed over the material forms of existence, having gone over the regions of the

world, having crossed through directions and sub-directions all, and reaching the original voice of eternal truth in the Veda by the soul, the man of knowledge and vision attains to the supreme soul of the universe and, one with it in union, abides.

12. (Paramatma Devata, Svayambhu Brahma Ṛshi)

परि द्यावापृथिवी सद्यऽद्रुत्वा परि लोकान्परि दिशः परि  
स्वः। ऋतस्य तन्तुं विततं विचृत्य  
तदपश्यत्तदभवत्तदासीत्॥१२॥

*Pari dyāvāpṛthivī sadya'itvā pari lokān pari  
diśaḥ pari svaḥ. Ṛtasya tantum vitatam vicṛtya  
tadapaśyattadabhavattadāsīt.*

Having known and crossed over earth and heaven simultaneously, having gone over the regions of the universe, having crossed through the directions and subdirections, and having transcended even the visions of paradise, and having over-seen the network of reality constituting the structure of the universe, the transcendent soul sees that Supreme Soul and finally grows one with That.

13. (Indra Devata, Medhakama Ṛshi)

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्। सनिं मेधामयासिषुः  
स्वाहा॥१३॥

*Sadasaspatimadbhutam priyamindrasya  
kāmyam. Sanim medhāmayāsiṣuḥ  
svāhā.*

In truth of word and deed with all sincerity of mind and spirit I invoke the Lord of the universe, wondrous great, loved and worshipped by the human soul, and, pray for a gift of that intelligence which distinguishes between the temporary and the permanent.

14. (Paramatma Devata, Medhakama Ṛshi)

यां मेधां देवगुणाः पितरश्चोपासते। तया मामद्य मेधयाग्ने  
मेधाविनं कुरु स्वाहा॥१४॥

*Yām medhām devagaṇāḥ pitaraścopāsate. Tayā  
māmadya medhayā'gne medhāvinam kuru  
svāhā.*

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for.

This is the voice of the heart in truth of word and deed.

15. (Paramatma & Vidvan Devate, Medhakama Ṛshi)

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः। मेधामिन्द्रश्च  
वायुश्च मेधां धाता ददातु मे स्वाहा॥१५॥

*Medhām me varuṇo dadātu medhāmagniḥ  
prajāpatiḥ. Medhāmindraśca vāyuśca medhām  
dhātā dadātu me svāhā.*

May Varuna, supreme lord of the universe, and the scholar of highest knowledge, bless me with supreme intelligence.

May Agni, lord of universal light, and the eminent scholar and teacher, bless me with discriminative intelligence.

May Prajapati, guardian sustainer of creation, and the generous scholar, bless me with generous and life-sustaining intelligence.

May Indra, lord of universal grandeur, and the

leader of honour and power, bless me with honourable intelligence.

May Vayu, lord of universal energy and power, and the scholar of science and technology, bless me with intellectual and vitalizing intelligence.

May Dhata, lord preserver of the universe, and scholar of life-sciences, bless me with life-preserving intelligence.

This is the divine voice from the heart.

16. (Vidvan & Raja Devate, Shrikama Ṛshi)

इदं मे ब्रह्मं च क्षत्रं चोभे श्रियमश्नुताम्। मयि देवा दधतु  
श्रियमुत्तमां तस्यै ते स्वाहा॥ १६॥

*Idam me brahma ca kṣatram cobhe śriyam-  
aśnutām. Mayi devā dadhatu śriyamuttamām  
tasyai te svahā.*

May this knowledge of mine and the Brahmana fellowship, and this power and honour of mine and the Kshatra organisation, both grow to excellence and grace. May the noblest people bless me with the best of excellence and grace.

All the best for you in truth of word and deed. This is the divine voice of the soul.

इति द्वात्रिंशोऽध्यायः ॥

CHAPTER—XXXIII

1. (Agnayah Devata, Vatsapri Ṛshi)

अस्याजरांसो दमामरित्राऽअर्चद्धूमासोऽअग्नयः पावकाः।  
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न  
सोमाः॥ १॥

*Asyājarāso damāmaritrā'arcaddhūmāso'  
agnayah pāvakāḥ. Śvitīcayah śvātrāso  
bhuraṇyavo vanarṣado vāyavo na somāḥ.*

The fires (such as heat, light, electricity, lightning and yajna fire) of this lord of the universe are unaged and unaging, homely, protective and promotive, bearing sacred and fragrant flames of brilliance, purifying, holy white, invigorating bringers of wealth, dynamic energy, riding the sun-beams, cooling and exhilarating like the breeze and a drink of soma.

2. (Agnayah Devata, Vishvarupa Ṛshi)

हरयो धूमकैतवो वातजूताऽउपु द्यवि। यतन्ते  
वृथगग्नयः॥ २॥

*Harayo dhūmaketavo vātajūtā'upa dyavi.  
Yatante vṛthagagnayah.*

Fast as sunbeams, with banners of flame flown by the winds, the fires arise, each in its own way, upto the heights of heaven.

3. (Agni Devata, Gotama Ṛshi)

यजां नो मित्रावरुणा यजां देवाँः॥ ३॥ ऋतं बृहत्। अग्ने

यक्षि स्वं दमम्॥३॥

*Yajā no mitrāvaruṇā yajā devāñ'ṛtaṁ bṛhat.  
Agne yakṣi svaṁ damam.*

Sagely scholar brilliant as Agni, perform yajna for us, for the sake of our friends and the best people, for the divine powers of nature, in honour of the universal law, and for your own home. (Kindle the fire, develop the light, let the flames arise for all.)

4. (Agni Devata, Vishvarupa Ṛshi)

युक्ष्वा हि देवहूतमाँ२॥ऽअश्वौँ२॥ऽअग्ने रथीरिवा नि होता  
पूर्व्यः सदः॥४॥

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

Sagely scholar, brilliant as Agni, veteran high-priest of the science of fire, taught by eminent masters, rise like a heroic warrior of the chariot, yoke the fastest horses consecrated by the divinities and carry on the pursuit of yajna relentlessly.

5. (Agni Devata, Kutsa Ṛshi)

द्वे विरूपे चरतः स्वर्थेऽअन्यान्या वत्समुप धापयेते।  
हरिरन्यस्यां भवति स्वधावाञ्छुक्रोऽअन्यस्यां ददृशे  
सुवर्चीः ॥५॥

*Dve virūpe carataḥ svarthe'anyā'nyā vatsamupa  
dhāpayete. Hariranyasyāṁ bhavati svadhā-  
vāñchukro anyasyāṁ dadṛśe suvarcāḥ.*

Two powers of nature (the night and day), both different in form and colour, are busy doing good work. Both (like two women) separately nurse each other's

child. In one develops and arises the moon, soothing and brilliant, bearing its own bliss and beauty. In the other develops and arises the sun, a blazing radiant power which illuminates and purifies everything.

6. (Agni Devata, Kutsa Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः ।  
यमर्जवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्रवं विशेविशे ॥६॥

*Ayamiha prathamō dhāyi dhātṛbhirhotā  
yajisṭho'adhvareṣvīḍyaḥ. Yamapnavāno  
bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe  
viśe.*

This agni (in the form of heat, light and electricity), wonderful and omnipresent energy of prime importance in this world and first kindled in the vedi by the pioneers of yajna, is the high-priest of the dynamics of existence, worthiest of development by joint effort and adorable in the creative projects of life. Generous and intelligent fore-fathers of humanity and dedicated sages of yajna kept it safe in the woods and burning in the light of sun-beams for all classes of their children.

7. (Vidvans Devata, Vishvamitra Ṛshi)

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।  
औक्षन् घृतैरस्तृणन् बर्हिरस्माऽआदिद्धोतारं नृसादयन्त ॥७॥

*Trīṇi śatā trī sahasrānyagnim trīśacca devā  
nava cāsaparyan. Auṣaṇ ghṛtairastrṇan  
barhirasmā'ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand and thirty three divinities of nature and nine serve this universal energy of agni, feed it with holy fuels of ghrita and waters,

spread the holy grass for its seat on earth and in the sky and kindle this high-priest of universal yajna to move all round across the spaces.

8. (Vidvans Devata, Vishvamitra Ṛshi)

मूर्ध्नां दिवोऽरतिं पृथिव्या वैश्वानरमृतऽआ जातमग्निम् ।  
कविः सम्राजमतिथिं जनानामसन्ना पात्रं जनयन्त देवाः ॥८॥

*Mūrdhānaṁ divo'aratim pṛthivyā vaiśvānara-  
mṛta'ā jātamagnim. Kaviṁ samrājamatithiṁ  
janānāmāsannā pātraṁ janayanta devāḥ.*

Noble scholars of the science of fire energy generate this power present everywhere from the top of heaven to the surface and body of the earth, friend of humanity, created for the sake of the universal yajna of existential dynamics, creative, illuminated, loved as an honourable guest, and close at hand for the nourishment and protection of the people.

9. (Agni Devata, Bharadvaja Ṛshi)

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया ।  
समिद्धः शुक्रऽआहुतः ॥९॥

*Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.  
Samiddhaḥ śukra'āhutaḥ.*

Just as the pure and brilliant fire, the sun, breaks the clouds, so should the yajaka desirous of wealth burn off sins with joyful oblations in the fire kindled and raised in the vedi of yajna.

10. (Agni Devata, Medhatithi Ṛshi)

विश्वेभिः सोम्यं मध्वग्नऽइन्द्रेण वायुना । पिबा मित्रस्य  
धामभिः ॥१०॥

*Viśvebhiḥ somyaṁ madhvagna'indreṇa vāyunā.  
Pibā mitrasya dhāmabhiḥ.*

Agni, brilliant scholar and yajaka, just as the sun, by the currents of energy and the wind, drinks up the honey-sweets of soma from the world of nature, so should you, along with the sun and the green sunny haunts of nature and your friends and seats of sacred fire drink the honey-sweets of yajna-soma.

11. (Agni Devata, Parashara Ṛshi)

आ यद्विषे नृपतिं तेजऽआनद् शुचिं रेतो निषिक्तं द्यौरभीके ।  
अग्निः शर्द्धमनवद्यं युवानथं स्वाध्यं जनयत्सूदयच्च ॥११॥

*Ā yadiṣe nṛpatim teja'ānaḥ śuci reto niṣiktaṁ  
dyaurabhīke. Agniḥ śardhamanavadyaṁ  
yuvānāṁ svādhyāṁ janayat sūdayacca.*

When the brilliant fragrance, pure and sanctified in yajna for the sake of nourishment and energy, reaches the sun, luminous ruler of the world, then the living energy of the sun creates pure, energising, praiseworthy, youthful, lovable, fertilizing waters close to the light of heaven and showers them as the seed of life on earth.

12. (Agni Devata, Vishvavara Ṛshi)

अग्ने शर्द्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।  
जास्पत्यः सुयममा कृणुष्व शत्रूयतामभि तिष्ठ  
महांसि ॥१२॥

*Agne śardha mahate saubhagāya tava  
dyumnānyuttamāni santu. Saṁ jāspatyaṁ  
suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā  
mahāṁsi.*

Agni, scholar, ruler, rise and assert yourself for

honour and prosperity. May your power and fame rise to the heights. Make the home and family happy and disciplined full of conjugal felicity. Face the enemys' powers and fix them all round.

13. (Vishvedeva Devata, Bharadvaja Ṛshi)

त्वा॑श्च॒हि म॒न्द्र॒त॒म॒म॒र्क॒शो॒कैर्व॑वृ॒महे॒ महि॑ नुः श्रोष्य॑ग्ने। इन्द्रं॑  
न त्वा॒ शर्व॑सा॒ देव॑ता॒ वा॒युं पृ॑णन्ति॒ राध॑सा॒ नृ॒त॒माः ॥१३॥

*Tvāṁ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne. Indram na tvā śavasā devatā vāyum pṛṇanti rādhasā nṛtamāḥ.*

Agni, joyous and great, we approach you with songs of praise and flames of fire. You alone listen to our pious words of solemnity. Brilliant as the sun, powerful as the wind, the noblest of humanity serve you whole-heartedly with their power and potential, love and reverence.

14. (Vidvans Devata, Vasishtha Ṛshi)

त्वेऽ॒ग्ने॒ स्वा॒हुत॑ प्रि॒यासः॑ सन्तु॒ सूर॑यः। य॒न्तारो॑ ये म॒घवा॑नो  
ज॒नाना॑मूर्वा॒न्द्यन्त॑ गो॒नाम् ॥१४॥

*Tve'agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvāṅdayanta gonām.*

Agni, honoured with praise and served with flames of fragrant fire, may all the heroes and scholars be dear to you, all those self-controlled leaders of people blessed with power and prosperity who suppress the destroyers of cows and support the development of animal wealth.

15. (Agni Devata, Praskanva Ṛshi)

श्रु॒धि श्रु॒त्कर्णं॑ व॒ह्निभिर्दे॑वैर॒ग्ने स॒याव॑भिः। आ सी॑दन्तु  
ब॒र्हिषि॑ मि॒त्रोऽ॒र्य॒मा प्रा॑तर्या॒वाणोऽ॒ध्व॒रम् ॥१५॥

*Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro'aryamā prātaryāvāṇo'adhvaram.*

Agni, brilliant ruler, man of good ear, keen to listen, listen to our prayer alongwith your noble companions of the administrative yajna who carry the holy fire and oblations with you.

May Mitra, friend of all the people, and Aryama, chief of justice for the citizens, come and grace their seats of honour in the morning and join the yajnic business of governance.

16. (Agni Devata, Gotama Ṛshi)

वि॒श्वेषा॑मदि॒तिर्य॑ज्ञि॒यानां॑ वि॒श्वेषा॑मति॒थिर्मा॑नु॒षाणाम्।  
अ॒ग्निर्दे॑वाना॒मव॑ऽआवृ॒णा॒नः सु॑मृ॒डी॒को भ॑वतु  
जा॒तवे॑दाः ॥१६॥

*Viśveṣāmaditiryajñiyānām viśveṣāmatithir-mānuṣāṅām. Agnirdevānāmava'avṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ.*

Inviolable among all the devotees of yajna, guest-like honoured by all the humans, protective cover for the noblest divines, may Agni, brilliant ruler and mastermind of world knowledge, be kind and gracious to all.

17. (Savita Devata, Lushodhanaka Ṛshi)

म॒होऽ॒ग्नेः॑ स॒मि॒धान॑स्य॒ शर्म॑ण्यना॒गा मि॒त्रे वरु॑णे स्व॒स्तये॑ ।  
श्रे॒ष्ठे स्या॑म स॒वितुः॑ स॒वीम॑न्ति॒ तद्दे॒वाना॑मवो॒ऽअ॒द्या  
वृ॒णीम॑हे ॥१७॥

*Maho'agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye ।*

*mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ  
savīmāni taddevānāmavo'adyā vṛṇīmahe.*

Under the shelter and protection of great and glorious Agni, lord of light, may we live pure and sinless toward our friends and chosen people of virtue.

May we, under the care of Mitra, divine friend of life, and Varuna, lord of chosen virtue, enjoy the highest state of goodness and well-being.

And may we, in obedience to the will of Savita, lord giver of life, have the divine gifts of food, energy and protection in this life.

**18. (Indra Devata, Vasishtha Ṛshi)**

आर्षश्चि॒त्पि॒ष्यु स्त॒र्यो॑ न गा॒वो॒ नक्ष॑न्नृतं ज॒रितार॑स्तऽइन्द्र ।  
या॒हि वा॒युर्न॑ नि॒युतो॑ नोऽअच्छा॒ त्वः हि धी॑भिर्दय॒से वि॒  
वाजा॑न् ॥१८॥

*Āpaścitpipyū staryo na gāvo nakṣannṛtaṁ  
jaritārasta'indra. Yāhi vāyurna niyuto no'acchā  
tvaṁ hi dhībhirdayase vi vājān.*

Indra, ruling lord of light and glory, the saving waters of grace abound like waves of light exuberant. Your worshippers and admirers attain the light of truth and law.

Kind and gracious, come like the wind on the wings of light and bless us. You alone, with the gifts of intelligence, bless us with food, energy and victory.

**19. (Indra & Vayu Devata, Purumidha Ajamidha Rshis)**

गाव्ऽउ॒पा॒वता॒वृतं॑ म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ । उ॒भा क॒र्णी  
हि॒र॒ण्यया॑ ॥१९॥

*Gāva'upāvatāvataṁ mahī yajñasya rapsudā.  
Ubhā karṇā hiraṇyayā.*

The rays of the sun and the cows both sustain and preserve the earth, and heaven and earth give form to the yajna and guard it closely. So may Indra and Vayu, both of good and golden ear, listen to our prayer and protect and promote yajna.

**20. (Savita Devata, Vasishtha Ṛshi)**

यद्द॒द्य सूर॑ऽउ॒दिते॑ऽना॒गा मि॒त्रोऽअ॒र्य॒मा । सु॒वाति॑ स॒विता  
भ॒गः ॥२०॥

*Yadadya sūra'udite'nāgā mitro'aryamā. Suvāti  
savitā bhagaḥ.*

To-day when the sun has arisen, then the immaculate Mitra, friend of all, Aryama, lord of justice, Savita, lord of life, and Bhaga, lord of glory and prosperity, inspire, energise and bless the world.

**21. (Vena Devata, Suniti Ṛshi)**

आ सु॒ते सि॑ञ्च॒त श्रि॒यः॑ रो॒दस्यो॑र॒भि॒श्रिय॑म् । र॒सा  
द॒धीत॑ वृ॒षभ॑म् । तं प्र॒त्तथा॑ । अ॒यं वे॒नः ॥२१॥

*Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā  
dadhīta vṛṣabham. Taṁ pratnathā' yaṁ venāḥ.*

In this holy yajnic world of the Lord, consecrate the light and glory of the sun which shines over the beauty of heaven and earth. May all the essences of nature and the best of humanity hold on to this flood of light and life. The wisest of the ancients consecrated and worshipped it, this light and wisdom of the world.

## 22. (Indra Devata, Vishvamitra Ṛshi)

आ॒तिष्ठ॑न्तं॒ परि॒ विश्वे॑ऽअ॒भूष॑ञ्छ्रियो॒ वसान॑श्चरति  
स्वरौ॑चिः । म॒हत्तद् वृ॑ष्णा॒ऽअसु॑रस्य॒ नामा  
वि॒श्वरूपो॑ऽअ॒मृता॑नि तस्थौ ॥२२॥

*Ātiṣṭhantam pari viśve'abhūṣañchriyo vasā-  
naścarati svarociḥ. Mahattadvṛṣṇo'asurasya  
nāmā viśvarūpo'amṛtāni tasthau.*

Let one and all adore and consecrate that energy which abides firm and unshaken. Self-refulgent, wearing the wealth and beauty of the world, it rolls around. Great is the name and fame of this generous and bountiful lord giver of showers and prosperity. It is of universal character and abides in all permanent forms of life and nature.

## 23. (Indra Devata, Suchika Ṛshi)

प्र वो॑ म॒हे मन्द॑माना॒यान्ध्रसो॑ऽर्ची॒ विश्वान॑राय॒ विश्वा॒भुवे॑ ।  
इन्द्र॑स्य॒ यस्य॒ सुम॑खः॒ सहो॒ महि॒ श्रवो॑ नृ॒म्णां च॒ रोद॑सी  
सपर्य॑तः ॥२३॥

*Pra vo mahe mandamñayāndhaso'rcā viśvā-  
narāya viśvābhuve. Indrasya yasya sumakhaṁ  
saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

All of you offer worship and homage in honour of Indra, supreme, beatific, support, energy and spirit of the universe whose creative yajna, omnipotence, eternal glory and universal wealth, the earth and heaven serve and celebrate.

## 24. (Indra Devata, Trishoka Ṛshi)

बृ॒हन्नि॑दि॒ध्मऽए॑षां॒ भूरि॑ श॒स्तं पृ॒थुः स्व॑रुः । ये॒षामिन्द्रो॑ युवा  
सखा॑ ॥२४॥

*Bṛhannididhma'eṣām bhūri śastam pṛthuḥ  
svaruḥ. Yeṣāmindro yuvā sakhā.*

Great is the fame and excellence of those whose friend is Indra, boundless, blazing, expansive, glorious and unaging lord.

## 25. (Indra Devata, Madhuchhanda Ṛshi)

इ॒न्द्रेहि॑ मत्स्य॒न्धसो॑ विश्वे॒भिः सोम॑पर्वी॒भिः ।  
म॒हार् ॥ऽअ॒भिष्टि॑रोजसा ॥२५॥

*Indrehi matsyandhaso viśvebhiḥ somaparva-  
bhiḥ. Mahān'abhiṣṭirojasā.*

Indra, lord of might and knowledge, great, honoured and worshipped by virtue of your own splendour and glory, come and join all our soma offerings and enjoy the delicacies of our yajna to your heart's content.

## 26. (Indra Devata, Vishvamitra Ṛshi)

इन्द्रो॑ वृ॒त्रम॑वृ॒णोच्छ॑र्द्धनी॒तिः प्र मा॑यिना॒ममिना॒द्वर्ष॑णी॒तिः ।  
अह॑न् व्य॒समु॑श॒ध्रग्वने॑ष्वा॒विर्धे॑ना॒ऽअकृ॑णोद्गाम्या॒णाम् ॥२६॥

*Indro vṛtramavṛṇocchardhanītiḥ pra māyināma-  
minād varpaṇītiḥ Ahan vyaṁsamuśadhra-  
gvaneṣvāvirdhenā'akṛṇodrāmyāṇām.*

Indra, ruling lord of light and power, challenges the dark clouds of evil and crime. Strong of policy and versatile of working ways and forms, he frustrates the designs of the cunning. Scourge of thieves and grabbers hiding in the forests, he breaks their arms and burns them to dust. And he gives full expression to the voice and actions of those who contribute to delightful peace and prosperity.

## 27. (Indra Devata, Agastya Ṛshi)

कुतस्त्वमिन्द्र माहि॑नः सन्नेको॑ यासि सत्पते॑ किं तऽडु॒त्था ।  
सं पृ॑च्छसे समरा॒णः शु॒भा॒नैवो॑चेस्तत्रो॑ हरिवो॒  
यत्तैऽअ॒स्मे ॥ २७ ॥

*Kutastvamindra māhinaḥ sanneko yāsi satpate  
kiṁ ta'itthā. Saṁ pṛcchase samarāṇaḥ  
śubhānairvocestanno harivo yatte'asme.  
Mahañ'indro ya'ojasā. Kadā cana starīrasi.  
Kadā cana prayucchasi.*

Whence, where, do you, Indra, praised and powerful, go alone all by yourself? Lord of truth, shelter and support of the wise and good, why thus? What is the cause? Gliding past by horses on the wing, tell us that in confidence, we ask you in so many words of sincerity, since we are your own. Indra, by your own power and splendour you are great, rarely relenting, rarely remiss.

## 28. (Indra Devata, Gauriviti Ṛshi)

आ तत्तऽइन्द्राय॑वः पनन्ता॒भि यऽऊ॒र्व गोम॑न्तं तितृ॒त्सान् ।  
स॒कृ॒त्स्वुं॑ ये पुरु॑पुत्रां म॒ही॒थं स॒हस्र॑धारां बृ॒हतीं॑ दु॒दुक्ष॑न् ॥ २८ ॥

*Ā tatta'indrāyavaḥ panantābhi ya'ūrvaṁ  
gomantaṁ titṛtsān. Sakṛtsvaṁ ye puruputrāṁ  
mahīm sahasradhārāṁ brhatīm dudukṣan.*

Indra, enlightened and powerful ruler, the people who are good and true, who wish to punish those who are cruel to the cow and the self-disciplined man of the wealth of cows, and who cultivate the vast, generous mother earth, sustainer of her many children and flowing with her gifts in a thousand streams — all these admire and advance your governance and administration.

## 29. (Indra Devata, Kutsa Ṛshi)

इ॒मां ते॑ धि॒यं प्र॑ भ॒रे म॒हो म॒ही॒मस्य॑ स्तो॒त्रे धि॒षणा॑  
यत्तऽआ॒न॒जे । तमु॑त्स॒वे च॑ प्र॒स॒वे च॑ सा॒स॒हि॒मिन्द्रं॑ दे॒वाः  
श॒र्व॒साम॑द॒न्ननु॑ ॥ २९ ॥

*Imām te dhiyaṁ pra bhare maho mahīmasya  
stotre dhiṣaṇā yatta'ānaje. Tamutsave ca  
prasave ca sāsaḥimindraṁ devāsaḥ śavasā-  
madannanu.*

Indra, lord of power and enlightenment, I acknowledge, admire and stand by this great word, wisdom and policy of yours which, powerful as it is, emerges clearly in this eulogy of yours.

That same great Indra of courage and conquest by virtue of his valour, the noblest poets and leaders glorify with great enthusiasm in festivals and celebrations of growth and development.

## 30. (Surya Devata, Vibhrat Ṛshi)

वि॒भ्रा॒ड् बृ॒हत्पि॑बतु सो॒म्यं म॒ध्वायु॑र्दध॒द्यज्ञ॑प॒ता॒ववि॑हुतम् ।  
वा॒त॒जू॒तो योऽअ॑भिरक्षति॒ त्मना॑ प्र॒जाः पु॒पोष॑ पुरु॒धा वि॑  
रा॒जति॑ ॥ ३० ॥

*Vibhrād brhat pibatu somyaṁ madhvāyur-  
dadhad yajñapatāvavihutam. Vātajūto yo'  
abhirakṣati tmanā prajāḥ pupoṣa purudhā vi  
rājati.*

Brilliant and boundless, may the sun drink the honey-sweet nectars of soma, and bless the yajnapati with life full and inviolate.

Going at the speed of energy, he sustains and nourishes the living beings with his own might and

shines on in wondrous ways.

31. (Surya Devata, Praskanva Rshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय  
सूर्यम् ॥ ३१ ॥

*Udu tyam jātavedasam devam vahanti ketavaḥ.  
Dṛśe viśvāya sūryam.*

Surely the rays of light convey and reveal the glory of the Sun, lord of light, omniscient, omnipresent and all-illuminant, so that the world may see the eternal light and glory of the lord of the universe.

32. (Surya Devata, Praskanva Rshi)

येना पावक चक्षसा भुरण्यन्तं जनाँ ॥ ३२ ॥

*Yenā pāvaka cakṣasā bhuraṇyantam janāṅ'anu.  
Tvam varuṇa paśyasi.*

Varuna, lord of universal justice, purifier and sanctifier, with the eye with which you watch the blazing lord of nourishment and protection, with the same benign eye watch the whole humanity.

33. (Vidvan Devata, Praskanva Rshi)

दैव्यावध्वर्युऽआ गतः रथेन सूर्यत्वचा । मध्वा यज्ञः  
समञ्जाथे ॥ ३३ ॥

*Daivyāvadhvaryū'ā gataṁ rathena sūryatvacā.  
Madhvā yajñam samañjāthe. Tam pratnathā.  
Ayaṁ venah. Citram devānām.*

Divine high-priests of love and compassion, come by the wondrous chariot of sunbeams, take up and conduct the yajna with honeyed materials of piety and

purity.

Like the yajna of ancient time, this yajna too is brilliant and beautiful, wonderful and darling of the divinities.

34. (Savita Devata, Agastya Rshi)

आ नऽइडाभिर्विदथे सुशस्ति विश्वानरः सविता देवऽएतु  
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे  
मनीषा ॥ ३४ ॥

*Ā na'idabhirvidathe suśasti viśvānaraḥ savitā  
deva'etu. Api yathā yuvāno matsathā no viśvaṁ  
jagadabhipitve manīṣā.*

Generous and brilliant Savita, celebrated life of the world, and Vaishvanara, vital heat of life, may be gracious to come to our yajna with holy materials and voices of Divinity. Divinities ever young and young scholars too may come to us rejoicing on way to yajna so that they may sanctify our mind and all our life of the world.

35. (Surya Devata, Shrutakaksha & Sukaksha Rshis)

यद्द्य कच्च वृत्रहनुदगाऽअभि सूर्य । सर्वं तदिन्द्र ते  
वशे ॥ ३५ ॥

*Yadadya kacca vṛtrahannudagā'abhi sūrya.  
Sarvaṁ tadindra te vaśe.*

Indra, lord of might and glory, Sun, blazing power of light, destroyer of the clouds of darkness, wherever you rise and shine today, all that is under your power and control.

36. (Surya Devata, Praskanva Rshi)

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि  
रोचनम् ॥ ३६ ॥

*Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.  
Viśvamābhāsi rocanam.*

Sun, benevolent energy of the world, universal eye, you are the light, creator of light and knowledge. And you illuminate the beautiful world of existence.

37. (Surya Devata, Kutsa Ṛshi)

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्त्तोर्विततः सं जभार ।  
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ३७ ॥

*Tatsūryasya devatvaṁ tanmahitvaṁ madhyā  
kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ  
sadhasthādādrātrī vāsanastanute simasmai.*

That divine light of the Sun, eternal creator, and that grandeur of His, is positively extended in the midst of the universe as His power and will to create. The same He withdraws (and the structure goes off). When the power is thus disconnected and withdrawn from space back into the centre, then from the centre itself, the Night, the Lord's power of negation, weaves the cover of darkness for all.

38. (Surya Devata, Kutsa Ṛshi)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।  
अनन्तमन्यदुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ३८ ॥

*Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ  
kṛṇute dyorupasthe. Anantamanyadruśadasya  
pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

In the midst of the heaven of existence, the Sun,

eternal creator, creates the form of Mitra, divinity of the day, and of Varuna, spirit of the night, to watch (the work of His own creation) for all. One power of His is light, brilliant and boundless. The other is dark which the eternal spaces hold.

39. (Vishvedeva Devata, Jamadagni Ṛshi)

बणमहँर ॥ असि सूर्य बडादित्य महँर ॥ असि महस्ते  
सतो महिमा पनस्यते ऽद्धा देव महँर ॥ असि ॥ ३९ ॥

*Baṇ mahāñ'asi sūrya badāditya mahāñ'asi.  
Mahaste sato mahimā panasyate 'ddhā deva  
mahāñ'asi.*

Truly, great is the Sun, eternal creator. Surely, infinite is the light of omniscience of the Lord indestructible. The glory, Lord Divine, great and true, is universally sung and celebrated. Lord of Light sublime, you are all time great.

40. (Surya Devata, Jamadagni Ṛshi)

बट् सूर्य श्रवसा महँर ॥ असि सत्रा देव महँर ॥ असि  
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४० ॥

*Baṭ sūrya śravasā mahāñ'asi satrā deva mahāñ'  
asi. Mahnā devānāmasuryaḥ purohito vibhu  
jyotiradābhyam.*

O Sun, lord of light and generosity, in all truth, you are great. By virtue of your own glory, you are the ever living highpriest of the divinities and humanity, infinite and omnipresent, eternal light of existence, sole and unchallengeable.

41. (Surya Devata, Nrimedha Ṛshi)

श्रायन्तऽइव सूर्य विश्वेदिन्द्रस्य भक्षता वसूनि जाते

जनमानऽओजसा प्रति भागं न दीधिम॥४१॥

*Śrāyanta'iva sūryam viśvedindrasya bhakṣata.  
Vasūni jāte janamāna'ojasā prati bhāgam na  
dīdhima.*

Only in the shelter and protection of the Sun, light and lord of existence, do you partake of the gifts of Indra, lord of the world's wealth, exactly as we, in the world created and yet to be created by the lord's might, receive and gratefully enjoy just our share.

42. (Surya Devata, Kutsa Ṛshi)

अद्या देवाऽउदिता सूर्यस्य निरःहसः पिपृता निरवद्यात्।  
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीऽउत  
द्यौः ॥४२॥

*Adyā devā'uditā sūryasya niraḥhasaḥ pipṛtā  
niravadyāt. Tanno mitro varuṇo māmahantā-  
maditiḥ sindhuḥ pṛthivī'uta dyauḥ.*

Today on the rise of the sun, the noblest sages and divinities, we pray, may save us from sin and despicable action. Similarly may Mitra, light of the day, Varuna, spirit of the night, the sky, the sea, the earth and heaven exalt us with honour.

43. (Surya Devata, Hiranyastupa Ṛshi)

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च।  
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्॥४३॥

*Ā kṛṣṇena rajasā varttamāno niveśayannamṛtaṁ  
martyaṁ ca. Hiraṇyayena savitā rathenā devo  
yāti bhuvanāni paśyan.*

Savita, the sun, with his force of gravity and

sphere of light revolves (in space), sustaining all its mortal and immortal family in place. By the golden chariot of splendour, the lord of light travels on, watching the various worlds of space.

44. (Vayu Devata, Vasishtha Ṛshi)

प्र वावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिटऽइयाते।  
विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान्॥४४॥

*Pra vāvṛje suprayā barhiresāmā viśpatīva bīriṭa'  
iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā  
svastaye niyutvān.*

Vayu, the wind, and Pusha, the sun, both as a team of divinity, invoked early at the meeting of the night and day, move through the sky like two parental rulers of the world and energise the waters of life for the good of all these people of the earth.

45. (Indra & Vayu Devate, Medhatithi Ṛshi)

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । अदित्यान्मारुतं  
गुणम्॥४५॥

*Indravāyū bṛhaspatim mitrāgnim pūṣaṇam  
bhagam. Ādityān mārutaṁ gaṇam.*

For the good of all the people of the earth, invoke Indra, universal electric energy, Vayu, the wind, Brihaspati, light of the universe, Mitra, pranic energy, Agni, fire energy, Pusha, the spirit of health and nourishment, Bhaga, the wealth vested in nature, Adityas, the various phases of the solar movements of the earth, and Maruts, various forms of air and modes of the wind. Invoke these divinities of nature working in unison as a united group of powers.

## 46. (Varuna Devata, Medhatithi Ṛshi)

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः  
सुरार्धसः॥४६॥

*Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ.  
Karatām naḥ surārdhasaḥ.*

May Varuna, lord of kindness and justice, and Mitra, lord of love and friendship, be good and gracious with all kinds of favour and protection and make us prosperous with blissful wealth.

## 47. (Vishvedeva Devata, Kutsidi Ṛshi)

अधि नऽइन्द्रैषां विष्णो सजात्यानाम् । इता  
मरुतोऽअश्विना । तं प्रत्नथाऽयं वेनो ये देवासऽ आ नऽ  
इडाभिर्विश्वेभिः सोम्यं मध्वोमासश्चर्षणीघृतः॥४७॥

*Adhi na'indraisām viṣṇo saajātyānām. Itā  
maruto'aśvinā. Taṁ prātnathā'yaṁ veno ye  
devāsa'ā na'idābhirviśvebhiḥ somyaṁ madhvo  
māsaścarsaṇīdhṛtaḥ.*

Come Indra, lord giver of prosperity, Vishnu, omnipresent lord of the universe, Maruts, lords of energy and power, Ashvins, givers of health for body and mind, come and with your presence grace us all and all these fellow humans.

Like the ancients we invoke Him, the one self-refulgent Divinity and all the divine powers of heaven and earth and the sky.

Protectors and sustainers of life and humanity, come you all with voices divine and all the blessed honey wealth of the world and rejoice.

## 48. (Vishvedeva Devata, Pratikshatra Ṛshi)

अग्नऽइन्द्र वरुण मित्र देवाः शर्द्धः प्र यन्त मारुतोत  
विष्णो । उभा नासत्या रुद्रोऽअध् ग्नाः पूषा भगः  
सरस्वती जुषन्त॥४८॥

*Agna'indra varuṇa mitra devāḥ śardhaḥ pra  
yanta mārutota viṣṇo. Ubhā nāsatyā rudro'adha  
gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

May Agni, lord of light, Indra, lord of power, Mitra, universal friend, and all divines bless us with strength of body, mind and soul. May Vishnu, lord omnipresent, the Maruts, powers of energy, kind and favourable Ashvins, teacher and preacher, Rudra, lord of justice and punishment, the divine voices, Pusha, giver of health and nourishment, Bhaga, lord of honour and prosperity, and Sarasvati, mother of knowledge, come and bless us and enjoy our hospitality.

## 49. (Vishvedeva Devata, Vatsara Ṛshi)

इन्द्राग्नी मित्रावरुणादितिष्ठ स्वः पृथिवीं द्यां मरुतः  
पर्वताँर॥५०॥ अ०पः । हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु  
शःसःसवितारमृतये॥४९॥

*Indrāgnī mitrāvaruṇāditiṣṭh svāḥ pṛthivīm dyām  
marutaḥ parvatāñ'apaḥ. Huve viṣṇuṁ pūṣaṇaṁ  
brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ  
savitāramūtae.*

I invoke Indragni, fire and energy, Mitra and Varuna, pranic energies, Aditi, riches of the sky, Sva, peace and joy, Prithivi, riches of the earth, Dyau, the sun in heaven, Maruts, fastest human powers, wealth of the mountains and clouds, the energy of waters and rain,

and I pray to Vishnu, omnipresent spirit of the universe, Pusha, nature's spirit of health and refreshment, Brahmanaspati, guardian Spirit of the universe and knowledge, Bhaga, lord giver of wealth and honour, and the celebrated Savita, creator, sustainer and light-giver of the world, for protection and well-being.

50. (Mahendra Devata, Pragatha Ṛshi)

अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहृतौ सजोषाः। यः  
शंसते स्तुवते धायि पञ्चइन्द्रज्येष्ठाऽअस्माँ२॥ऽअवन्तु  
देवाः॥५०॥

*Asme rudrā mehanā parvatāso vṛtrahatyē bhrahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyī pañca'indrajyeṣṭhā'asmān'avantu devāḥ.*

For him who prays, sings hymns of praise, and is strong and rich with oblations for the divinities : for him and for us all, the Rudras, powers of justice and punishment, rich and generous people, clouds and mountains, heroes who rise with us on the call to battle for elimination of the enemy, followers of the powerful leader Indra, and the noblest powers of nature and humanity, we pray, protect us.

51. (Vishvedeva Devata, Kurma Ṛshi)

अर्वाञ्चोऽअद्या भवता यजत्राऽआ वो हार्दि भयमानो  
व्ययेयम्। त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो  
यजत्राः॥५१॥

*Arvāñco'adyā bhavatā yajatrā'ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Protective divinities of the yajakas, come to bless

us to-day so that I may benefit from the strength innate in your heart. Come lest I feel afraid. Save us from the damage the thief or the tiger might cause.

Devotees of yajna, worshippers of Divinity and admirers of the sages, save us from falling into the pit of sin.

52. (Vishvedeva Devata, Lusha Ṛshi)

विश्वेऽअद्य मरुतो विश्वऽऊती विश्वे भवन्त्वग्नयः  
समिद्धाः। विश्वे नो देवाऽअवसा गमन्तु विश्वमस्तु द्रविणं  
वाजोऽअस्मे॥५२॥

*Viśve'adya maruto viśva'ūtī viśve bhavantvagnayaḥ samiddhāḥ. Viśve no devā'avasā gamantu viśvamastu draviṇaṁ vājo'asme.*

May the Maruts, fastest powers of the world, come to-day and bring us all the wealth and favours. May all the fires of yajna light for us. May all the divinities come to us with protection. May the food, energy and wealth of the world be for us all.

53. (Vishvedeva Devata, Suhotra Ṛshi)

विश्वेदेवाः शृणुतेमः हवं मे येऽअन्तरिक्षे यऽउप द्यवि  
ष्ठ। येऽअग्निजिह्वाऽउत वा यजत्राऽआसद्यास्मिन् बर्हिषि  
मादयध्वम्॥५३॥

*Viśve devāḥ śṛṇutemaṁ havāṁ me ye'antarikṣe ya'upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā'āsadyāsmiṁ barhiṣi mādayadhvam.*

All the divinities of the world listen to this prayer of mine, all those existent in the sky and in heaven, and all those who have knowledge of the sky and heaven watch this yajna of science and education. May the

divinities of fire and participants of yajna hear, come and join us on this vedi and rejoice.

54. (Vishvedeva Devata, Vamadeva Ṛshi)

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वः सुवसि भगमुत्तमम्।  
आदिहामानः सवितर्व्यूर्णुषेऽनूचीना जीविता  
मानुषेभ्यः॥५४॥

*Devebhyo hi prathamam yajñiyebhyo'mṛtatvaṁ  
suvasi bhāgamuttamam. Ādiddāmānaṁ  
savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord of light and universal yajna of creation, you alone create the first and highest part of the joy of existence, Moksha, for the sagely nobilities of yajna. And then you alone weave the warp and woof of the means of light and knowledge and appropriate means of life and living for humanity.

55. (Vayu Devata, Rijishva Ṛshi)

प्र वायुमच्छा बृहती मनीषा बृहद्रथिं विश्ववारः रथप्राम्।  
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि  
प्रयज्यो॥५५॥

*Pra vāyumacchā brhatī manīṣā brhadrayiṁ  
viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ  
patyamānaḥ kavīḥ kavimiyakṣasi prayajyo.*

Yajamana dedicated to yajna, poet and sagely scholar of broad vision and deep universal reflection, having obtained the right men and materials try to join the imaginative man of vision and knowledge and relentlessly pursue the scientific yajna for the development of wind energy, source of universal wealth, universal presence and protection, motive power for

vehicles, and energy leading to heat and light.

56. (Indravayu Devate, Madhucchanda Ṛshi)

इन्द्रवायूऽइमे सुताऽउप प्रयोभिरा गतम् । इन्द्रवो वामुशन्ति  
हि॥५६॥

*Indravāyū'ime sutā'upa prayobhirāgatam.  
Indavo vāmuśanti hi.*

Indra and Vayu, scholars of energy and wind, distilled are the essences and ready these materials. Come with all preparations and pleasure. The drops of nectar juices wait for you.

57. (Mitra & Varuna Devata, Madhucchanda Ṛshi)

मित्रः हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीथं  
सार्धन्ता॥५७॥

*Mitraṁ huve pūதாகṣaṁ varuṇaṁ ca riśā-  
dasam. Dhiyaṁ ghṛtācīṁ sādhanā.*

I invoke Mitra, spirit of universal friendship, pure and versatile like the day, and I invoke Varuna, silencer of violence and enmity into peace like the night, both of which develop intelligence abounding in the creation of waters and energy.

58. (Ashvinau Devate, Madhucchanda Ṛshi)

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातः  
रुद्रवर्तनी॥५८॥

*Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.  
Ā yātaṁ rudravartanī. Taṁ pratnathā. Ayaṁ  
venah.*

Come scholars, both of you like the Ashvins, of extraordinary knowledge, sincere and truthful, behaving justly like Rudra. Ready are the disciples waiting for you both, having gathered and spread the holy grass for seats on the vedi.

59. (Indra Devata, Kushika Ṛshi)

विदद्यदी स्रमा रुग्णमद्रेर्महि पार्थः पूर्व्यं सध्र्यक्कः।  
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात्॥५९॥

*Vidadyadī saramā rugṇamadremahi pāthaḥ  
pūrvyaṁ sadhryakkah. Agram nayatsupadya-  
kṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

If the blessed and blissful first Voice, well-structured in human speech, were to reveal the breach of the cloud, then, one with the ancient path of Divinity, proclaiming the original thunder of the Immortal and advancing, it would take humanity forward.

60. (Vaishvanara Devata, Vishvamisra Ṛshi)

नहि स्पशमविदन्नन्यमस्माद्वैश्वानरात्पुरः एतारमग्नेः।  
एमेनमवृधन्नमृताऽअमर्त्यं वैश्वानरं क्षेत्रजित्याय देवाः॥६०॥

*Nahi spaśamavidannanyamasmād vaiśvānarāt  
pura'etāramagneḥ. Emenamavṛdhannamṛtā'  
amartyaṁ vaiśvānaraṁ kṣaitrajityāya devāḥ.*

The immortal ancient sages saw no other messenger coming, felt no other presence arising in their mind than this omnipresent Agni, none before this Divine Light. And they developed and ever develop the knowledge and awareness of this immortal light and power for their victory over the universal battlefield of existence.

61. (Indragṇi Devate, Bharadvaja Ṛshi)

उग्रा विघनिना मृधऽइन्द्राग्नी हवामहे।  
ता नो मृडातऽईदृशे॥६१॥

*Ugrā vighaninā mṛdha'indrāgnī havāmahe. Tā  
no mṛḍāta'īdrśe.*

We invoke Indra, lord of rule and power, and Agni, lord of light and leadership, both compelling in advancement and destroyers of enemies in the battles of life. May they be kind and gracious and make us happy and successful in such battles of living.

62. (Soma Devata, Devala Ṛshi)

उपास्मै गायता नरः पवमानायेन्दवे।  
अभि देवाँर॥६२॥

*Upāsmāi gāyatā naraḥ pavamānāyendave. Abhi  
devāñ'iyakṣate.*

Leaders and teachers, teach and train this brilliant and blessed young man of innocent and purifying nature, keen to meet and reverence the nobilities of honour and learning.

63. (Indra Devata, Vishvamisra Ṛshi)

ये त्वाहिहत्ये मघवन्नवर्द्धन्त्ये शाम्बरे हरिवो ये गविष्ठौ। ये  
त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो  
मरुद्भिः॥६३॥

*Ye tvā' hihatye maghavannavardhan ye śāmbare  
harivo ye gaviṣṭhau. Ye tvā nūnamanumadanti  
viprāḥ pibendra somaṁ sagoṇo marudbhiḥ.*

Indra, lord of honour and power, commanding homage and obedience, riding horses of lightning speed, those noble scholars and pious people who invoke you

and exalt you with the call to battle against the clouds of drought and darkness, those who call you to battle against the enemies of goodness, and those who exhort you to battle for light along with the sun-beams, and those who join you rejoicing with you in celebrations, with all these, with your troops and commandos, and with your tempestuous friends and forces drink the soma of honour and glory of success.

64. (Indra Devata, Gauriviti Ṛshi)

जनिष्ठाऽउग्रः सहसे तुराय मन्द्रऽओजिष्ठो बहुलाभिमानः।  
अवर्द्धन्नन्द्रं मरुतश्चिदत्र माता यद्वीरं  
दधनद्धनिष्ठा॥६४॥

*Janiṣṭhā'ugraḥ sahase turāya mandra'ojiṣṭho  
bahulābhimānaḥ. Avardhannindram marutaścī-  
datra mātā yadvīram dadhanad dhaniṣṭhā.*

Indra, mighty ruling power, awfully strong, whom the noblest mother bore and shaped as a great hero, highly adorable for instant action and splendid victories, most lustrous and pride of many whom the most dynamic leaders and scholars admire and exalt here in the land, rise and create joy and prosperity all round.

65. (Indra Devata, Vamadeva Ṛshi)

आ तू नऽइन्द्र वृत्रहन्नस्माकमर्द्धमा गहि ।  
महान्महीभिरूतिभिः ॥६५॥

*Ā tū na'indra vṛtrahannasmākamardhamā gahi.  
Mahān mahībhirūtibhiḥ.*

Indra, glorious leader and ruler, destroyer of the demon of darkness, come soon and bring all round prosperity for us. Great as you are, advance us with the best ways of protection and progress.

66. (Indra Devata, Nrimedha Ṛshi)

त्वमिन्द्र प्रतूर्तिष्वभि विश्वाऽअसि स्पृधः।  
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य्य तरुष्यतः॥६६॥

*Tvamindra pratūrṭiṣvabhi viśvā'asi spr̥dhaḥ.  
Aśastihā janitā viśvatūrasī tvam tūryya  
taruṣyataḥ.*

Indra, mighty ruler, over all your rivals in the fierce battles of life you are supreme. Creator of joy and prosperity, destroyer of detractors, subduer of opponents, eliminate those who damage and destroy life and nature.

67. (Indra Devata, Nrimedha Ṛshi)

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।  
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वीसि ॥६७॥

*Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ  
na mātara. Viśvāste spr̥dhaḥ śnathayanta  
manyave vṛtram yadindra tūrvāsī.*

Indra, lord of might and rectitude, just as mother and father love and admire their child, so may the earth and heaven admire and exhort you for your power to sap the strength of the enemy. When you break and destroy the cloud of darkness, all the fighting forces of the rivals lay down arms before your power and passion.

68. (Aditya Devata, Kutsa Ṛshi)

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः।  
आ वो ऽवाची सुमतिर्ववृत्याद्ःहोश्चिद्या  
वरिवोवित्तरासत्॥६८॥

*Yajño devānām pratyeti sumnamādityāso*

*bhavatā mṛḍayantah. Ā vo'rvācī sumatirva-  
vrtyadañhościdyā varivovittarāsat.*

Powers of knowledge and brilliance, may the yajna and gatherings of noble sages bring us peace and prosperity. May the Adityas, eminent scholars, sages and blazing warriors be kind and gracious to us. The vision and wisdom of yours which abides with us right here may, we pray, be the harbinger of wealth and virtue more and ever more, and do good even to the sinner and save him.

69. (Savita Devata, Bharadvaja Ṛshi)

अदब्धेभिः सवितः पायुभिष्ट्वः शिवेभिरुद्य परि पाहि  
नो गयम् । हिरण्यजिह्वः सुवितायु नव्यसे रक्षा  
माकिर्नोऽअघशःसऽईशत ॥६९॥

*Adabdhebhiḥ savitah pāyubhiṣṭvaṃ śive-  
bhiradya pari pāhi no gayam. Hiranyajihvaḥ  
suvitāya navyase rakṣā mākirno'aghaśaṃsa'  
īśata.*

Savita, blazing lord of light and life, protect our hearth and home to-day with free and fearless, promotive and auspicious means of protection. Lord of the Golden Voice, protect and direct us for the latest joy and prosperity of life. We pray, let no thief rule over us, let no sinner boss over us.

70. (Vayu Devata, Vasishtha Ṛshi)

प्र वीर्या शुचयो दद्रीरे वामध्वर्युभिर्मधुमन्तः सुतासः ।  
वह वायो नियुतो याह्यच्छ पिबा सुतस्यान्धसो मदाय ॥७०॥

*Pra vīrayā śucayo dadriire vāmadhvaryu-  
bhirmadhumantaḥ sutāsaḥ. Vaha vāyo niyuto  
yāhyacchā pibā sutasyāndhaso madāya.*

Vayu, powerful ruler, and people, your brilliant forces, trained through discipline like distilled soma, decent men of honeyed culture, have beaten the enemy with courage and yajnic actions.

Come Vayu, with them rejoicing, bear the soma and the gifts of yajna and drink with joy the distilled nectar of active life.

71. (Mitra & Varuna Devate, Vasishtha Ṛshi)

गावऽउपावतावृतं मही यज्ञस्य रप्सुदा ।  
उभा कर्णी हिरण्यया ॥७१॥

*Gāva'upāvatāvatam mahī yajñasya rapsudā.  
Ubhā karṇā hiranyayā.*

May the cows and rays of the sun rays protect and promote yajna. May the great earth and heaven, both active and golden generous, makers of beautiful forms, protect and promote the form and function of yajna.

72. (Vidvan Devata, Daksha Ṛshi)

काव्ययोर्राजानेषु क्रत्वा दक्षस्य दुरोणे ।  
रिशादसा सुधस्थऽआ ॥७२॥

*Kāvyayorājāneṣu kratvā dakṣasya duroṇe.  
Riśādasā sadhastha'ā.*

Scholars, teachers and preachers, dispellers of the darkness of ignorance, come to the assembly home of this versatile genius and grace the seats of the creation of great literature with your knowledge and wisdom of truth and noble action.

## 73. (Adhvaryu Devate, Daksha Ṛshi)

दैव्यावध्वर्युऽआ गतुः रथेन सूर्यत्वचा ।  
मध्वा यज्ञः समञ्जाथे ॥७३॥

*Daivyāvadhvaryū'ā gataṁ rathena sūryatvacā.  
Madhvā yajñāṁ samañjāthe. Taṁ pratnathā.  
Ayaṁ venah.*

Brilliant highpriests of the yajna of love and development, come by the car shining as sunlight and create the honey-sweets of the yajna of science and technology, the new one brilliant as of old.

## 74. (Surya Devata, Prajapati Ṛshi)

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीइदुपरि स्विदा-  
सीइत्। रेतोधाऽआसन्महिमानऽआसन्स्वधाऽअवस्तात्प्रयतिः  
परस्तात् ॥७४॥

*Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari  
svidāsīt. Retodhā'āsan mahimāna'āsantsvadhā'  
avastāt prayatiḥ parastāt.*

The light of the stars moves in waves, downward as well as upward, centripetal as well as centrifugal. They carry seeds of life, replete with grandeur, divine energy itself in motion far and near, nature below, a gift from above.

Know and be masters of vitality, fertility, grandeur and greatness, all your own, all round.

## 75. (Vidvan Devata, Vishvamisra Ṛshi)

आ रोदसीऽअपृणदा स्वर्महज्जातं यदेनमपसोऽअधारयन्।  
सोऽअध्वराय परि पीयते क्विरत्यो न वाजसातये  
चनोहितः ॥७५॥

*Ā rodaśī'apṛṇadā svarmahajjātaṁ yadenama-  
paso'adhārayan. So'adhvarāya pari ṇīyate  
kaviratyo na vājasātaye canohitaḥ.*

This light energy fills the earth and sky and heaven, born of the Great Mahat mode of Prakriti. When the veteran performers place, light and develop it in yajna, it is radiated all round. It is kavi too, carrier of the Word and sound constantly on the move, immensely valuable for food, energy and victory.

## 76. (Indragni Devate, Vasishtha Ṛshi)

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा ।  
आङ्गुषैराविवांसतः ॥७६॥

*Ukthebhirvṛtrahantamā yā mandānā cidā girā.  
Āṅgūṣairāvivāsataḥ.*

Indra and Agni, energy and light of the world, shining and exhilarating, dispellers of darkness and destroyers of sin, when they are constantly invoked, served and developed with holy formulaic words, hymns, and songs of celebration, they illuminate life and make it pleasant and fragrant.

## 77. (Vishvedeva Devata, Suhotra Ṛshi)

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये ।  
सुमृडीका भवन्तु नः ॥७७॥

*Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.  
Sumṛḍīkā bhavantu naḥ.*

Our children who closely hear the voice of Immortality, may they be good and create peace and comfort for us all.

## 78. (Indra and Marut Devate, Agastya Ṛshi)

ब्रह्माणि मे मृतयः शंसुतासुः शुष्मऽइयति प्रभृतो  
मेऽअद्रिः। आ शासते प्रति हर्यन्त्युक्थेमा हरीं वहतस्ता  
नोऽअच्छ ॥७८॥

*Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma'  
iyarti prabhṛto me'adriḥ. Ā śāsate prati  
haryant-yukthemā harī vahatastā no accha.*

The sacred songs of adoration which the seasoned scholars love and teach us, the peace and comfort which the children create for us, the riches which the fire and wind and cloud fed by yajna shower on us: may the teacher and learner carry on all these as tradition and bring up well for us.

## 79. (Indra Devata, Agastya Ṛshi)

अनुत्तमा ते मघवन्नकिर्नु न त्वावौर ॥ऽअस्ति देवता विदानः।  
न जायमानो नशते न जातो यानि करिष्या कृणुहि  
प्रवृद्ध ॥७९॥

*Anuttamā te maghavannakirnu na tvāvāñ'asti  
devatā vidānaḥ. Na jāyamāno naśate na jāto  
yāni kariṣyā kṛṇuhi pravṛddha.*

Indra, Unmoved existence, inexhaustible, there is nothing un-initiated by you. There is no god existent or omniscient as you. Exalted and most high, unborn, constant and non-evolving, whatever you do or shall ever do, no one can comprehend.

## 80. (Mahendra Devata, Brihaddiva Ṛshi)

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञऽउग्रस्त्वेषनृम्णाः। सद्यो  
जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥८०॥

*Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña'  
ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti  
śatrūnanu yaṁ viśve madantyyūmāḥ.*

That alone is the highest and most exalted in the world of existence whence the awful sunlike hero of blazing power is born. Upon the rise, he instantly destroys the enemies such as darkness. All protective powers of the world rejoice with him.

## 81. (Vishvedeva Devata, Medhatithi Ṛshi)

इमाऽउ त्वा पुरुवसो गिरो वर्द्धन्तु या मम। पावकवर्णाः  
शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥८१॥

*Imā'u tvā purūvaso giro vardhantu yā mama.  
Pāvakavarṇāḥ śucayo vipāścito'bhi stomai-  
ranūṣata.*

Lord omnipresent, all inspiring, these addresses of mine which celebrate and exalt you may inspire the wise divines who, brilliant and pure like sacred fire, do homage to you with hymns of praise.

## 82. (Vishvedeva Devata, Medhatithi Ṛshi)

यस्यायं विश्वऽआर्यो दासः शेवधिपाऽअरिः। तिरश्चिद्व्ये  
रुशमे पवीरवि तुभ्येत्सोऽअज्यते रयिः ॥८२॥

*Yasyāyam viśva'āryo dāsaḥ śevadhipā'ariḥ.  
Tiraściditye ruśame pavīravi tubhyetso'ajyate  
rayiḥ.*

The noble people of the world are obedient supporters of yours. The treasurer is pious and faithful. And whatever is treasured or hoarded or hidden with the trader, the violent man or the armed guard, all that is wealth preserved for you ultimately.

## 83. (Vishvedeva Devata, Medhatithi Ṛshi)

अ॒यः स॒हस्र॑मृषि॒भिः स॒हस्कृतः॑ समु॒द्रऽइ॒व पप्र॑थे। स॒त्यः  
सोऽअ॑स्य महि॒मा गृ॑णे शवो॑ य॒ज्ञेषु॑ विप्र॒राज्ये॑ ॥८३॥

*Ayaṁ sahasramṛṣibhiḥ sahasṛtaḥ samudra'iva paprathe. Satyaḥ so'asya mahimā gr̥ṇe śavo yajñeṣu viprarājye.*

This ruler, taught, trained, strengthened and fortified by seers and sages shines and rises a thousand ways like the sea. Great and true is his power and glory which I celebrate in the priest-like projects of his reign of piety.

## 84. (Savita Devata, Bharadvaja Ṛshi)

अद॑ब्धेभिः सवितः पा॒युभि॑ष्ट्वः शि॒वेभि॑र॒द्य परि॑ पाहि  
नो॒ गय॑म् । हि॒रण्य॑जिह्वः सु॒वि॒ताय॑ नव्य॒से रक्षा॑  
माकि॑र्नोऽअ॒घशः॑सऽईशत ॥८४॥

*Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi nō gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno'aghaśaṁsa' īśata.*

Savita, ruler of the golden flame, today protect our hearth and home and our people with bold and benevolent methods of all round defence and progress. Protect and promote us for the latest comfort and prosperity. Let no sinner ever boss over us as ruler.

## 85. (Vayu Devata, Jamadagni Ṛshi)

आ नो॑ य॒ज्ञं दि॒विस्पृ॑शं वायो॑ या॒हि सु॒मन्म॑भिः।  
अ॒न्तः प॒वित्र॑ऽउ॒परि॑ श्री॒णान्नु॑ऽयः शु॒क्रोऽअ॑यामि ते॥८५॥

*Ā nō yajñam diviṣṭṛṣaṁ vāyo yāhi sumanmabhiḥ. Antaḥ pavitra'upari śrīṇāno'yaṁ śukro' ayāmi te.*

Vayu, ruler of the winds and power, come and grace our yajna with precious gifts of knowledge and science so that the flames of fire may rise and reach the heights of heaven, and I, this devotee of the holy fire, inward purified, upward expansive with the flames, mentally shining and spiritually crystallized may come to you.

## 86. (Indra-Vayu Devate, Tapasa Ṛshi)

इन्द्र॑वा॒यू सु॒स॒न्दृशा॑ सु॒हवे॑ह ह॒वामहे॑।  
यथा॑ नः॒ सर्व॑ऽइ॒ज्जनो॑ऽनमी॒वः स॒ङ्गमे॑ सु॒मना॑ऽअसत्॥८६॥

*Indravāyū susandr̥śā suhaveha havāmahe. Yathā naḥ sarva'ijjano'namīvaḥ saṅgame sumanā'asat.*

Unto this yajna of life and progress, we invoke and invite Indra, sovereign ruler of the world, and Vayu, universal power and energy, both of benign and blissful eye and eager to come and bless, so that, we pray, this entire human family of ours live free from want and suffering and, happy at heart, unite to act in joint ventures of universal well-being.

## 87. (Mitra &amp; Varuna Devate, Jamadagni Ṛshi)

ऋ॒धगि॑त्था स म॒र्त्यैः श॒शमे॑ दे॒वता॑तये।  
यो नूनं॑ मि॒त्रावरु॑णाव॒भिष्ट॑यऽआ॒च॒क्रे ह॒व्यदा॑तये॥ ८७॥

*Rdhagithā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇāvabhiṣṭaya'ācakra havya-dātaye.*

Blessed is the man, for sure, who thus for the sake of peace and service of the wise and for positive values invokes and invites Mitra, lord of universal love

and friendship, and Varuna, lord of justice and favourite of universal choice, to his yajna for the creation and gift of life's fragrance for happiness and fulfilment of humanity.

88. (Ashvins Devate, Vasishtha Ṛshi)

आ यातमुप भूषतं मध्वः पिबतमश्विना।  
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम्॥८८॥  
*Ā yātamupa bhūṣataṁ madhvaḥ pibatamaśvinā.  
Dugdham payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam.*

Ashvins, powers of health and joy, come and join us (ruler and people both), beatify our yajna and drink of the honey-sweets of fragrance. Virile and generous lords and pillars of wealth and victory, come with a shower of milk and waters, neglect us never.

89. (Vishvedeva Devata, Kanva Ṛshi)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।  
अच्छा वीरं नर्यं पङ्क्तिरधसं देवा यज्ञं नयन्तु नः॥८९॥  
*Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.  
Acchā vīraṁ naryam paṅktirādhasaṁ devā yajñam nayantu naḥ.*

May Brahmanaspati, lord of wealth and knowledge, come and bless us. May the divine voice of truth and rectitude enlighten us and bless our speech. May the sagely scholars conduct our yajna for the attainment of common good and rise of the good, and brave and noble people of the community.

90. (Indra Devata, Trita Ṛshi)

चन्द्रमाऽअप्स्वन्तरा सुपर्णो धावते दिवि।  
रुधिं पिशङ्गं बहुलं पुरुस्पृहः हरिरेति कनिक्रदत्॥९०॥  
*Candramā'apsvantarā suparṇo dhāvate divi.  
Rayiṁ piśaṅgam bahulaṁ purusprhaṁ harireti kanikradat.*

The moon of celestial hue rushes on through space in the light of heaven as a roaring horse on the wing, attaining the tremendous glory of ruddy gold, darling love of many people.

91. (Vishvedeva Devata, Manu Ṛshi)

देवदेवं वो ऽवसे देवं देवमभिष्टये।  
देवदेवः हुवेम वाजसातये गृणन्तो देव्या धिया॥९१॥  
*Devam devam vo'vase devam devamabhiṣṭaye.  
Devam devam huvema vājasātaye gṛṇanto devyā dhiyā.*

Childern of mother earth, with pious intentions, brilliant intelligence and noble actions, singing and celebrating, we call upon every princely hero for protection and security. We invoke every divine power for happiness and well-being. We invite every scholar and leader of eminence for victory in the battles of life.

92. (Vaishvanara Devata, Medha Ṛshi)

दिवि पृष्टोऽअरोचताग्निर्वैश्वानरो बृहन्। क्षमया  
वृधानऽओजसा चनोहितो ज्योतिषा बाधते तमः॥९२॥  
*Divi pṛṣṭo'arocatāgnirvaiśvānaro bṛhan.  
Kṣmayā vṛdhāna'ojasā canohito jyotiṣā bādhatē tamah.*

The great universal Agni sanctified in heavenly

light grows with the earth and, raised and exalted with holy food, kind and favourable to humanity, dispels the darkness with its light and glory.

93. (Indragni Devate, Suhotra Rshi)

इन्द्राग्नीऽअपादियं पूर्वागात्पद्वतीभ्यः। हित्वी शिरो जिह्वया  
वावद्च्चरत्त्रिंशत्पदा न्यक्रमीत्॥९३॥

*Indrāgnī'apādiyaṃ pūrvāgāt padvatībhyaḥ.  
Hitvī śiro jihvayā vāvadaccharat triṃśatpadā  
nyakramīt.*

Indra and Agni, powers of light and fire, this dawn, radiating, not walking, from the heights of heaven, descends (to the earth), first in the morning, for the moving humanity. It speaks with the tongue of birds and humans, walks on for thirty steps of the thirty-muhurta (twenty four hour) day, and then re-returns in the diurnal course.

94. (Vishvedeva Devata, Manu Rshi)

देवासो हि ष्मा मनवे समन्यवो विश्वे साकः सरातयः। ते  
नोऽअद्य तेऽअपरं तुचे तु नो भवन्तु वरिवोविदः॥९४॥

*Devāso hi śmā manave samanyavo viśve sākaḥ  
sarātayaḥ. Te no'adya te'aparaṃ tuce tu no  
bhavantu varivovidah.*

May all the noble saints and scholars and men of wealth and power, zealous and generous, together be liberal and kind to the entire humanity. May they be givers of freedom and prosperity to us to-day, and comfort and advancement to our children to-morrow.

95. (Indra Devata, Nrimedha Rshi)

अपाधमद्भिर्शस्तीरशस्तिहाथेन्द्रो द्युम्याभवत्।  
देवास्तऽइन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण॥९५॥

*Apādhamadabhiśastīraśastihāthendro  
dyumnyābhavat. Devāsta'indra sakhyāya yemire  
brhadbhāno marudgaṇa.*

May Indra, lord of power and ruler of the world, destroyer of cursers and evil-wishers, be the liberal giver of prosperity and splendour, and may he eliminate all fear, violence and terror.

Indra, lord of light and glory like the sun, may all the nobilities of humanity, divinities of nature and powers of the winds be friends with you with all their support.

96. (Indra Devata, Nrimedha Rshi)

प्र वऽइन्द्राय बृहते मरुतो ब्रह्मार्चत।  
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा॥९६॥

*Pra va'indrāya brhate maruto brahmārcata.  
Vṛtraṃ hanati vṛtrahā śatakraturvajreṇa  
śataparvaṇā.*

Maruts, leaders and commanders of humanity, sing hymns of praise in honour of Indra, great ruler of the world. Lord of a hundred yajnic acts, destroyer of darkness and want with his thunderbolt of a hundred-fold power, and saviour of humanity with a hundred safeguards, he eliminates evil and terror.

97. (Mahendra Devata, Medhatithi Rshi)

अस्येदिन्द्रो वावृधे वृष्यः शवो मदे सुतस्य विष्णवि।  
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा। इमा  
ऽउ त्वा । यस्यायम् । अयः सहस्रम् । ऊर्ध्वऽऊ षु णः॥९७॥

*Asyedindro vāvṛdhe vṛṣṇyaṃ śavo made  
sutasya viṣṇavi. Adyā tamasya mahimān-  
amāyavo' nuṣṭuvanti pūrvathā. Imā u tvā.  
Yasyāyam. Ayaṃ sahasram. ūrdhva'ū ṣu ṇaḥ.*

In the rapture of soma distilled in this world of Lord Vishnu's yajna of creation, Indra, lord of power and grandeur, strengthens the vitality and virility of this devotee.

And that generosity of this Indra all the devotees celebrate to-day as the ancients did of old.

These celebrations exalt you only. Yours is the glory. The lord promotes a hundred yajnas. He is up on high over us all.

इति त्रयस्त्रिंशोऽध्यायः ॥