

CHAPTER-XXXIV

1. (Mana Devata, Shivasankalpa Rshi)

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति। दूरङ्गमं
ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु॥१॥

*Yajjāgrato dūramudaiti daivam tadu suptasya
tathavaiti. Dūraṅgamam jyotiṣām jyotirekaṁ
tanme manaḥ śivasankalpamastu.*

The 'Daiva mind', perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions. In sleep state, the mind too goes to sleep.

2. (Mana Devata, Shivasankalpa Rshi)

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु॥२॥

*Yena karmāṅyapaso manīṣiṇo yajñe kṛṇvanti
vidatheṣu dhīrāḥ. Yadapūrvam yakṣamantaḥ
prajānām tanme manaḥ śivasankalpamastu.*

The 'Yaksha mind', volitional faculty, by which men of action, thought and constancy organise and perform all acts in yajnic programmes of life, the matchless faculty, present in all people, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

3. (Mana Devata, Shivasankalpa Rshi)

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु।
यस्मान्नऽऋते किं च न कर्म क्रियते तन्मे मनः
शिवसङ्कल्पमस्तु॥३॥

*Yatprajñānamuta ceto dhṛtiśca yajjyotirantar-
amṛtam prajāsu. Yasmāna'rte kiṁ cana karma
kriyate tanme manaḥ śivasankalpamastu.*

The 'Prajnana, Chitta and Dhriti mind', instrument of awareness, memory and deeper retention, which is the internal light immortal of living beings, without which no action whatsoever is possible, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

4. (Mana Devata, Shivasankalpa Rshi)

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्। येन
यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु॥४॥

*Yenedam bhūtam bhūvanam bhaviṣyat pari-
gṛhītamamṛtena sarvam. Yena yajñastāyate
saptahotā tanme manaḥ śivasankalpamastu.*

The mind, immortal faculty by which all this that was, and is, and shall be is perceived and retained, and by which the seven-priest (five senses, feeling-will and understanding) yajna is planned and performed, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

5. (Mana Devata, Shivasankalpa Rshi)

यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाः।
यस्मिन् शिचत्तः सर्वमोतं प्रजानां तन्मे मनः
शिवसङ्कल्पमस्तु॥५॥

*Yasminnṛcaḥ sāma yajūṃṣi yasmin pratiṣṭhitā
rathanābhāvivārāḥ. Yasmiñścittaṃ
sarvamotaṃ prajānāṃ tanme manaḥ
śivasankalpamastu.*

The mind in which are woven Riks, hymns of knowledge, Yajus, hymns of application, and Samans, hymns of celebration and devotion (and the hymns of divinity), in which they are inter-fixed like spokes in the nave of a wheel, in which the Chitta, memory and unconscious of all the people, is inter-woven, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

6. (Mana Devata, Shivasankalpa Ṛshi)

*सुषारथिरश्वानिव यन्मनुष्यान्नेनीयते ऽभीशुभिर्वाजिनऽइव।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु॥६॥*

*Suṣārathiraśvāniva yanmanuṣyānnenīyate'
bhīśubhirvājina iva. Hrtpṛatiṣṭhaṃ yadajiraṃ
javiṣṭhaṃ tanme manaḥ śivasankalpamastu.*

The mind which leads people by stimulation of the senses like a good driver controlling fast moving horses with bridle strings, which abides in the heart, which is unageing and fastest in motion, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

7. (Anna Devata, Agastya Ṛshi)

*पितुं नु स्तोषं महो धर्माणं तविषीम्। यस्य त्रितो व्योजसा
वृत्रं विपर्वमर्दयत्॥७॥*

*Pituṃ nu stoṣaṃ maho dharmāṇaṃ taviṣim.
Yasya trito vyojasā vṛtraṃ viparvamardayat.*

In truth I celebrate food and energy, might and majesty, justice and piety, and power and splendour, by the force of which Indra, saviour in all three phases of time, destroys the otherwise invulnerable Vritra, demon of darkness, want and sin.

8. (Anumati Devata, Agastya Ṛshi)

*अन्विदनुमते त्वं मन्यासै शं च नस्कृधि। क्रत्वे दक्षाय नो
हिनु प्र णऽआयूँषि तारिषः॥८॥*

*Anvidanumate tvam manyāsai śaṃ ca naskṛdhi.
Kratve dakṣāya no hinu pra ṇa'āyūṅṣi tāriṣaḥ.*

Anumati, spirit and power of agreeability, common consent and assent, whatever you approve, and whatever you agree is good, give us that, do that for us. Help us grow in intelligence and expertise for good action. Help us all cross the seas of life with success.

9. (Anumati Devata, Agastya Ṛshi)

*अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम्। अग्निश्च हव्यवाहनो
भवतं दाशुषे मयः॥९॥*

*Anu no'dyānumatiryajñāṃ deveṣu manyatām.
Agniśca havyavāhano bhavataṃ dāśuṣe mayah.*

May Anumati, spirit of consent and common will, have our yajna of positive action accepted among the noblest people, and may both the common will and Agni, brilliant leader and carrier of oblations and investments to the heights of success, be good and generous to the contributive participant in the corporate yajna of life.

10. (Sinivali Devata, Gritsamada Ṛshi)

*सिनीवालि पृथुष्टुके या देवानामसि स्वसा। जुषस्व
हव्यमाहुतं प्रजां देवि दिदिद्धि नः॥१०॥*

*Sinīvali prthuṣṭuke yā devānāmasi svasā.
Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi
nah.*

Lady of love and loyalty, virgin beauty of fertility, brilliant and pious, sister of the learned, accept the holy offer of marriage, take the hand of the noble groom invited, enjoy life, and give us the gift of lovely children.

11. (Sarasvati Devata, Gritsamada Rshi)

पञ्च नद्यः सरस्वतीमपि यन्ति सस्रोतसः । सरस्वती तु
पञ्चधा सो देशे ऽभवत्सरित् ॥ ११ ॥

*Pañca nadyaḥ sarasvatīmapi yanti sasrotasaḥ.
Sarasvatī tu pañcadhā so deśe 'bhavatsarit.*

Five streams of sense experience with their perceptions flow into the one Sarasvati of the mind, and then the mind, converting the experience into language, flows out in five streams of expression.

(This is the Vedic triangle of Shabda, Artha and Pratyaya, that is, the semantic triangle of language, reality and meaning, which is the mental association of word and object in an integrated mental picture. The mantra also draws the full circle of experience, interpretation and expression for communication of the experience. The central interpretive role is played by the soul through its consciousness, chetana, which is its essential property, senses and mind being its instruments.)

12. (Agni Devata, Hiranyastupa Angirasa Rshi)

त्वमग्ने प्रथमोऽङ्गिराऽऋषिर्देवो देवानामभवः शिवः सखा।
तव वृते क्वयो विद्मनापसो ऽजायन्त मरुतो
भ्राजदृष्टयः ॥ १२ ॥

*Tvamagne prathamo 'aṅgirā'rṣīrdevo devā-
nāmbhavaḥ śivaḥ sakhā. Tava vrata kavayo
vidmanāpaso 'jāyanta maruto bhrājadriṣṭayaḥ.*

Agni, first vibration and spirit of life, visionary light of lights, you arise ahead, blessed and blissful, leader and friend of the learned and the wise. Within your code of life and living, knowledge, action and piety, arise great souls, masters of knowledge and action, visionary heroes of arms, poets and men of tempestuous speed headed towards great achievements.

13. (Agni Devata, Hiranyastupa Angirasa Rshi)

त्वं नोऽग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्या।
त्राता तोकस्य तनये गवामस्यनिमेषः रक्षमाणस्तव वृते ॥ १३ ॥

*Tvaṁ no 'agne tava deva pāyubhirmaghono
rakṣa tanvaśca vandyā. Trātā tokasya tanaye
gavāmasyanimeṣaṁ rakṣamāṇastava vrata.*

Agni, brilliant power and divine celebrity, living within your laws of life and system, we pray, with your methods of protection, preserve and promote our body-system and the generous leader of our social yajna. You are the saviour and vigilant protector of our children and grand children, our health of body and mind, and our cows and forms of culture.

14. (Agni Devata, Devashrava Devavata Bharata Rshis)

उत्तानायामव भरा चिकित्वान्तसद्यः प्रवीता वृषणं जजान।
अरुषस्तूपो रुशदस्य पाजऽइडायास्पुत्रो वयुनेऽजनिष्ट ॥ १४ ॥

*Uttānāyāmava bhara cikivāntsadyaḥ pravītā
vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja'
idāyāsputro vayune 'janiṣṭa.*

The scholar of the science of yajna, fire and water, inspired to do good, generates rain and fills the extended sky and earth.

The child of the Voice divine, seer of the secrets of nature, brilliant and keen to raise men of peace, breaks new grounds in science and creates new modes of energy and power.

Agni, lord of light and power, inspire and fill this child of the Voice with light and knowledge to the full.

15. (Agni Devata, Devashrava Devavata Bharata Rshis)

इडायास्त्वा पदे वयं नाभा पृथिव्याऽअधि। जातवेदो
निधीमह्यग्ने हव्याय वोढवे॥१५॥

*Iḍāyāstvā pade vyaṃ nābhā pṛthivyā'adhi.
Jātavedo nidhīmahyagne havyāya voḍhave.*

Holy fire and omniscient power of light, in the sanctity of the Divine Word, on the centre-vedi of the earth, we instal you and light you in faith for the creation and diffusion of the fragrant materials and means of life in the state of yajna.

16. (Indra Devata, Nodha Rshi)

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसेऽअङ्गिरस्वत्।
सुवृत्तिभिःस्तुवतऽऋग्मियायार्चामार्कं नरे
विश्रुताय॥१६॥

*Pra manmahe śavasānāya śūṣamāṅgūṣaṃ
girvaṇase'aṅgirasvat. Suvṛktibhiḥ stuvata'
rgmiyāyārcāmārkaṃ nare viśrutāya.*

We study and meditate on nature's energy and the hymns in praise of divine energy, we study the sun,

lightning and the roaring winds, and we honour the venerable learned and the wise, dear as the breath of life for the sake of scientific knowledge and power, and, with cleansing words and deeds, we pray for the noble leader, a man of holy speech, who studies the Riks for knowledge, hears the learned for wisdom, and worships the hymns of divine praise.

17. (Indra Devata, Nodha Rshi)

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम।
येना नः पूर्वे पितरः पदज्ञाऽअर्चन्तोऽअङ्गिरसो
गाऽअविन्दन् ॥१७॥

*Pra vo mahe mahi namo bharadhvamāṅgūṣyaṃ
śavasānāya sāma. Yenā naḥ pūreve pitaraḥ
padajñā'arcanto'aṅgirasō gā'avindan.*

Offer great hospitality and high reverence to Indra, lord of power and majesty, and in his honour, sing hymns of Sama by which our ancient forefathers, scholars of the Veda in possession of the knowledge of creation, singing songs of worship, realized the holy speech for you and for us all.

18. (Indra Devata, Devashrava & Devavata Bharata Rshis)

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति
प्रयांसि । तितिक्षन्तेऽअभिस्तं जनानामिन्द्र त्वदा कश्चन
हि प्रकेतः ॥१८॥

*Ichchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṃ
dadhati prayāṃsi. Titikṣante'abhiśastim
janānāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of knowledge and majesty, friends love

you, lovers of soma wait on you, they distil the soma and offer delightful oblations to you, they even forbear the imprecations of people, because there is hardly anyone more knowledgeable than you, since all knowledge flows from you.

19. (Indra Devata, Devashrava & Devavata Bharata Rshis)

न ते दूरे परमा चिद्रजाश्रस्य तु प्र याहि हरिवो हरिभ्याम्।
स्थिराय वृष्णे सर्वना वृतेमा युक्ता ग्रावाणः
समिधानेऽग्नौ ॥१९॥

Na te dūre paramā cidrajāśryā tu pra yāhi harivo haribhyām. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne 'agnau.

Indra, lord of power and majesty, ruler of the world, even the farthest regions are not too far for you. Lord of the fastest carriers, come post-haste by the steeds at your command. These offerings of yajna have been made for the constant lord of showers. The clouds are full and ready. The fire is lit and blazing.

20. (Soma Devata, Gotama Rshi)

अषाढं युत्सु पृतनासु पप्रिथं स्वर्षामप्सां वृजनस्य गोपाम्।
भरेषुजाश्रसुक्षितिःसुश्रवसं जयन्तं त्वामनु मदेम सोम॥२०॥

Aṣādham yutsu pṛtanāsu papriṭhāṃ svarṣāmapśāṃ vṛjanasya gopām. Bhareṣujāśryasukṣitihṃ suśravasaṃ jayantaṃ tvāmanu madema soma.

Soma, lord of power and joyous prosperity, formidable hero in battles, defender of the force of armies, winner of light, giver of cool waters, preserver of strength, guardian of fortifications, victor of wars,

ruler of the beautiful earth, spirit of fame and honour, and all round victorious, let us rejoice with you and celebrate with soma.

21. (Soma Devata, Gotama Rshi)

सोमो धेनुःसोमोऽर्वन्तमाशुःसोमो वीरं कर्मण्यं ददाति।
सादन्यं विदथ्यःसभेयं पितृश्रवणं यो ददाशदस्मै॥२१॥

Somo dhenuṣṃ somo 'arvantamāśuṣṃ somo vīraṃ karmaṇyaṃ dadāti. Sādanyaṃ vidathyaṣṃ sabheyaṃ pitṛśravaṇaṃ yo dadāśadasmai.

Whoever offers honour and oblations to Soma, ruler of life and yajna, Soma blesses him with the gift of cows and cultured speech, Soma gives him the fastest carrier 'horse', Soma blesses him with a brave son or daughter heroic in action, gracious in gatherings, pious in yajna, worthy of high office in assemblies, and obedient follower of parental tradition.

22. (Soma Devata, Gotama Rshi)

त्वमिमाऽओषधीः सोम विश्वास्त्वमपोऽअजनयस्त्वं गाः।
त्वमा ततन्थोर्वृन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ॥२२॥

Tyamimā'oṣadhīḥ soma viśvāstvamapo 'ajanayastvaṃ gāḥ. Tvamātatanthorvantarikṣaṃ tvaṃ jyotiṣā vi tamo vavartha.

Soma, creative power of nature and the world, you create all these herbs of the world, you create the waters and yajnic actions, you create the earth, cows and holy speech. You create and expand the wide skies, and you dispel and replace the darkness with light and remove ignorance and sin with knowledge and Dharma.

23. (Soma Devata, Gotama Rshi)

देवेन नो मनसा देव सोम रायो भागःसहसावन्नभि
युध्य। मा त्वा तन्दीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा
गविष्टौ ॥२३॥

*Devena no manasā deva soma rāyo bhāgaṃ
sahasāvannabhi yudhya. Mā tvā'tanadīśiṣe
vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord ruler of honour and prosperity, mighty and brilliant power, defend and grant our share of wealth with a noble and generous mind. No one can stop or restrict you since you rule the power and valour as master. And when there is desire for the supreme bliss, help us as physician to achieve both earth and heaven.

24. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

अष्टौ व्यख्यत्कुकुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धूना
हिरण्याक्षः सविता देवऽआगाहद्वद्रत्ना दाशुषे वार्यणि॥२४॥

*Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva
yojanā sapta sindhūn. Hiranyākṣaḥ savitā
deva' āgād dadhadratnā dāśuṣe vāryaṇi.*

Savita, self-effulgent lord of golden eye, comes bearing choice gifts of jewels for the giver of charity through yajna, he comes filling and illuminating the eight directions and sub-directions of the earth, crossing the three regions, namely, the heavenly sphere, the middle sphere and the earth, through the seven seas of space, viz., Bhu, Bhuva, Sva, Maha, Jana, Tapa and Satyam.

25. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवीऽअन्तरीयते
अपामीवां बाधते वेति सूर्यमभि वृष्णेन रजसा

द्यामृणोति ॥२५॥

*Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvā-
pṛthivī'antarīyate. Apāmivāṃ bādhatē veti
sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, lord of golden arms, all illuminator, moves the sun over both heaven and earth, dispels the dark and wards off disease. And when it retires it withdraws the sun and, with the centripetal force of its energy, sucks in the world of light to zero in the dark.

26. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिरण्यहस्तोऽअसुरः सुनीथः सुमृडीकः स्ववाँ यात्वर्वाङ्
अपसेधन्नक्षसो यातुधानानस्थाद्विवः प्रतिदोषं गृणानः॥२६॥

*Hiranyahasto'asuraḥ sunīthaḥ sumṛḍīkaḥ
svavañ yātvarvāñ. Apasedhan rakṣaso
yātudhānānasthāddevaḥ pratidoṣaṃ gṛṇānaḥ.*

Come Savita, self-refulgent lord of golden beams, rise and shine forth, energizing, lighting the path of guidance, gracious and blissful, throwing off the wicked, the unjust and the evil doers, and exposing every sin and crime.

27. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृताऽअन्तरिक्षे।
तेभिर्नोऽअद्य पृथिभिः सुगेभी रक्षा च नोऽअधि च ब्रूहि
देव॥२७॥

*Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā'-
antarikṣe. Tebhirno'adya pṛthibhiḥ sugebhī
rakṣā ca no'adhi ca brūhi deva.*

Savita, lord of light and knowledge, ancient and

eternal are your paths, free from dust, well laid out between heaven and earth. By those paths, straight and simple, come to us to-day, brilliant lord, protect us, and speak to us from above.

28. (Ashvinau Devate, Praskanva Ṛshi)

उ॒भा पि॑बतमश्वि॒नो॒भा नः॑ शर्मं॑ यच्छतम् ।
अ॒वि॒द्रि॒याभि॑रू॒तिभिः॑ ॥ २८ ॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam.
Avidriyābhirūtibhiḥ.

Ashvins, harbingers of light and peace like the sun and moon, givers of knowledge and wisdom like teacher and preacher, come both of you, drink to your pleasure the juice of soma and give us safety and comfort with inviolable means of defence and protection.

29. (Ashvins Devata, Kutsa Ṛshi)

अ॒र्ज॒स्वती॑मश्वि॒ना वा॑च॒म॒स्मे कृ॑तं नो॑ दस्रा वृषणा मनी॒षाम् ।
अ॒द्यु॒त्ये ऽव॑से॒ निह्व॑ये वां वृ॒धे च॑ नो भवत् वा॒ज॒सातौ॑ ॥ २९ ॥
Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā
vṛṣaṇā maṇiṣām. Adyūtye 'vase ni hvaye vām
ṛdhe ca no bhavataṁ vājasātau.

Ashvins, auspicious powers of wonderful acts, generous lords, render our mind and speech worthy of noble action and achievement I invoke you for sure defence and protection without a gamble. Be with us for victory and advancement in the battle of life.

30. (Ashvinau Devate, Kutsa Ṛshi)

द्यु॒भि॒र॒क्तु॒भिः॑ परि॑ पात॒म॒स्मान॑रि॒ष्टेभिर॑श्वि॒ना सौ॑भ॒गेभिः॑ ।
तन्नो॑ मि॒त्रो वरु॑णो मामह॒न्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वीऽउ॒त

द्यौः ॥ ३० ॥

Dyubhiraktubhiḥ pari pātamaśmānariṣṭebhi-
raśvinā saubhagebhiḥ. Tanno mitro varuṇo
māmahantāmaditiḥ sindhuḥ pṛthivī'uta dyauḥ.

Ashvins, powers of piety and prosperity, protect us by days and by nights and by the noblest forms of sinless prosperity. May Mitra, universal friend, and Varuna, lord of justice, safeguard that, and may the earth, heaven, sea and sky promote that prosperity.

31. (Surya Devata, Hiranyastupa Ṛshi)

आ कृ॒ष्णेन॑ रज॒सा वर्त्त॑मानो निवेशय॒न्नमृतं॑ मर्त्यं॑ च ।
हि॒र॒ण्यये॑न सवि॒ता रथे॑ना दे॒वो या॑ति भुव॒नानि॑ पश्यन् ॥ ३१ ॥
Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ
martyaṁ ca. Hiraṇyayena savitā rathenā devo
yāti bhuvanāni paśyan.

Revolving with its own force of gravity, moved round and round by the force of cosmic dynamics, lighting the constant and the changing forms of nature, Savita, the brilliant sun, goes on and on by his golden chariot, watching the worlds of the universe.

32. (Ratri Devata, Kutsa Ṛshi)

आ रा॒त्रि पा॑र्थि॒वः रजः॑ पि॒तुर॑प्रायि॒ धाम॑भिः । दि॒वः
सदा॑ँसि बृ॒हती॑ वि तिष्ठसु॒ऽआ त्वे॑षं वर्त्तते॒ तमः॑ ॥ ३२ ॥
Ā ratri pāṛthivaṁ rajaḥ pituraprāyi dhāmabhiḥ.
Divāḥ sadāṁsi bṛhatī vi tiṣṭhasa'ā tveṣaṁ
vartate tamaḥ.

The great night comes and covers the regions of

the earth alongwith the regions of the skies. Away from the regions of the sun it stays and eclipses the areas of light, and the darkness remains until the light comes again.

33. (Usha Devata, Gotama Ṛshi)

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति।
येन तोकं च तनयं च धामहे॥३३॥

*Uṣastaccitramābharāsmabhyam vājinīvati.
Yena tokam ca tanayam ca dhāmahe.*

Usha, lady of the light at dawn, mistress of beauty and excitement, come bearing that food and wondrous energy for us by which we may beget, support and rejoice with our children and the children of our children.

34. (Agni, etc., Devata, Vasishtha Ṛshi)

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विनो।
प्रातर्भगी पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम॥३४॥

*Prātaragniṁ prātarindraṁ havāmahe prātar-
mitrāvaruṇā prātaraśvinā. Prātarbhagaṁ
pūṣaṇam brahmaṇaspatiṁ prātaḥ somamuta
rudraṁ huvema.*

Early morning we invoke Agni, lord of light, light the fire and pray for the light of life. Early morning we invoke Indra and pray for power and honour. Early morning we invoke Mitra and Varuna, and pray for the energy of prana and udana. Early morning we invoke the Ashvins and pray for learning and wisdom. Early morning we invoke Bhaga, and pray for strength and prosperity. We invoke Pusha and pray for health and

nourishment. We invoke Brahmanaspati, lord omniscient, and pray for knowledge and vision. Early morning we invoke Soma, and pray for peace and joy. Early morning we invoke Rudra and pray for spiritual strength.

35. (Bhaga Devata, Vasishtha Ṛshi)

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्त्ता।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं
भक्षीत्याह॥३५॥

*Prātarjitam bhagamugraṁ huvema vayam
putramaditeryo vidhartā. Ādhraścidyaṁ
manyamānasturaścidrājā cidyaṁ bhagaṁ
bhakṣītyāha.*

Early morning we invoke Bhaga, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of immortality and sustainer of the social system, which everybody — whether poor and helpless, or fast and impetuous, or a ruling king — loves and honours, and of which the Lord of Life says: Acquire honour and glory won by effort and endeavour and enjoy.

36. (Bhagavan Devata, Vasishtha Ṛshi)

भगु प्रणेत्तर्भगु सत्यराधो भगेमां धियमुदवा ददन्नः। भगु
प्र नो जनयु गोभिरश्वैर्भगु प्र नृभिर्नृवन्तः स्याम॥३६॥

*Bhaga praṇetarbhaga satyarādho bhagemān
dhiyamudavā dadannaḥ. Bhaga pra no janaya
gobhiraśvairbhaga pra nṛbhirnrvantaḥ syāma.*

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light and knowledge, blessed us as you have with intelligence, we pray, save this intelligence of ours from sin and lead

us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

37. (Bhaga Devata, Vasishtha Ṛshi)

उतेदानीं भगवन्तः स्यामोत प्रपित्वऽउत मध्येऽअह्नाम्।
उतोदिता मघवन्त्सूर्यस्य वयं देवानां३ सुमतौ स्याम॥३७॥

Utedānīm bhagavantah syāmota prapitva'uta madhye'ahnām. Utoditā maghavantsūryasya vyaṁ devānāṁ sumatau syāma.

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time. And may we be prosperous at the rise of the sun. Let us prosper at the middle of the day. And let us be prosperous in the evening. Let us always abide in the wisdom and guiding vision of the noble and brilliant saints and sages for the achievement of wealth and other wherewithal of life

38. (Bhagavan Devata, Vasishtha Ṛshi)

भगऽएव भगवाँर॥ऽअस्तु देवास्तेन वयं भगवन्तः स्याम।
तं त्वा भग सर्वऽइज्जोहवीति स नो भग पुरऽएता
भवेह ॥३८॥

Bhaga'eva bhagavāñ'astu devāstena vyaṁ bhagavantah syāma. Taṁ tvā bhaga sarva' ijjoḥavīti sa no bhaga pura etā bhaveha.

Masters of wisdom and brilliance, the Lord creator of the glorious universe alone is the Lord Supreme of honour and prosperity. May we be prosperous by virtue of His generosity.

Lord of honour and glory, the entire humanity invokes, adores and worships you only.

Lord giver of honour and prosperity, may you be our guide, inspire us and lead us to prosperity.

39. (Bhaga Devata, Vasishtha Ṛshi)

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं
वसुविद् भगं नो रथमिवाश्वा वाजिनऽआ वहन्तु॥३९॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina'ā vahantu.

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the golden chariot of the sun for the achievement of yajnic acts of love and creation may, we pray, bring us the newest treasures of honour and prosperity, just like the fastest horses flying chariot-loads of a hero's trophies of victory.

40. (Usha Devata, Vasishtha Ṛshi)

अश्वावतीर्गोमतीर्नऽउषासो वीरवतीः सदमुच्छन्तु भद्राः।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा
नः॥४०॥

Aśvāvātīrgomatīrna'uṣāso vīravatīḥ sadamucchantu bhadraḥ. Ghrtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.

The holy dawns, replete with vapours, blest with sunbeams, pregnant with energy and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you, brilliant ladies, protect and promote us always with good fortune like the dawn.

41. (Pusha Devata, Suhotra Ṛshi)

पूषन्तव व्रते वयं न रिष्येम कदा चन ।
स्तोतारस्तऽइह स्मसि ॥४१॥

*Pūṣan tava vrata vyaṁ na riṣyema kadā cana.
Stotāraṣṭa iha smasi.*

Pushan, lord of health and joy, living within the rules of your discipline, we pray, we may never suffer harm or loss and, singing songs of thanks for you here, live long and happily.

42. (Pusha Devata, Rijishva Ṛshi)

पथस्पथः परिपतिं वचस्या कामेन कृतोऽअभ्यानडुर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियः सीषधाति प्र
पूषा ॥४२॥

Pathaspathaḥ paripatiṁ vacasyā kāmēna kṛto' abhyānaḍarkam. Sa no rāsacchurudhaś-candrāgrā dhiyaṁ dhiyaṁ sīṣadhāti pra pūṣā.

Let the devotee seasoned by honest words and desire come and surrender to adorable Pusha, lord of health and growth, protector of every way of life. And Pusha grants the most protective and brilliant means of advancement and helps realise every thought and intention of the devotee for us.

43. (Vishnu Devata, Medhatithi Ṛshi)

त्रीणि पदा विचक्रमे विष्णुर्गोपाऽअदाभ्यः । अतो धर्माणि
धारयन् ॥४३॥

*Trīṇi pada vi cakrame viṣṇurḡopā'adābhyah.
Ato dharmāṇi dhārayan.*

Vishnu, omnipresent lord of the universe,

inviolable and intrepidable protector, sustaining the laws of existence and maintaining the sustainers of life such as earth and sun, takes the three steps of creation through the causal Prakriti, subtle materials, and the concrete forms of life and matter. Hence He alone is the lord adorable.

44. (Vishnu Devata, Medhatithi Ṛshi)

तद्विप्रासो विपन्यवो जागृवाथऽसः समिन्धते । विष्णोर्यत्परमं
पदम् ॥४४॥

*Tadviprāso vipanyavo jāgrvāṁsaḥ samindhate.
Viṣṇoryatparamaṁ padam.*

That which is the highest stage of human attainability is Vishnu's divinity. That is what the sages, celebrants, ever wakeful among humanity, meditate, light up, realise and live.

45. (Dyava-prithivi Devate, Bharadvaja Ṛshi)

घृतवती भुवनानामभिश्चियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभितेऽअजरे
भूरिरेतसा ॥४५॥

Ghṛtavaṭī bhuvanānām abhisriyovī pṛthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmanā viṣkabhite'ajare bhūriretasā.

By the eternal power and existential law of Varuna, Lord Supreme, are sustained firmly the sun and the earth together, both unageing, mighty prolific, abundant in living waters, glory of the worlds, wide, expansive, full of honey sweets and wondrous beautiful.

46. (Prithivi & others Devata, Vihavya Ṛshi)

ये नः सपत्नाऽअप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे
तान् । वसवो रुद्राऽआदित्याऽउपरिस्पृशं मोग्रं
चेत्तारमधिराजमक्रन् ॥४६॥

*Ye naḥ sapatnā'apa te bhavantvindrāgni-
bhyāmava bādhāmahe tān. Vasavo
rudrā'ādityā' uparisprśam mogram
cettāramadhi rājamakran.*

Whoever are our enemies, we keep off. We throw them off with arms of fire and electric energy. May the Vasus, Rudras and Adityas raise me sky-high, mighty strong and wide-awake to preside over the rulers of the world.

47. (Ashvinau Devate, Hiranyastupa Ṛshi)

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांश्चसि मृक्षतः सेधतं द्वेषो भवतः
सचाभुवा ॥४७॥

*Ā nāsatyā tribhirekādaśairiha devebhiryātam
madhupeyamaśvinā. Prāyustāriṣṭam nī rapāṃsi
mrkṣataḥ sedhataḥ dveṣo bhavataḥ
sacābhuvā.*

Ashvins, powers true and incorruptible, come here with thirty three divinities to drink the honey-sweets of nectar, promote our health and age, wash off our sins and evil, ward off jealousy and enmity, and be close friends with us in truth.

48. (Maruts Devata, Agastya Ṛshi)

एष व स्तोमो मरुतऽड्यं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेष वृजनं जीरदानुम् ॥४८॥

*Eṣa va stomo maruta iyaṁ gīrmāndāryasya
mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vyaṁ
vidyāmeṣam vṛjanam jīradānum.*

Maruts, dynamic citizens of the land, this valuable work of the venerable artist of eminence and this treatise is for you. Come with food and energy for the growth and protection of the health of the people of all ages. And we shall find the food, energy and knowledge for a general tonic and panacea for all disease.

49. (Rishis Devata, Prajapatya Yajna Ṛshi)

सहस्तोमाः सहच्छन्दसऽआवृतः सहप्रमाऽऋषयः सप्त
दैव्याः । पूर्वेषां पन्थामनुदृश्य धीराऽअन्वालेभिरे रथ्यो न
रश्मीन् ॥४९॥

*Sahastomāḥ saha cchandasa'āvṛtaḥ
sahapramā'rṣayaḥ sapta daivyāḥ. Pūrveṣāṁ
panthā-manudṛśya dhīrā'anvālebhire rathyo
na raśmīn.*

Sages and scholars collaborating on projects of common interest, working together on learned subjects, graduates equally competent in reason and science, visionaries of divinity with penetrating senses, mind and intellect, courageous and resolute of will, having studied and realised the paths traversed by the predecessors, extend the bounds of knowledge and hold the reins of the human community on the march to progress.

50. (Hiranyanteja Devata, Daksha Ṛshi)

आयुष्यं वर्चस्यः रायस्पोषमौद्धिदम् । इदं हिरण्यं
वर्चस्वज्जैत्रायाविशतादु माम् ॥५०॥

Āyuṣyam varcasyaḥ rāyaspoṣamaudbhidam.

*Idaṁ hiraṇyaṁ varcasvajjaitrāyāvīśatādu
mām.*

This golden glow of life and health which bursts forth from within is the gift of mother earth. It is the giver of health and long age and physical and intellectual brilliance. It is the guardian giver of wealth and insurance against suffering and disease. May this golden treasure of lustrous victory, I pray, come in to bless me with success in life.

51. (Hiranyanteja Devata, Daksha Ṛshi)

न तद्रक्षांश्चि न पिशाचास्तरन्ति देवानामोजः प्रथमजश्च
ह्येतत्। यो बिभर्ति दाक्षायणः हिरण्यः स देवेषु कृणुते
दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः॥५१॥

*Na tadrakṣāṁsi na piśācāstaranti devānāmojaḥ
prathamajaṁ hyetat. Yo bibharti dākṣāyaṇaṁ
hiraṇyaṁ sa deveṣu kṛṇute dīrghamāyuh sa
manuṣyeṣu kṛṇute dīrghamāyuh.*

That golden glow of celibate life the demons and ogres cannot violate, nor can they cross over and attain it. It is the splendour of the divines, first born of Mother Nature. One who commands this golden essence of the art of life and living lives a long age of activity among the divines, lives a long age of activity among humanity.

52. (Hiranyanteja Devata, Daksha Ṛshi)

यदाबध्नन्दाक्षायणा हिरण्यः शतानीकाय सुमन्स्यमानाः।
तन्मऽआ बध्नामि शतशारदायुष्माञ्जरदष्टिर्यथासम्॥५२॥

*Yadābadhnan dākṣāyaṇā hiraṇyaṁ śatānikāya
sumanasyamānāḥ. Tanma'ā badhnāmi
śataśāradāyāyuṣmāñjaradaṣṭiryathāsam.*

That golden glowing science and discipline of life which the sages of noble mind and expertise of living hold and prescribe for a man desirous of a hundred fold lustre, I hold and observe so that I may live a full abundant age of hundred years.

53. (Prithivi etc. Devata, Rijishva Ṛshi)

उत नो ऽहिर्बुध्न्यः शृणोत्वजऽएकपात्पृथिवी समुद्रः।
विश्वेदेवाऽऋतावृधौ हुवाना स्तुता मन्त्राः
कविशस्ताऽअवन्तु ॥५३॥

*Uta no' hirbudhnyah śṛṇotvaja'ekapāt pṛthivī
samudraḥ. Viśve devā'ṛtāvṛdho huvānāḥ stutā
mantrāḥ kaviśastā'avantu.*

Just as our voice reaches the clouds floating in the sky, the earth and the sea, so may it reach the eternal Lord of omniscience, and may the Lord listen to our prayer.

Also, may the pursuers and promoters of truth and eternal law, the noblest minds of the world, and the mantras and formulas of divine celebration created and sung by the poets of imagination, protect and promote us.

54. (Adityas Devata, Kurma gartsamada Ṛshi)

इमा गिरऽआदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि।
शृणोतु मित्रोऽअर्यमा भगो नस्तुविजातो वरुणो
दक्षोऽअशः॥५४॥

*Imā gira'ādityebhyo ghṛtasnūḥ sanādrājabhyo
juhvā juhomi. Śṛnotu mitro'aryamā bhago
nastuvijāto varuṇo dakṣo'aśah.*

These words of prayer sanctified by holy waters and ghrta I always take and offer in yajna with the ladle of faith and love to the Adityas for the brilliant rulers.

May Mitra, universal friend, Aryama, lord of justice, Bhaga, lord of honour and prosperity, Tuvijata, manifesting for all, Varuna, best power and highest, Daksha, master of the art of creation, and Ansha, the brilliant Sun, hear my prayers for all.

55. (Adhyatma & Pranas Devata, Kanva Ṛshi)

सप्तऽऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सद्मप्रमादम्।
सप्तापः स्वर्पतो लोकमीयुस्तत्र जागृतोऽस्वप्नजौ सत्रसदौ
च देवौ॥५५॥

*Sapta'ṛṣayah pratihitāḥ śarīre sapta rakṣanti
sadamapramādam. Saptāpaḥ svapato
lokamīyustatra jāgrto'asvapnajau satrasadau ca
devau.*

Seven sages, i.e., five faculties of perception, one mana (mind), and one buddhi (intellect), vested in the body, the seven together serve and protect the body without let up and negligence. Of the sleeping person, the seven, still there, retire with the soul into the heart. But two other sages, i.e., prana and apana, keep awake in the body and do not go to sleep.

56. (Brahmanaspati Devata, Kanva Ṛshi)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वमेहे। उप प्र यन्तु मरुतः
सुदानवऽइन्द्रं प्राशूर्भवा सचा॥५६॥

*Uttiṣṭha brahmaṇaspate devayantastvemahe.
Upa pra yantu marutaḥ sudānava'indra
prāśūrbhavā sacā.*

Arise, lord of universal Vedic knowledge, we have come to you in search of divinity in pursuit of knowledge. The most charitable, generous and dynamic people of the speed of the winds come to you. Indra, lord of knowledge and power, be friends, be smart with instant action.

57. (Brahmanaspati Devata, Kanva Ṛshi)

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम्। यस्मिन्निन्द्रो वरुणो
मित्रोऽअर्यमा देवाऽओकांसि चक्रिरे॥५७॥

*Pra nūnaṁ brahmaṇaspatirmantram vadat-
yukthyam. Yasminnindro varuṇo mitro'aryamā
devā'okāṁsi cakrire.*

Brahmanaspati, lord of universal knowledge, speaks to us, for sure, of the wonder mantra of celebrated knowledge in which divinities such as Mitra, Varuna, Aryama and Indra abide in mystery with their power and secret of prana, water, spirit and light.

58. (Brahmanaspati Devata, Gritsamada Ṛshi)

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्वा।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः॥
यऽ इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपतेऽन्नस्य नो
देहि ॥५८॥

*Brahmaṇaspate tvamasya yantā sūktasya bodhi
tanayaṁ ca jinva. Viśvaṁ tadbhadram
yadavanti devā brhadvadema vidathe suvīrah.
Ya'imā viśvā. Viśvakarmā.Yo naḥ pitā.
Annapate'nnasya no dehi.*

Brahmanaspati, lord of the universe and universal knowledge, you are the leading light and controller of

this world.

Listen, and acknowledge our praise and prayer. Love, protect and promote our children. The universal good which the divinities protect and extend may come and bless us. Brave with heroic children, we sing great songs of praise in honour of the Lord.

Vishvakarma who is our father has created all these worlds of existence.

Lord of food and energy, bless us with food, energy and the power to grow and rise.

इति चतुस्त्रिंशोऽध्यायः ॥

CHAPTER-XXXV

1. (Pitara Devata, Adityas or Devas Rshis)

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः। अस्य लोकः
सुतावतः। द्युभिरहोभिरत्तुभिर्व्यक्तं यमो
ददात्ववसानमस्मै॥१॥

*Apeto yantu paṇayo' sumnā devapīyavah. Asya
lokaḥ sutāvataḥ. Dyubhirahobhiraktu-
bhirvyaktaṁ yamo dadātvavasānamasmai.*

Go off from here the niggards, the malevolent and the revilers of Divinity. This is the beautiful place of the generous and inspired yajamana. May Yama, the leading light and controller of the world, grant him a place of rest and freedom blest by the lights of heaven and by days and nights.

2. (Savita Devata, Adityas or Devas Rshis)

सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छतु।
तस्मै युज्यन्तामुस्त्रियाः॥२॥

*Savitā te śarīrebhyaḥ pṛthivyāṁ lokamicchatu.
Tasmai yujyantāmusriyāḥ.*

Human soul, may Savita, Lord of life and Law, will and determine a suitable place of residence for your bodies on the earth or in the skies, and may the rays of the sun be instrumental to that placement for you.

3. (Savita Devata, Adityas or Devas Rshis)

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसा सूर्यस्य वर्चसा।
वि मुच्यन्तामुस्त्रियाः॥३॥

*Vāyuh punātu savitā punātvagnerbhrājasā
sūryasya varcasā vimucyantāmusriyāḥ.*

May the wind purify you. May Savita, lord of light, purify you with the blazing heat of agni and the light of the sun. And may the rays of light deliver you from bondage.

4. (Vayu & Savita Devate, Adityas or Devas Rshis)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता।
गोभाज्इत्किलासथ यत्सनवथ पूरुषम्॥४॥

*Aśvatthe vo niṣadanam parṇe vo vasatiṣkṛtā.
Gobhāja itkilāsatha yatsanavatha pūruṣam.*

Short is your stay in a temporary world. Your nest is built but on a leaf. Live here as co-sharers of existence with the earth, the senses, the sun-beams and the divine Word, and abide in worship close to the eternal Spirit of the universe.

5. (Vayu & Savita Devate, Adityas or Devas Rshis)

सविता ते शरीराणि मातुरुपस्थ्वा अपतु ।
तस्मै पृथिवि शं भव॥५॥

*Savitā te śarīrāṇi māturupastha'ā vapatu.
Tasmai pṛthivi śambhava.*

May Savita, lord of creation and generation, plant your bodies in the womb of the mother and seat you on her lap of love.

Mother, mother earth, Mother Nature, be kind and gracious to this soul.

6. (Prajapati Devata, Adityas Devas Rshis)

प्रजापतौ त्वा देवतायामुपोदके लोके निदधाम्यसौ ।
अप नः शोशुचद्घम् ॥६॥

*Prajāpatau tvā devatāyāmupodake loke ni
dadhāmyasau. Apa naḥ śośucadagham.*

O soul, I place you securely in the beautiful world close to the sacred waters within the divine Prajapati, father of his children.

May He wash off our sins and shine us to brilliance.

7. (Yama Devata, Sankasuka Rshi)

परं मृत्योऽनु परेहि पन्थां यस्तैऽअन्यऽइतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाधरिरीषो मोत
वीरान्॥७॥

*Param mṛtyo'anu parehi panthām yaste'anya'
itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi
mā naḥ prajāḥ rīriṣo mota vīrān.*

Yama, lord of death and reckoning, keep off the path that is other than the divine. Come following the path that is supreme.

Lord of vision, lord of the ear, I speak to you in prayer: Do not hurt our children, do not strike the brave.

8. (Vishvedeva Devata, Adityas or Devas Rshis)

शं वातः शःहि ते घृणिः शं ते भवन्त्विष्टकाः ।
शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाभि शूशुचन्॥८॥

*Śam vātaḥ śaḥ hi te ghrṇiḥ śam te bhavant-
viṣṭakāḥ. Śam te bhavantvagnayaḥ pārthivāso
mā tva'bhi śūśucan.*

May the winds be good and kind to you, cool and refreshing. May the sun be good and kind, warm and soothing. May the vedi and the home be happy and blissful. May the fires of the hearth and yajna be good and fragrant. May nothing on earth cause you sorrow and suffering.

9. (Vishvedeva Devata, Aditya Deva Rshis)

कल्पन्तां ते दिशस्तुभ्यमारपः शिवतमास्तुभ्यं भवन्तु सिन्धवः।
अन्तरिक्षंशिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः॥१॥

*Kalpantām te diśastubhyamāpaḥ śiva-
tamāstubhyaṁ bhavantu sindhavaḥ. Antarikṣaṁ
śivaṁ tubhyaṁ kalpantām te diśaḥ sarvāḥ.*

May the spaces be harmonious and good to you. May the waters be soothing and blissful to you. May the rivers and the seas be kind and favourable to you. May the skies be kind and generous. And may all the directions feed, nourish, strengthen and season you with love and kindness (for life and death).

10. (Vishvedeva Devata, Suchika Rshi)

अश्मन्वती रीयते स्रग्भध्वमुत्तिष्ठतु प्र तरता सखायः।
अत्रा जहीमो ऽशिवा ये ऽअसञ्छिवान्वयमुत्तरेमाभि
वाजान्॥१०॥

*Aśmanvatī rīyate saṁ rabhadhvamuttiṣṭhata pra
taratā sakhāyaḥ. Atrā jahīmo 'śivā ye 'asañchi-
vānvayamuttare mābhi vājān.*

Friends, brothers and comrades, the river of rocks and boulders rushes on. Gird up your loins all, arise and cross over. Whatever be the hurdles against us, we crush, and let us win the battles of life to victory.

11. (Apah Devata, Shunahshepa Rshi)

अपाघमप किल्बिषमप कृत्यामपो रपः। अपामार्गं त्वमस्मदप
दुःष्वप्यं सुव॥११॥

*Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ.
Apāmāraga tvamasmadapa duḥṣvapnyaṁ suva.*

Sage physician of mind and soul, great as apamarga, universal cure, wash out sin, cleanse impurity, eliminate evil action, rectify sensual frailties, and root out dirty dreams.

12. (Apah Devata, Adityas Devas Rshis)

सुमित्रिया न्ऽआपुऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
यौऽस्मान् द्वेष्टि यं च वयं द्विष्मः॥१२॥

*Sumitriyā na 'āpa'oṣadhayaḥ santu durmitriyā-
stasmai santu yo 'smandveṣṭi yaṁ ca vayaṁ
dviṣmaḥ.*

May the waters and pranic energies, and herbs such as somalata be good friends to us, and may they be antidotes to those negativities which harm us and which we hate to suffer.

13. (Krishivalah Devata, Aditya Devah Rshis)

अनुड्वाहमन्वारभामहे सौरभेयश्स्वस्तये। स न्ऽइन्द्रऽइव
देवेभ्यो वह्निः सन्तारणो भव॥१३॥

*Anadvāhamanvārabhāmahe saurabheyaṁ
svastaye. Sa na 'indra'iva devebhyo vahniḥ
santāraṇo bhava.*

Just as we employ the bullock, off-spring of the cow, as carrier power for the service of noble people in farming, so may the fire energy like electricity be our

carrier over long distances.

14. (Surya Devata, Aditya Devah Rshis)

उद्वयं तमसस्पृष्टि स्वुः पश्यन्तऽउत्तरम्। देवं देवत्रा सूर्यमगन्म
ज्योतिरुत्तमम् ॥ १४ ॥

*Udvayam tamasaspari svah pasyanta'uttaram.
Devam devatra sūryamaganma jyotiruttamam.*

Let us rise beyond the dark to the regions of light and bliss, watching higher and higher, and reach to the self-refulgent Sun, the highest light among the brilliancies of the universe.

15. (Ishvara Devata, Sankasuka Rshi)

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरोऽअर्थमेतम्।
शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥ १५ ॥

*Imam jīvebhyah paridhim dadhāmi maiṣān nu
gādaparo'arthametam. Śataṁ jīvantu śaradaḥ
purūcīrantarmṛtyuṁ dadhatām parvatena.*

I fix and raise this limit and boundary wall for the safety and discipline of the living souls so that nothing alien may encroach upon their freedom and property. May these abundant souls live for a hundred years and by their law and discipline resist death from within.

16. (Agni Devata, Aditya Devah Rshis)

अग्नऽआयूँषि पवसऽआ सुवोर्जमिषं च नः ।
आरे बाधस्व दुच्छुनाम् ॥ १६ ॥

*Agna'āyūṁṣi pavasa'ā suvorjamiṣam ca naḥ.
Āre bādhasva ducchunām.*

Agni, lord giver of life, you purify and sanctify the long years of our life. We pray, create and promote food, energy and the light of knowledge for us, and throw off all evil and violence far from us.

17. (Agni Devata, Vaikhanasa Rshi)

आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि। घृतं
पीत्वा मधु चारु गव्यं पितेव पुत्रमभि
रक्षतादिमान्स्वाहा ॥ १७ ॥

*Āyuṣmānagne haviṣa vṛdhāno ghṛtapratīko
ghṛtayoniredhi. Ghṛtaṁ pītvā madhu cāru
gavyam piteva putramabhi rakṣatādimaṅtsvāhā.*

Agni, long-lived ruler of power and light, growing by fragrant offerings, manifesting in the rising flames of ghrta, abiding in ghrta, come and, having drunk of ghee and the honey-sweet delicious products of the cow, protect and promote these dedicated souls as father protects the children.

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

18. (Indra Devata, Bharadvaja Shirambitha Rshi)

परिमे गामनेषु पर्यग्निमहृषत । देवेष्वक्रतु श्रवः कऽइमाँर ॥ १८ ॥

*Parīme gāmaneṣata paryagnimahrṣata.
Deveṣvakrata śravaḥ ka'imāñ'ā dadharṣati.*

All these, you all, protect and promote the cow, raise the holy voice of knowledge, preserve and replenish the earth, expand the fire of yajna, and feed the divinities of nature and the environment, and who can dare to challenge you ? None!

19. (Agni Devata, Damana Ṛshi)

क्रुव्यादमग्निं प्र हिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन्॥१९॥

*Kravyādamagniṁ pra hiṇomi dūraṁ yama-
rājyaṁ gacchatu ripravāhaḥ. Ihaivāyamitaro
jātavedā devebhyo havyaṁ vahatu prajānan.*

Knowing well (what is right and what is wrong), I reject and cast away the flesh-eating fire. The carrier of sin must go to Yama, lord of justice and reckoning.

And I pray: may this other fire of yajna, symbol of knowledge and power of light and heat of life, come bringing auspicious food and fragrance for the divinities of nature and the best of humanity.

20. (Jataveda Devata, Aditya Devah Ṛshis)

वह वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान् पराके।
मेदसः कुल्याऽउप तान्त्स्रवन्तु सत्याऽएषामाशिषः सं
नमन्तांश्च स्वाहा ॥२०॥

*Vaha vapāṁ jātavedaḥ pitṛbhyo yatrainān vettha
nīhitān parāke. Medasaḥ kulyā'upa tāntsra vantu
satyā'eṣāmāśiṣaḥ saṁ namantāṁ svāhā.*

Man of knowledge brilliant as Agni, for the parents and forefathers, manage the land where, far off, you know the hidden treasures therein, so that streams of delicacies flow for them and their dreams and wishes come true in holy word and deed.

21. (Prithivi Devata, Medhatithi Ṛshi)

स्योना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः
शर्म सप्रथाः । अप नः शोशुचद्घम्॥२१॥

*Syonā pṛthivi no bhavānrkṣarā niveśanī.
Yacchā naḥ śarma saprathāḥ. Apa naḥ
śośucadagham.*

Earth, sweet mother, be good and kind to us, thornless and smooth, generous and hospitable. Wide and expansive, give us a happy home. Wash off our sins and make us shine.

22. (Agni Devata, Aditya Devah Ṛshis)

अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः। असौ स्वर्गाय
लोकाय स्वाहा ॥२२॥

*Asmāttvamadhi jāto'si tvadayaṁ jāyatāṁ punaḥ.
Asau svargāya lokāya svāhā.*

Agni, lord of brilliance and master of a happy home, far higher above have you risen from this world. May this homely world be reborn of you as a new paradise. Our homage to that paradisaal world of bliss.

इति पञ्चत्रिंशोऽध्यायः ॥

CHAPTER-XXXVI

1. (Agni Devata, Dadhyang-atharvana Ṛshi)

ऋचं वाचं प्र पद्ये मनो यजुः प्र पद्ये सामं प्राणं प्र पद्ये
चक्षुः श्रोत्रं प्र पद्ये । वागोजः सहौजो मयि प्राणापानौ ॥१॥

*Rcam vācam pra padye mano yajuh pra padye
sāma prāṇam pra padye cakṣuḥ śrotram pra
padye. Vāgojah sahaujo mayi prāṇāpānau.*

I arise and come to Rigveda, voice of Divinity. I come to Yajurveda, mind and resolution divine. I come to Samaveda, energy and ecstasy divine. I come to Atharva-veda, vision and vibration of Divinity. That speech is my light and glory. That light and mind is my strength and spirit of courage and fortitude. By virtue of the divine, the prana and apana energy is my real might.

2. (Brihaspati Devata, Dadhyang-atharvana Ṛshi)

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृण्णं बृहस्पतिर्मे
तद्दधातु। शं नो भवतु भुवनस्य यस्पतिः ॥२॥

*Yanme chidram cakṣuṣo hrdayasya manaso
vātitṛṇṇam bṛhaspatirme taddadhātu. Śam no
bhavatu bhuvansya yaspatih.*

Whatever the weakness of my eye, of my heart, and of my mind, whatever the loop-holes anywhere, may the Lord of Infinity make up and re-fill. May the lord who is father and guardian of the universe, we pray, be good and gracious to us.

3. (Savita Devata, Vishvamitra Ṛshi)

भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥३॥

*Bhūrbhuvah svah. Tat saviturvareṇyam bhargo
devasya dhīmahi. Dhiyo yo nah pracodayāt.*

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-effulgent lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision and intelligence to the right path.

4. (Indra Devata, Vamadeva Ṛshi)

कया नश्चित्रऽआ भुवदूती सदावृधुः सखा ।
कया शचिष्ठया वृता ॥४॥

*Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhaya vṛtā.*

By what modes and acts of protection, by which might and brilliant, current and recurrent power and intelligence, does the wondrous lord of the universe, great and ever greater, abide by us as our universal friend and inspire our noble thoughts and actions?

(By divine acts, blissful intelligence, and inspiration.)

5. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सुदन्धसः ।
दृढा चिदारुजे वसु ॥५॥

*Kastvā satyo madānām maṁhiṣṭho matsa-
dandhasaḥ. Dṛḍhā cidāruje vasu.*

Who is it, true and constant, strong and inviolable,

most abundant treasure and most liberal giver of the joyous gifts of food and soma, who gives you and sends you to the ecstasy of living, O dear soul, in search of brilliance and bliss? (The Lord Beatific.)

6. (Indra Devata, Vamadeva Ṛshi)

अभी षु णः सखीनामविता जरितृणाम् ।

शतं भवास्युतिभिः॥६॥

Abhī ṣu ṇaḥ sakhīnām avitā jaritṛṇām. Satam bhavāsyūtibhiḥ.

Lord Supreme, be all-round saviour of ours, of friends and admirers, in a hundred ways of your divine protection.

7. (Indra Devata, Dadhyangatharvana Ṛshi)

कया त्वं नऽकृत्याभि प्र मन्दसे वृषन् ।

कया स्तोत्रभ्यऽआ भर॥७॥

Kayā tvam na 'ūtyābhi pra mandase vṛṣan. Kayā stotr̥bhya'ā bhara.

Lord of abundant showers, let us know by which ways of protection you save and bless your worshippers with joy, and by which forms of generosity you raise your devotees.

8. (Indra Devata, Dadhyangatharvana Ṛshi)

इन्द्रो विश्वस्य राजति ।

शन्नोऽस्तु द्विपदे शं चतुष्पदे॥८॥

Indro viśvasya rājati. Śam no 'astu dvipade śam catuṣpade.

Indra, lord of light, power and glory, rules the world. By His grace, may all be peace and joy with the humans and with the animals.

9. (Mitra & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो मित्रः शं वरुणः शन्नो भवत्वयमा ।

शन्नोऽइन्द्रो बृहस्पतिः शन्नो विष्णुरुक्रमः॥९॥

Śam no mitraḥ śam varuṇaḥ śam no bhavatvayamā. Śam'na indro bṛhaspatiḥ śam no viṣṇururukramaḥ.

May Mitra, lord and friend of the world, be good and kind to us. May Varuna, giver of cool and bliss be good and kind to us. May Aryama, lord of universal justice, be good and kind. May Indra, lord of power and glory be good and gracious. May Brihaspati, lord infinite and omniscient, be good and generous. May Vishnu, lord infinite and omnipresent of grand action be good and generous with gifts of peace and joy for us all.

10. (Vatah & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो वातः पवताश्च शन्नस्तपतु सूर्यः ।

शन्नः कनिक्रदद्देवः पर्जन्योऽभि वर्षतु॥१०॥

Śam no vātaḥ pavatāśch śam nastapatu sūryaḥ. Śam naḥ kanikradaddevaḥ parjanya'abhi varṣatu.

May the winds blow cool and calm for us. May the sun shine warm and clear for us all. May lightning, thunderous brilliant, bring peace for us all. And may the generous cloud shower rains of soothing joy and prosperity for us all over the world.

11. (Aharadaya Devata, Dadhyangatharvana Ṛshi)

अहानि शं भवन्तु नः शशरात्रीः प्रति धीयताम्। शन्नऽइन्द्राग्नी
भवतामवोभिः शन्नऽइन्द्रावरुणा रातहव्या। शन्नऽइन्द्रापूषणा
वाजसातौ शमिन्द्रासोमा सुविताय शंयोः॥११॥

*Ahāni śam bhavantu naḥ śam rātrīḥ prati
dhīyatām. Śam na'indrāgnī bhavatā mavobbiḥ
śam na'indrāvaruṇā rātahavyā. Śam na'
indrāpūṣaṇā vājasātau śamindrāsomā suvitāya
śam yoḥ.*

May the days be good and useful for us. May the nights hold peace and comfort for us. May Indra and Agni, energy and heat, be good and productive with safety and protection. May Indra and Varuna, power and water, be good and generous with food and wealth. May Indra and Pusha, power and good health, bring peace and freedom. May Indra and Soma, power and peace, bring inspiration for the joy of living.

12. (Apah Devata, Dadhyangatharvana Ṛshi)

शन्नो देवीरभिष्टयऽआपो भवन्तु पीतये ।
शंयोर्भिः स्त्रवन्तु नः॥१२॥

*Śam no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śam yorabhi sravantu naḥ.*

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy.

13. (Prithivi Devata, Medhatithi Ṛshi)

स्योना पृथिवि नो भवानृक्षरा निवेशनी ।
यच्छा नः शर्मं सप्रथाः॥१३॥

*Śyonā pṛthivi no bhavānrkṣarā niveśanī.
Yacchā naḥ śarma saprathāḥ.*

May this dear green earth be free from vexations and full of wealth in abundance. Generous and expansive, may it provide a happy and comfortable home for all of us to live in peace and joy.

14. (Apah Devata, Sindhudvipa Ṛshi)

आपो हि ष्ठा मयोभुवस्ता नऽऊर्जे दधातन ।
महे रणाय चक्षसे॥१४॥

*Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana.
Mahe raṇaya cakṣase.*

Surely the waters, full of peace and well-being, abide by us holding energy, greatness, victory and vision for all of us.

15. (Apah Devata, Sindhudvipa Ṛshi)

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः॥१५॥

*Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.*

Like generous mothers overflowing with love for their children, blessed women, give us here in life our full share of the most blissful nectar that you hold for us as the essence of nature's gift of vitality.

16. (Apah Devata, Sindhudvipa Ṛshi)

तस्माऽअरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः॥१६॥

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

Women, cool and blessed like heavenly waters, as you arise for the peace and bliss of the home of the man you love, we would provide for the joy and comfort of him and for you too. And you too create and generate joy and bliss for us.

17. (Ishvara Devata, Dadhyangatharvana Ṛshi)

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः। वनस्पतयः शान्तिर्विश्वेदेवाः
शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा
शान्तिरेधि॥ १७॥

*Dyauh śāntirantarikṣaṁ śantiḥ pṛthivī
śāntirāpaḥ śāntiroṣadhayaḥ śantiḥ.
Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma
śantiḥ sarvaṁ śantiḥ śāntireva śantiḥ sā mā
śāntiredhi.*

May the heavens bring us peace. May peace be with the skies, and may the skies shower us with peace. May there be peace on earth, and may the earth mother bring us peace. May there be peace with the waters, and may the waters bring us peace. May there be peace in the herbs, and may the herbs bring us peace. May peace be with the trees and may the trees bring us peace. Peace be with the divinities of the world, and may they bless us with peace. May the Great Lord of the universe bless us with peace, and may the Veda inspire us with peace. May all existence be at peace and may peace come from all existence to all. May there be peace only, universal peace for all. May that heavenly peace come and bless me. May It bless all.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृहं मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि
समीक्षन्ताम्। मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।
मित्रस्य चक्षुषा समीक्षामहे ॥१८॥

*Dṛte dṛṁha mā mitrasya mā cakṣuṣā sarvāṇi
bhūtāni samīkṣantām. Mitrasyāhaṁ cakṣuṣā
sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā
samīkṣāmahe.*

Lord of light and power, strengthen us for a place of honour and respect. May all the living beings view me with the eye of a friend. May I look closely, sympathetically at all the living beings with the eye of a friend. May we all view all with friendly eyes of love and understanding, with sympathy, without fear or favour or prejudice.

19. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृहं मा। ज्योक्ते सदृशि जीव्यासं ज्योक्ते सदृशि
जीव्यासम् ॥१९॥

*Dṛte dṛṁha mā. Jyokte sandṛśi jīvyāsaṁ jyokte
sandṛśi jīvyāsam.*

Lord of light, remove the veil of darkness and illusion, strengthen me, so that I may live for ever in the light of reality under your benign eye, live for ever in the holy light of your benign presence.

20. (Agni Devata, Lopamudra Ṛshi)

नमस्ते हरसे शोचिषे नमस्ते ऽअस्त्वर्चिषे।
अन्याँस्ते ऽअस्मत्तपन्तु हेतयः पावको ऽअस्मभ्यं शिवो
भव ॥२०॥

Namaste harase śociṣe namaste'astvarciṣe.

*Anyāñste'asmattapantu hetayaḥ pāvako'
asmabhyañ śivo bhava.*

Salutations to the Lord extinguisher of the passion and smoke of evil, to the blazing holy fire of sanctification! Homage be to the Lord of light adorable.

May your flames burn up the evils other than our real selves. May the light and holy fire be good and kind to us.

21. (Ishvara Devata, Dadhyangatharvana Ṛshi)

नमस्तेऽस्तु विद्युते नमस्ते स्तनयित्नावे।
नमस्ते भगवन्नस्तु यतः स्वः समीहसे॥२१॥

*Namaste'astu vidyute namaste stanayitnave.
Namaste bhagavannastu yataḥ svaḥ samīhase.*

Homage to the lord of lightning! Homage to the lord of thunder! Salutation to you, lord of omnipotence, since you alone love, inspire and gather us into light and bliss!

22. (Ishvara Devata, Dadhyangatharvana Ṛshi)

यतो यतः समीहसे ततो नोऽअभयं कुरु।
शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः॥२२॥

*Yato yataḥ samīhase tato no'abhayaṁ kuru. Śaṁ
naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ.*

Here, there, anywhere, wherever you initiate and inspire us, from there itself render us free and fearless. Create peace, freedom and prosperity for our people. Create peace, freedom and fearlessness for our animals. Create freedom and fearlessness for us from people and from animals.

23. (Soma Devata, Dadhyangatharvana Ṛshi)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान् द्वेष्टि यं च वयं द्विष्मः॥२३॥

*Sumitriyā na'āpa'oṣadhayaḥ santu durmi-
triyāstasmai santu. Yo'smān dveṣṭi yaṁ ca
vayaṁ dviṣmaḥ.*

May the waters, pranic energies and herbs be friendly tonics for us, and may they be antidotes to whatsoever hates and injures us and what we hate and disapprove. (Prayer for health against negativities.)

24. (Surya Devata, Dadhyangatharvana Ṛshi)

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं
जीवेम शरदः शतं शृणुयाम शरदः शतं प्र ब्रवाम शरदः
शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

*Taccakṣurdevahitaṁ purastācchukram-uccarat.
Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ
śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ
śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca
śaradaḥ śatāt.*

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years!

इति षट्त्रिंशोऽध्यायः ॥

CHAPTER—XXXVII

1. (Savita Devata, Dadhyangatharvana Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्
आ ददे नारिरसि॥१॥

Devasya tvā savituh prasave 'śvinorbāhubhyāṁ pūṣṇo hastābhyām. A dade nārirasi.

In the yajnic creation of Savita, I invoke and welcome you with the arms of Ashvins, currents of energy, and the hands of Pushan, Mother Nature's power of nourishment. You are the leader of the world and indestructible light of life.

2. (Savita Devata, Shyavashva Ṛshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो
विपश्चितः। वि होत्रा दधे वयुनाविदेकऽइन्मही देवस्य
सवितुः परिष्टुतिः॥२॥

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

Saints and scholars join their mind and intellect with the great, omniscient and omnipresent lord of the universe, in meditation. The One Lord alone knows the ways and laws of the universe, He alone holds the worlds together. This universe is the great song and celebration of the self-manifestive lord Savita, the Creator.

3. (Dyava-prithivi Devate, Dadhyangatharvana Ṛshi)

देवीं द्यावापृथिवी मुखस्य वामद्य शिरो राध्यासं देवयजने

पृथिव्याः। मखाय त्वा मुखस्य त्वा शीर्ष्णे॥३॥

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā śīrṣṇe.

Brilliant heaven and generous earth, brilliant teacher and preacher, in this divine yajna of the holy earth to-day I worship and honour you both at the head of the ritual. I welcome you to the yajna, and pray take it to the top of success.

4. (Yajna Devata, Dadhyangatharvana Ṛshi)

देव्यो वम्र्यो भूतस्य प्रथमजा मुखस्य वोऽद्य शिरो राध्यासं
देवयजने पृथिव्याः। मखाय त्वा मुखस्य त्वा शीर्ष्णे॥४॥

Devyo vamryo bhūtasya prathamajā makhasya vo 'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ Makhāya tvā makhasya tvā śīrṣṇe.

Young and brilliant first graduate learned ladies, I welcome you to-day to the top position of this divine assembly of yajna in honour of the earth for the living beings.

Highpriest of yajna, I welcome you for the organisation of the yajna. I honour you for the top success of the yajna.

5. (Yajna Devata, Dadhyangatharvana Ṛshi)

इत्यग्रऽआसीन्मुखस्य तेऽद्य शिरो राध्यासं देवयजने
पृथिव्याः। मखाय त्वा मुखस्य त्वा शीर्ष्णे॥५॥

Ityagra 'āsīnmakhasya te 'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe.

Young scholar, so much in advance of the yajna is this offer and invitation to you today to the top position of the ritual in the divine yajna of the earth. I honour you for the conduct of the yajna and wish you bring it to the top of success.

6. (Yajna Devata, Dadhyangatharvana Ṛshi)

इन्द्रस्यौजः स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने
पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा
मखस्य त्वा शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे॥६॥

*Indrasyaujaḥ stha makhasya vo'dya śiro
rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā
makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā
śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.*

Sages and scholars, I exhort you to shine in the glory of Indra. I pray for Indra's blessings of honour and power in yajna. I invite and welcome you to be the head of yajna in honour of the divines and children of mother earth.

I invite you to the yajna of knowledge and pray you bring it to the top of success.

I invite you to the yajna of karma and pray you bring it to the top of success.

I welcome you to the yajna of worship and meditation and pray you bring it to the top of success.

7. (Ishvara Devata, Kanva Ṛshi)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता। अच्छा वीरं नर्यं
पङ्क्तिराधसं देवा यज्ञं नयन्तु नः। मखाय त्वा मखस्य त्वा
शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा

मखस्य त्वा शीर्ष्णे॥७॥

*Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīraṁ naryam paṅktirādhasaṁ devā
yajñam nayantu naḥ. Makhāya tvā makhasya
tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.
Makhāya tvā makhasya tvā śīrṣṇe.*

May the sagely scholar of the Veda come and advance the yajna. May the noble ladies, scholars of the Law of Truth and the Divine Voice, come and take on the yajna for conduct. May the noble sages guide our yajna and take it forward, yajna which is good and gracious, maker of the brave, creator of great men and women, and inspirer of the leaders of the communities.

Sage and scholar of the Veda, we welcome you to the yajna and request you to take it to the top of success in knowledge.

Ladies of the Law, we welcome you to the yajna and we request you take it to the top of success in Dharmic values.

Noble saints and scholars, we welcome you to the yajna for meticulous conduct of it and pray you take it to the top of success in the advancement of culture, good conduct and civilized manners.

8. (Yajna Devata, Dadhyangatharvana Ṛshi)

मखस्य शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखस्य
शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखस्य
शिरोऽसि। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा
मखस्य त्वा शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे।
मखाय त्वा मखस्य त्वा शीर्ष्णे॥८॥

Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe. Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe.

You are at the head of yajna, dedicated to the yajna of Brahmacharya. We exhort you to take it to the top of success.

You are at the helm of the household, we commit you to the yajna of intelligent, creative and cooperative social action, and and wish and pray for you that you take it to the top of success.

You are at the head of the yajna of thinking and meditation, we elect you to the yajnic task of research, discovery and invention, and we hope and pray that you take it to the heights of achievement.

You are of the yajna, for the yajna, destined to be on top.

You are of the yajna, for the yajna, destined to take it to the top of success.

You are born of yajna, trained for yajna, committed to yajna, and destined to reach the top and take it to the top of success.

9. (Vidvan Devata, Dadhyangatharvana Rshi)

अश्वस्य त्वा वृष्णाः शक्ना धूपयामि देवयजने पृथिव्याः।
मखाय त्वा मुखस्य त्वा शीर्ष्णे। अश्वस्य त्वा वृष्णाः
शक्ना धूपयामि देवयजने पृथिव्याः। मखाय त्वा मुखस्य
त्वा शीर्ष्णे। अश्वस्य त्वा वृष्णाः शक्ना धूपयामि देवयजने
पृथिव्याः। मखाय त्वा मुखस्य त्वा शीर्ष्णे। मखाय
त्वा मुखस्य त्वा शीर्ष्णे। मखाय त्वा मुखस्य त्वा

शीर्ष्णे। मखाय त्वा मुखस्य त्वा शीर्ष्णे॥९॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

With the speed of the Ashvins and the generosity of Pusha, I season you for the yajna of the divinities of the earth. We want you for the yajna, we select you for the conduct of the yajna to the top of success for us.

With the energy and generosity of Indra, I temper you for the yajna of the divine powers of the skies. We select you for the yajna, we elect you for the yajna to take it to the top of success for us.

With the light and generosity of Savita, lord of sun-beams, I enlighten you for the yajna of the divinities of heaven. We elect you for the yajna, we consecrate you for the yajna to lead the yajna to the top of success for us

Of the yajna, for the yajna, we want you, we select you for the top of success.

You are of the yajna, you are for the yajna. We select you, we elect you for the top of success.

Of the yajna you are, for the yajna you are. We elect and consecrate you for the top of success for yourself, for us and for the yajna itself.

10. (Vidvan Devata, Dadhyangatharvana Ṛshi)

ऋजवे त्वा साधवे त्वा सुक्षित्यै त्वा । मखाय त्वा मुखस्य त्वा
शीर्ष्णे । मखाय त्वा मुखस्य त्वा शीर्ष्णे । मखाय त्वा
मुखस्य त्वा शीर्ष्णे ॥ १० ॥

*Ṛjave tvā sādhave tvā suksityai tvā. Makhāya
tvnā makhasya tvā śīrṣṇe. Makhāya tvā
makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā
śīrṣṇe.*

Sagely scholar, for the simple and natural people, we want you. For the virtuous and the excellent, and for social good we elect you. For the sake of happy homes, we consecrate you. We want you for the yajna, and select you for the top success of yajna.

We select you for yajna. We elect you for yajna, for the top success of it.

We elect you for the yajna. We consecrate you for the top success of the yajna.

11. (Savita Devata, Dadhyangatharvana Ṛshi)

यमाय त्वा मखाय त्वा सूर्यस्य त्वा तपसे । देवस्त्वा
सविता मध्वानक्तु पृथिव्याः सृष्टं स्पृशस्पाहि । अर्चिरसि
शोचिरसि तपोऽसि ॥ ११ ॥

*Yamāya tvā makhāya tvā sūryasya tvā tapase.
Devastvā savitā madhvānaktu pṛthivyāḥ
saṁspr̥śaspāhi. Arcirasi śocirasi tapo'si.*

For law and social justice, for yajna and social cooperation, and for the discipline of piety in the service of the Sun, light of the universe, may the self-effulgent Savita, creator and generator of life, bless you with the honey-sweets of the earth. Protect yourself and us from

the pollution of sin. You are the light of brilliance. You are the light of purity. You are the tempering fire of the austerity of Dharma.

12. (Prithivi Devata, Dadhyangatharvana Ṛshi)

अनाधृष्टा पुरस्ताद्गनेराधिपत्युऽआयुर्मे दाः पुत्रवती
दक्षिणतऽइन्द्रस्याधिपत्ये प्रजां मे दाः । सुषदा पश्चाद्देवस्य
सवितुराधिपत्ये चक्षुर्मे दाः । आश्रुतिरुत्तरतो धातुराधिपत्ये
रायस्पोषं मे दाः । विधृतिरुपरिष्ठाद्
बृहस्पतेराधिपत्युऽओजो मे दा विश्वाभ्यो मा
नाष्ट्राभ्यस्पाहि मनोरश्वासि ॥ १२ ॥

*Anādhr̥ṣṭā purastādagnerādhipatya'āyurme dāḥ.
putravatī dakṣiṇata'indrasyādhipatye prajāṁ me
dāḥ. Suṣadā paścāddevasya saviturādhipatye
cakṣurme dāḥ. āśrutiruttarato dhāturādhipatye
rāyaspoṣaṁ me dāḥ. Vidhṛtirupariṣṭad
bṛhaspaterādhipatya'ojo me dāḥ. Viśvābhyo mā
nāṣṭrābhyaspāhi manoraśvāsi.*

Mother Earth, unassailable and unviolated, from the east, under the rule and laws of Agni, bless me with life and age.

Mother of brave children, from the south, under the rule and supremacy of Indra, bless me with children.

Blessed home for humanity, from the west, under the rule and supremacy of Savita, bless me with light of the eyes.

Universal listener, praised and admired all round, from the north, under the rule and supremacy of the lord sustainer of the world, bless me with health and wealth.

Mother of constancy, from above, under the rule and supremacy of Brihaspati, bless me with the light and lustre of life.

You are the Queen omnipresent in the heart and mind, protect me from the defilement and pollutions of the world.

13. (Vidvans Devata, Dadhyangatharvana Ṛshi)

स्वाहा मरुद्भिः परि श्रीयस्व दिवः सु॒ष्ठु स्पृश॑स्पाहि।
मधु॑ मधु॑ मधु॑॥१३॥

*Svāhā marudbhiḥ pari śrīyasva divaḥ
saṁspr̥śaspāhi. Madhu madhu madhu.*

Man of knowledge, with truth of word and deed, shine as a flame with the children of the earth, mix with them and provide all round sustenance. Save the earth from the scorching blaze of the sun. May knowledge be holy sweet. May karma be honey-sweet. May worship be heavenly sweet. May life be honey-sweet.

14. (Ishvara Devata, Dadhyangatharvana Ṛshi)

गर्भो॑ देवानां॑ पि॒ता म॑तीनां पतिः प्र॒जाना॑म्। सं दे॒वो दे॒वेन॑
सवि॒त्रा ग॑त् सः सूर्ये॑ण रोचते॥१४॥

*Garbho devānām pitā matīnām patiḥ prajānām.
Saṁ devo devena savitrā gata saṁ sūryeṇa
rocate.*

The Origin of divinities, father of the wise, sustainer of His children, light of the universe, pervading the brilliant sun, giver of light and sustainer of life, the Lord shines all over, self-manifested. Know Him, be with Him, go with Him.

15. (Agni Devata, Dadhyangatharvana Ṛshi)

सम॑ग्नि॒रग्नि॑ना॑ ग॒त् सं दै॒वेन॑ सवि॒त्रा सः॑सूर्ये॑णारोचिष्ट।
स्वाहा॑ सम॑ग्निस्तपसा॑ ग॒त् सं दै॒व्येन॑ सवि॒त्रा
सः॑सूर्ये॑णारुरुचत॥१५॥

*Samagniragninā gata saṁ daivena savitrā saṁ
sūryeṇārociṣṭa. Svāhā samgnistapasā gata saṁ
daivyena savitrā saṁ sūryeṇārurucata.*

Agni, heat and vitality of fire, burns and shines in the world in unison with Agni, universal heat and light of Divinity, in unison with the Supreme Savita, creator of life (from whom the heat and vitality emanates to the fire), and in unison with the brilliant sun (who receives the emanation of light from Savita and radiates it to the fire).

Agni, Supreme Creator of light and life, pervades the heat of fire, being one with it; inspires the divine creative and generative power of nature, being one with it, and blazes as one with the sun, and thus illuminates the universe with His self-effulgent glory.

This is the voice of Divinity, in truth of word and deed.

16. (Ishvara Devata, Dadhyangatharvana Ṛshi)

धृ॒र्ता दि॒वो वि॒ भाति॑ तप॑सस्पृथि॒व्यां धृ॒र्ता दे॒वो
दे॒वाना॑ममर्त्यस्तपो॒जाः। वा॒र्चम॒स्मे नि॒ यच्छ॑ दे॒वायु॑वम्॥१६॥

*Dhartā divo vi bhāti tapasaprthivyām dhartā
devo devānamamartyastapojāḥ. Vācamasme ni
yaccha devāyuvam.*

The self-effulgent wielder of the heavens, controller of the heat and light of the universe, sustainer of the divinities of nature, and lord immortal manifesting through His passion for existence, shines on the earth,

thunders in the skies and blazes in the stars.

Saint and sagely scholar, give us that voice and vision which may lead us to the life divine.

17. (Ishvara Devata, Dirghatama Ṛshi)

अपश्यं गोपामनिपद्यमानमा च परां च पृथिभिश्चरन्तम्।
स सध्रीचीः स विषूचीर्वसान्ऽआ वरीवर्त्ति
भुवनेष्वन्तः॥१७॥

*Apaśyaṁ gopāmanipadyamānamā ca parā ca
pathibhiścarantam. Sa sadhrīcīḥ sa viṣū-
cīrvasāna'ā varīvarti bhuvaneṣvantah.*

O that I could see that protective power divine, unassailable and incomprehensible, which is constant and unmoved and yet by mysterious ways vibrates within and beyond the universe, which pervades all the centripetal and centrifugal forces of nature in all directions of space and whirls around in the worlds of the universe.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते
सर्वस्य वचसस्पते। देवश्रुत्त्वं देव घर्म देवो देवान् पाह्यत्र
प्रावीरन्तु वां देववीतये। मधु माध्वीभ्यां मधु
माधूचीभ्याम्॥१८॥

*Viśvāsāṁ bhuvāṁ pate viśvasya manasaspate
viśvasya vacasaspate sarvasya vacasaspate.
Devaśruttvam deva gharma devo devān
pāhyatra prāvīranu vām devavītaye. Madhu
mādhvībhyām madhu mādhūcībhyām.*

Lord creator and sustainer of the worlds of the universe, lord of the dynamics of universal mind, lord

of the universal voice of knowledge, lord protector of the speech of humanity, listener of the voice of nobilities, lord of light, self-effulgent, save the divinities of nature and blessed souls of humanity.

Teacher and preacher, may the lord protect you both for the sake of divine gifts of knowledge and virtue.

Give us the sweets of life with the months of spring. Give us the sweets of knowledge and science by the hands of Ashvinis.

19. (Ishvara Devata, Atharvana Ṛshi)

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा।
ऊर्ध्वोऽअध्वरं दिवि देवेषु धेहि॥१९॥

*Hṛde tvā manase tvā dive tvā sūryāya tvā.
Ūrdhvo'adhvaram divi deveṣu dhehi.*

Lord and Light of the universe, for the purity of heart, for the enlightenment of mind, for the bliss of heaven and gift of energy, and for the light of the sun and knowledge of the stars, we meditate on you and the divine knowledge. Lord highest of existence, advance our yajna of love and non-violence among the divinities of nature and humanity and bless it that it may rise to the heavens.

20. (Ishvara Devata, Atharvana Ṛshi)

पिता नोऽसि पिता नो बोधि नमस्तेऽअस्तु मा मां हिंसीः।
त्वष्ट्रमन्तस्त्वा सपेम पुत्रान्यशून् मयि धेहि प्रजामस्मासुं
धेह्यरिष्टाहंसुह पत्या भूयासम्॥२०॥

*Pitā no'si pitā no bodhi namaste'astu mā mā
hiṁsīḥ. Tvaṣṭṛmantastvā sapema putrān paśūn*

*mayi dhehi prajāmasmāsu dhehyariṣṭā' haṁ
saha patyā bhūyāsam.*

You are our father. As father, enlighten us. Homage and worship to you. Pray injure me not. Lord maker of the world, we are your children blest with brilliant gifts, and we wish to be with you. Bless us with children and animal wealth. Bless us with a noble community, I pray, unhurt and untarnished, I may always abide by you, my lord and protector.

21. (Ishvara Devata, Atharvana Ṛshi)

अहः केतुना जुषतांश्च सुज्योतिर्ज्योतिषा स्वाहा। रात्रिः
केतुना जुषतांश्च सुज्योतिर्ज्योतिषा स्वाहा॥२१॥

*Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā.
Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā.*

May the day, our wakeful state of the soul, join with knowledge, and may the light of our knowledge join with the light divine in truth of word and deed.

May the night, our dream-and-sleep state of the mind, join with knowledge, and may the light of knowledge join with the light divine in truth of word and deed.

इति सप्तत्रिंशोऽध्यायः ॥

CHAPTER-XXXVIII

1. (Savita Devata, Atharvana Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्
आ ददेऽदित्यै रास्नासि॥१॥

*Devasya tvā savituh prasave 'śvinorbāhubhyām
pūṣṇo hastābhyām. A dade 'dityai rāsnā'si.*

In the yajnic creation of Savita, universal creator and progenitor, I take you unto me with the procreative powers of the Ashvins, sun and moon, and the sustaining powers of Pusha, the wind. You are the generous and gracious power of Mother Nature's fertility for expansive growth and freedom.

2. (Sarasvati Devata, Atharvana Ṛshi)

इडुऽएह्यदितुऽएहि सरस्वत्येहि । असावेह्यसावेह्यसावेहि॥२॥

*Ida'ehyadita'ehi sarasvatyehi. Asāvehyasāve
hyasāvehi.*

Come Ida, voice divine. Come Aditi, mother of fertility. Come Sarasvati, mother of knowledge and spirit of life's onward flow.

And come he who seeks the voice divine, who seeks generation and sacred growth, and who seeks knowledge and progress.

3. (Pusha Devata, Atharvana Ṛshi)

अदित्यै रास्नासीन्द्राण्याऽउष्णीषः । पूषासि घर्माय दीष्व॥३॥

*Adityai rāsnāsīndrāṇyā'uṣṇīṣaḥ. Pūṣāsi
gharmāya dīṣva.*

Pushan, like the protective head-gear and the graceful crown of life, you are the giver of noble policy for the progress of society.

You are the mother spirit of nourishment and growth. Give us, we pray, give for the sake of yajna, sanctity, piety and humanity.

4. (Sarasvati Devata, Atharvana Rshi)

अश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व।
स्वाहेन्द्रवत् स्वाहेन्द्रवत् स्वाहेन्द्रवत्॥४॥

*Aśvibhyāṃ pinvasva sarasvatyai pinvasve-
ndrāya pinvasva. Svāhendravat svāhendravat
svāhendravat.*

Grow for Sarasvati in dynamic knowledge and wisdom, for Indra in dignity and power, and for the Ashvins in beauty and glory of the nation.

In truth of word and deed, be like Indra in knowledge.

In truth of word and deed, be like Indra in power.

In truth of word and deed, be like Indra in beauty and vitality.

5. (Vak Devata, Dirghatama Rshi)

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः।
उर्वन्तरिक्षमन्वेमि॥५॥

*Yaste stanah śaśayo yo mayobhūryo ratnadhā
vasuvidyāḥ sudatraḥ. Yena viśvā puṣyasi*

*vāryāṇi sarasvati tamiha dhātave' kaḥ.
Urvanta-rikṣamanvemi.*

Sarasvati, like the mother's breast which overflows for the baby, which is blissful, and which is a generous jewel box of the choicest gifts of life, is your gift of the Word and Vision, which is supremely generous, and by which you feed the entire humanity.

That stream of voice and vision, mother, let flow here on earth for the nourishment of your children so that I too may follow the voice and rise to the vast skies.

6. (Ashvins Devata, Dirghatama Rshi)

गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसि द्यावापृथिवीभ्यां त्वा
परि गृह्णाम्यन्तरिक्षेणोप यच्छामि। इन्द्राश्विना मधुनः
सारघस्य घर्म पात वसवो यजत वाट्। स्वाहा सूर्यस्य
रश्मये वृष्टिवनये॥६॥

*Gāyatraṃ chando'si traiṣṭubhaṃ chando'si
dyāvāpṛthivībhyāṃ tvā pari gṛhṇamya-
ntarikṣeṇopayacchāmi. Indrāśvinā madhunaḥ
sāraghasya gharmāṃ pāta vasavo yajata vaṭ.
Svāhā sūryasya raśmaye vṛṣṭivanaye.*

Happy bride, you are bright and joyous like the twenty-four syllable verse of the Gayatri metre. Happy groom, you are strong and free like the fortyfour syllable Trishtubh metre. For the sake of heaven and earth I accept you both as wedded couple, and I lead you home by the paths of the sky. Like Indra and the Ashvins, promote and advance the yajna fire of the sweets of honey in life. Inmates of the home, perform yajna in the home in honour of the Vasus and rays of the sun which bring showers of rain for the earth. This is the voice of Divinity, follow it in truth of word and deed.

7. (Vata Devata, Dirghatama Ṛshi)

समुद्राय त्वा वाताय स्वाहा सरिराय त्वा वाताय स्वाहा।
अनाधृष्याय त्वा वाताय स्वाहाप्रतिधृष्याय त्वा वाताय
स्वाहा। अवस्यवे त्वा वाताय स्वाहाशिमिदाय त्वा वाताय
स्वाहा॥७॥

*Samudrāya tvā vātāya svāhā. Sarirāya tvā
vātāya svāhā. Anādhṛṣyāya tvā vātāya svāhā. A
pratidhṛṣyāya tvā vātāya svāhā. Avasyave tvā
vātāya svāhā. Aśimidāya tvā vātāya svāhā.*

Wedded couple, in truth of word and deed we accept you for the sea and the sky and the winds. In truth of word and deed, we accept you for the flowing waters and floods and storms. In truth of word and deed, we accept you for courage and freedom and the social environment. In truth of word and deed, we accept you for irresistible power and creation of freedom from the winds of tension. We accept you for all round protection of body, mind and soul and the study of prana energy, in honesty of word and deed. Surely, we accept you for the science of food and nourishment and udana vayu, all sustaining energy. This is the divine voice.

8. (Indra Devata, Dirghatama Ṛshi)

इन्द्राय त्वा वसुमते रुद्रवते स्वाहेन्द्राय त्वादित्यवते
स्वाहेन्द्राय त्वाभिमातिघ्ने स्वाहा। सवित्रे त्वऽऋभुमते
विभुमते वाजवते स्वाहा बृहस्पतये त्वा विश्वदेव्यावते
स्वाहा॥८॥

*Indrāya tvā vasumate rudravate svāhendrāya
tvā'dityavate svāhendrāya tvā'bhimātighne
svāhā. Savitre tvā'ṛbhumate vājavate svāhā*

brhaspataye tvā viśvadevyāvate svāhā.

Homage to you, Indra, ruler of power, prosperity and justice. Salutations to Indra, lord of blazing splendour. Exhortations to you, Indra, destroyer of enemies. All hail to you, blest with light and generosity, supported by the wise, universally admired, and wielding plenty of food, energy and power of defence. Homage to you, lord of wide knowledge and wisdom blest with divine qualities.

9. (Vayu Devata, Dirghatama Ṛshi)

यमाय त्वाङ्गिरस्वते पितृमते स्वाहा। स्वाहा घर्माय स्वाहा
घर्मः पित्रे॥९॥

*Yamāya tvā'ṅgirasvate pitṛmate svāhā. Svāhā
gharmāya svāhā gharmah pitre.*

Hail to the lord of justice, master of law and divinity with faith and love for traditions and the seniors. Homage to the ruler, father and guardian of the people, dedicated to social yajna, and himself an image of yajna.

10. (Ashvins Devata, Dirghatama Ṛshi)

विश्वाऽआशा दक्षिणसद्विश्वान्देवानयादिह। स्वाहाकृतस्य
घर्मस्य मधोः पिबतमश्विना॥१०॥

*Viśvā'āsā dakṣiṇasad viśvān devānayaḍiha.
Svāhākṛtasya gharmasya madhoḥ pibatam-
āśvinā.*

Ashvins, teachers and preachers, men and women, in this world, enjoy the honey sweets of the fragrant gifts of yajna from the holy materials offered into the sacred fire.

So also the highpriest sitting south of the vedi should offer homage of yajna for all the directions of space and all the divinities of nature and humanity.

11. (Yajna Devata, Dirghatama Ṛshi)

दिवि धाऽड्डमं यज्ञमिमं यज्ञं दिवि धाः।
स्वाहाग्नये यज्ञियाय शं यजुर्भ्यः॥११॥

*Divi dhā'imam yajñamimam yajñam divi dhāḥ.
Svāhā'gnaye yajñiyāya śam yajurbhyaḥ.*

Men and women, wedded couples, pursue this yajna of home life, society and sacrificial ritual wakefully in the light of the day and raise it to the regions of the sun. Offer oblations to Agni in truth of word and deed. Perform yajna with verses of Yajurveda for the lovers of Yajurveda and let it emanate peace and fragrance all round.

12. (Ashvinau Devate, Dirghatama Ṛshi)

अश्विना घर्म पातःहार्द्वानमहर्दिवाभिरूतिभिः। तन्त्रायिणे
नमो द्यावापृथिवीभ्याम्॥१२॥

*Aśvinā gharman pātam hārdvānamahardivā-
bhirūtibhiḥ. Tantrāyiṇe namo dyāvāpṛthivī-
bhyām.*

Ashvins, men and women, wedded couples, promote yajna with all kinds of protection and support day and night, and offer homage to the earth and heaven and to the sun, mover of the wheel of time. Yajna is so dear to the heart, so blissful to the soul.

13. (Ashvinau Devate, Dirghatama Ṛshi)

अपातामश्विना घर्ममनु द्यावापृथिवीऽअमःसाताम्।

इहैव रातयः सन्तु॥१३॥

*Apātāmaśvinā gharmamanu dyāvāpṛthivī'
amaṁsātām. Ihaiva rātayaḥ santu.*

May the Ashvins, winds and sun rays, men and women, wedded couples, protect and promote the fire of yajna and yajnic living. And may the earth and heaven approve and advance the yajna so that here itself we may experience all the joys and comforts of life.

14. (Dyava-prithivi Devate, Dirghatama Ṛshi)

इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व
द्यावापृथिवीभ्यां पिन्वस्व । धर्मासि सुधर्मामेन्यस्मे नृम्णानि
धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥१४॥

*Iṣe pinvasvorje pinvasva brahmaṇe pinvasva
kṣatrāya pinvasva dyāvāpṛthivībhyām pinvasva.
Dharmāsi sudharmā'menyasme nṛmṇāni
dhāraya brahma dhāraya kṣatram dhāraya
viśam dhāraya.*

Man of yajnic power, grow for the growth of food. Grow for the growth of energy. Grow for the growth and expansion of divine knowledge. Grow for the strength and protection of the social system. Grow for the growth and protection of the earth and the environment. You are Dharma, the sustainer. You are Sudharma, noble ruler and sustainer. You are the man of love and non-violence. Hold and bring the wealths of life for us. Sustain and support research, education and the Brahmana. Support and strengthen organisation, governance and the Kshatriya. Govern, support and promote the economic system and the Vaishya producer of wealth. Hold and support the people.

15. (Pusha & Others Devata, Dirghatama Ṛshi)

स्वाहा पूष्णे शरसे स्वाहा ग्रावभ्यः स्वाहा प्रतिरवेभ्यः।
स्वाहा पितृभ्यऽऊर्ध्वबर्हिभ्यो घर्मपावभ्यः स्वाहा
द्यावापृथिवीभ्यां स्वाहा विश्वेभ्यो देवेभ्यः॥१५॥

*Svāhā pūṣṇe śarase svāhā grāvabhyaḥ svāhā
pratiravebhyaḥ. Svāhā pitṛbhya'ūrdhva-
barhirbhyo gharmapāvabhyaḥ svāhā dyāvā-
pṛthivībhyaṁ svāhā viśvebhyo devebhyaḥ.*

Homage to gentle Pusha, sweet mother Earth, giver of nourishment and growth. Homage to the clouds and mountains. Homage to the reverberating caves and skies. Homage to the forefathers and the seniors. Homage to the higher powers of intelligence and the sustainers of pure yajna fire. Homage to heaven and earth. Homage to all divinities.

16. (Rudra & Others Devata, Dirghatama Ṛshi)

स्वाहा रुद्राय रुद्रहूतये स्वाहा सं ज्योतिषा ज्योतिः। अहः
केतुना जुषतां सुज्योतिर्ज्योतिषा स्वाहा। रात्रिः केतुना
जुषतां सुज्योतिर्ज्योतिषा स्वाहा। मधु
हुतमिन्द्रतमेऽअग्नावश्याम ते देव घर्म नमस्तेऽअस्तु मा
मा हिंसीः॥१६॥

*Svāhā rudrāya rudrahūtaye svāhā saṁ jyotiṣā
jyotiḥ. Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā
svāhā. Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā
svāhā. Madhu hutamindratame'agnāvaśyāma te
deva gharma namaste'astu mā mā hīnsīḥ.*

Homage to Rudra who rallies and calls up the Rudra prana energy (for the destruction of evil). The light of the world joins with the light of the universe.

May the day with its lustre, beautiful light, join with the light divine. Homage to this communion.

May the night with its beauty, soothing grace, join with the grace divine. Salutations to this communion.

Lord of the universe, cosmic yajna, grant us a taste of the celestial honey sweets offered into the mightiest fire of cosmic yajna. Salutations to you!

Mighty Rudra, lord of pranic energy, lord of justice and reckoning, pray injure us not.

17. (Agni Devata, Dirghatama Ṛshi)

अभीमं महिमा दिवं विप्रो बभूव सप्रथाः। उत श्रवसा
पृथिवीं ससीदस्व महँ२॥ऽअसि रोचस्व देववीतमः।
वि धूममग्नेऽअरुषं मियेद्ध्य सृज प्रशस्त दर्शतम्॥१७॥

*Abhīmaṁ mahimā divaṁ vipro babhūva
saprathāḥ. Uta śravasā pṛthivīm saṁ sīdasva
mahāñ'asi rocasva devavītamah. Vi dhūma-
magne'aruṣaṁ miyedhya sṛja praśasta
darśatam.*

Agni, inspired and expansive, this grandeur of yours predominates the heaven and fills this earth with fame.

Great you are indeed, most pleasing and blissful to the divinities. Pray be settled in the vedi and shine.

Agni, lord admirable, pray create the red flames of divine beauty (and fragrance from the vedi).

18. (Yajna Devata, Dirghatama Ṛshi)

या ते घर्म दिव्या शुग्या गायत्र्यां हविर्धाने। सा त्ऽआ

प्यायतान्निष्ट्यायतां तस्यै ते स्वाहा। या ते घर्मान्तरिक्षे
शुग्या त्रिष्टुभ्याग्नीध्रे। सा तऽआ प्यायतान्निष्ट्यायतां तस्यै
ते स्वाहा। या ते घर्म पृथिव्यां शुग्या जगत्यां सदस्या।
सा तऽआ प्यायतान्निष्ट्यायतां तस्यै ते स्वाहा॥१८॥

*Yā te gharma divyā śugyā gāyatryām havir-
dhāne. Sā ta'ā pyāyatām niṣṭyāyatām tasyai te
svāhā. Yā te gharmāntarikṣe śugyā triṣṭu-
bhyāgnīdhre. Sā ta'ā pyāyatānniṣṭyāyatām
tasyai te svāhā. Yā te gharma pṛthivyām śugyā
jagatyām sadasyā. Sā ta'āpyāyatām niṣṭyā-
yatām tasyai te svāhā.*

Light and spirit of yajna, the light of your bright flames that is in heaven, in the Gayatri verses and in the house of yajna, may that increase and may that grow higher and stronger. For that all hail to you and homage in worship in truth of word and deed.

The energy of your bright flames that is in the sky, in the Tristubh verses and in the fire, may that increase and grow faster and stronger. For that all hail to you and exhortation.

The heat of your bright flames that is on the earth, in the jagati verses, and in the house of Assembly, may that increase and grow wider and stronger. For that all hail and exhortation to you.

19. (Yajna Devata, Dirghatama Ṛshi)

क्षत्रस्य त्वा परस्पाय ब्रह्मणस्तन्त्रं पाहि।
विशस्त्वा धर्मणा वयमनु क्रामाम सुविताय नव्यसे॥१९॥

*Kṣtrasya tvā paraspāya brahmaṇastanvaṁ
pāhi. Viśastvā dharmaṇā vayamanu krāmāma
suvitāya navyase.*

Ruler of the land, for the protection of the people and advancement of the nation, protect and promote the Brahmana body of education and research. Protect and strengthen the Kshatra body of defence and administration. And all the people and we too support and follow you as a matter of discipline and Raja-Dharma for the achievement of new and newer forms of wealth and well-being.

20. (Yajna Devata, Dirghatama Ṛshi)

चतुःस्वक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः स
नः सर्वायुः सप्रथाः। अप द्वेषोऽअप ह्वरोऽन्यव्रतस्य
सश्चिमा॥२०॥

*Catuḥsraktirnābhīṛtasya saprathāḥ sa no
viśvāyuh saprathāḥ sa naḥ sarvāyuh saprathāḥ.
Apa dveṣo'apa hvaro'nyavratasya saścima.*

Ruler, head of the national yajna of governance and administration, well-armed you are all round in the four directions. Centre-hold of the law and the body-politic, you are expansive (omnipresent, as if, through the system). Universally popular, may you attain to full age to protect and promote us. Celebrated head of universal development and friend of all, may you live a full age of dignity for us. We reject hate and hostility, crooked opposition and those committed to contrary values.

21. (Yajna Devata, Dirghatama Ṛshi)

घर्मैतत्ते पुरीषं तेन वर्द्धिस्व चा च प्यायस्व।
वर्द्धिषीमहि च वयमा च प्यासिषीमहि॥२१॥

*Gharmaitatte purīṣam tena vardhasva cā ca
pyāyasva. Vardhiṣīmahi ca vayamā ca*

pyāsiṣīmahi.

Dharma, brilliant ruler and high-priest of this blazing yajna, this nation and this yajna is the measure of your power and potential. Grow by it and attain to your full stature. And may we too grow by it and rise to our full national honour and glory.

22. (Yajna Devata, Dirghatama Ṛshi)

अचिक्रदद् वृषा हरिर्महान्मित्रो न दर्शतः।
संसूर्येण दिद्युतदुद्धिर्निधिः॥२२॥

*Acikradad vṛṣā harirmahān mitro na darśataḥ.
Saṁ sūryeṇa didyutadudadhirmidhiḥ.*

Agni, brilliant light of cosmic yajna, roaring with thunder, showering with the clouds, shooting as lightning, great and glorious, universal friend, bright and beautiful, and blazing with the sun is a jewel treasure of wealth deep as the oceans of space.

23. (Apah Devata, Dirghatama Ṛshi)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
यौऽस्मान् द्वेष्टि यं च वयं द्विष्मः॥२३॥

*Sumitriyā na'āpa'oṣadhayaḥ santu durmi-
triyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ
dviṣmaḥ.*

May the herbs and waters and the pranic energies they bear be efficacious as good friends to us, and may they carry strong antidotes for those negativities that injure us and which we hate to suffer.

24. (Savita Devata, Dirghatama Ṛshi)

उद्वयन्तमसुस्परि स्वुः पश्यन्तऽउत्तरम्। देवं देवत्रा सूर्यमगन्म
ज्योतिरुत्तमम्॥२४॥

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

High and higher beyond the dark, looking up to the heavens, let us rise and reach to the sun, bright and blazing, light supreme among the stars of the universe.

25. (Ishvara Devata, Dirghatama Ṛshi)

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि॥२५॥

*Edho'syedhiṣīmahi samidasi tejo'si tejo mayi
dhehi.*

Lord of the universe, you are the fire. You are the fuel. You are the furnace. You are the light and you are the radiation.

Radiate that fire and splendour unto me. May we grow intense radiant by the blaze of that light and fire divine.

26. (Indra Devata, Dirghatama Ṛshi)

यावती द्यावापृथिवी यावच्च सप्त सिन्धवो वितस्थिरे।
तावन्तमिन्द्र ते ग्रहमूर्जा गृह्णाम्यक्षितं मयि
गृह्णाम्यक्षितम्॥२६॥

*Yāvātī dyāvāpṛthivī yāvacca sapta sindhavo
vitasthire. Tāvantamindra te grahamūrjā
gṛhṇāmyakṣitam mayi gṛhṇāmyakṣitam.*

Indra, lord of fire and splendour, as far as the heaven and earth abound, as far as the seven seas of space roll on, that far do I hold on to that immortal zone of power and splendour and receive it unto me intact

and indestructible with all my strength and energy.

27. (Yajna Devata, Dirghatama Ṛshi)

मयि त्यदिन्द्रियं बृहन्मयि दक्षो मयि क्रतुः। घर्मस्त्रिशुग्वि
राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह॥२७॥

*Mayi tyadindriyam bṛhanmayi dakṣo mayi
kratuh. Gharmastriśugvirājati virājā jyotiṣā
saha brahmaṇā tejasā saha.*

That expansive power in me, that yajnic efficiency of action like threefold passion of fire, lightning and the sun shines in me with the immanence of light, omniscience and cosmic power of Infinity.

28. (Yajna Devata, Dirghatama Ṛshi)

पयसो रेतऽआभृतं तस्य दोहमशीमह्युत्तरामुत्तरां३ समां।
त्विषः संवृक्क्रत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्निहुतः।
इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमतऽउपहूतऽउपहूतस्य
भक्षयामि॥२८॥

*Payaso reta'ābhṛtaṁ tasya dohamaśīmahy-
uttarāmuttarāṁ samām. Tviṣaḥ saṁvṛk kratve
dakṣasya te suṣumṇasya te suṣumṇāgnihutaḥ.
Indrapītasya prajāpatibhakṣitasya madhumata'
upahūta'upahūtasya bhakṣayāmi.*

From the milk of cosmic plenty, vitality is received. We receive the shower of that vitality rising in abundance year by year.

Lord of infinite peace and joy, for the human observance and extension of your cosmic yajna I am one with your light and splendour, lord of omnipotence and bliss of life. And having invoked and fed the fire of

yajna, inspired and sanctified by the holy fire, I taste the honey-sweets of yajna raised by the waves of Indra's energy, and consumed, revitalized and showered by the sun, father and guardian of the children of divinity.

इति अष्टात्रिंशोऽध्यायः ॥

CHAPTER-XXXIX

1. (Prana & Others Devata, Dirghatama Ṛshi)

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । पृथिव्यै स्वाहाग्नये
स्वाहान्तरिक्षाय स्वाहा वायवे स्वाहा । दिवे स्वाहा सूर्याय
स्वाहा ॥ १ ॥

*Svāhā prāṇebhyaḥ sādhipatikebhyaḥ. Pṛthivyai
svāhāgnaye svāhāntarikṣāya svāhā vāyave
svāhā. Dive svāhā sūryāya svāhā.*

This oblation is for the pranas, companions of the soul, (at the end of life when the pranas merge with the universal prana). This oblation is for the earth. This is for the fire. This is for the sky. This is for the air. This is for the heaven. This is for the sun.

This is the end of life in truth of word and deed. (The divinities of nature take their portion of the temporal existence of the human being when death overtakes life.)

2. (Digadayah Devata, Dirghatama Ṛshi)

दिग्भ्यः स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहाऽद्भ्यः
स्वाहा वरुणाय स्वाहा । नाभ्यै स्वाहा पूताय स्वाहा ॥ २ ॥

*Digbhyaḥ svāhā candrāya svāhā nakṣatrebhyaḥ
svāhā'dbhyaḥ svāhā varuṇāya svāhā. Nābhyai
svāhā pūtāya svāhā.*

This oblation is for the quarters of space, this is for the moon, this is for the nakshatra stars, this is for the waters, this is for the seas, this is for the navel, this

is for purification through the fire.

3. (Vak etc. Devata, Dirghatama Ṛshi)

वाचे स्वाहा प्राणाय स्वाहा प्राणाय स्वाहा । चक्षुषे स्वाहा
चक्षुषे स्वाहा श्रोत्राय स्वाहा श्रोत्राय स्वाहा ॥ ३ ॥

*Vāce svāhā prāṇāya svāhā prāṇāya svāhā.
Cakṣuṣe svāhā cakṣuṣe svāhā śrotrāya svāhā
śrotrāya svāhā.*

This oblation is for speech and its purity, this is for the breath of one nostril, this is for the breath of the other, this is for the sight of one eye, this is for the sight of the other, this is for the hearing by one ear, this is for the other.

4. (Shri Devata, Dirghatama Ṛshi)

मनसः काममाकूतिं वाचः सत्यमशीय । पशूनांश्चरूपमन्नस्य
रसो यशः श्रीः श्रयतां मयि स्वाहा ॥ ४ ॥

*Manasaḥ kāmamākūtiṁ vācaḥ satyamaśīya.
Paśūnāṁ rūpamannasya raso yaśaḥ śrīḥ
śrayatāṁ mayi svāhā.*

May I get the sanctified will and resolution of the mind. May I get the divine truth of speech. May I beget the beautiful forms of living beings. May I get the sweet vitality and taste of food. May all these and honour, beauty and grace be vested in me in life again and again.

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

5. (Prajapati Devata, Dirghatama Ṛshi)

प्रजापतिः सन्ध्रियमाणः सम्राट् सम्भृतो वैश्वदेवः
संसन्नो घर्मः प्रवृत्तस्तेजः उद्यतः आश्विनः
परस्यानीयमाने पौष्णो विष्णुन्दमाने मारुतः क्लथन् ।
मैत्रः शरसि सन्ताप्यमाने वायव्यो ह्रियमाणः आग्नेयो
ह्रियमानो वाग्धुतः ॥५॥

*Prajāpatiḥ sambhriyamāṇaḥ samrāt sambhṛto
vaiśvadevaḥ saṁsanno gharmah pravṛktasteja'
udyata'āśvinaḥ payasyānīyamāne pauṣṇo
viṣyandamāne mārutaḥ klathan. Maitraḥ śarasi
santāyyamāne vāyavyo hriyamāṇa'āgneyo
hriyamāno vāgghutaḥ.*

Jiva, the soul, nourishing and supporting life, is prajapati, guardian of life. Fully provided and prosperous, it is Samrat, brilliant and sovereign. Well-positioned in society, it is vaishhvadeva, a human divinity. High and distinguished it is gharma, yajnic fire. Risen to the heights, it is teja, splendour. Sanctified and initiated in water, it is ashvina, blessed with pranic energy. Abundant and generous, it is paushna, child of the sun. Destroyer of enemies, it is maruta, of the winds. Developing waters, it is maitra, generous and friendly. Moving tempestuously, it is of the air, flying and floating. Kindled and challenged, it is fiery. Invoked and invited, it is vak, voice of divinity.

6. (Savita & Others Devata, Dirghatama Ṛshi)

सविता प्रथमेऽहन्नग्निर्द्वितीये वायुस्तृतीयः आदित्यश्चतुर्थे
चन्द्रमाः पञ्चमः ऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे ।
मित्रो नवमे वरुणो दशमः इन्द्रः एकादशे विश्वेदेवा
द्वादशे ॥६॥

*Savitā prathame'hann'agnirdvitiye
vāyustrīya'ādityaścaturthe candramāḥ
pañcama'rtaḥ ṣaṣthe marutaḥ saptame
bṛhaspatiraṣṭame. Mitro navame varuṇo
daśama'indra'ekādaśe viśve devā dvādaśe.*

When the soul leaves the body, on the first day it goes to Savita, the sun, to Agni on the second, to Vayu on the third, to Aditya on the fourth, to Chandrama on the fifth, to Ritu on the sixth, to Maruts on the seventh, to Brihaspati on the eighth, to Mitra on the ninth, to Varuna on the tenth, to Indra on the eleventh, and to Vishvedevas on the twelfth.

7. (Marutah Devata, Dirghatama Ṛshi)

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च । सासुह्राँश्चाभियुग्वा
च विक्षिपः स्वाहा ॥७॥

*Ugraśca bhīmaśca dhvāntaśca dhuniśca.
Sāsahvāñścā'bhiyugvā ca vikṣipaḥ svāhā.*

According to its nature and action, the soul after death is violent or peaceful, fearful or fearless, dark or bright, roaring or quiet, patient or impatient, cooperative or non-cooperative, disruptive or concentrative, (and is reborn in an appropriate form).

8. (Agni etc. Devata, Dirghatama Ṛshi)

अग्निः हृदयेनाशनिः हृदयाग्रेण पशुपतिं कृत्स्नहृदयेन भवं
यक्ना । शर्वं मतस्नाभ्यामीशानं मन्युना महादेवमन्तः
पर्शव्येनोग्रं देवं वनिष्ठुना वसिष्ठहनुः शिङ्गीनि
कोश्याभ्याम् ॥८॥

*Agniḥ hrdayenāśaniḥ hrdayāgreṇa paśupatiḥ
kṛtsnahṛdayena bhavaṁ yaknā. Śarvaṁ*

*matasnābhyāmīśānaṁ manyunā mahādeva-
mantah parśavyenogranṁ devaṁ vaniṣṭhunā
vasiṣṭhahanuḥ śiṅgīni kośābhyām.*

The soul comes to attain and hold Agni by the heart, electric energy by the front part of the heart, Pashupati Shiva by the whole heart, the kind Shiva by the liver, the fearsome Shiva by sides of the heart, ruling power by righteous anger, the great lord by ribs on both sides of the chest, heat and light of spirits by the intestines, manly excellence by the ventricles of the heart.

9. (Ugra etc. Devata, Dirghatama Ṛshi)

उग्रं लोहितेन मित्रःसौव्रत्येन रुद्रं दौर्व्रत्येनेन्द्रं प्रक्रीडेन
मरुतो बलेन साध्यान् प्रमुदी । भवस्य कण्ठ्यःरुद्रस्यान्तः
पाश्वर्यं महादेवस्य यकृच्छर्वस्य वनिष्ठुः पशुपतेः
पुरीतत् ॥ ९ ॥

*Ugraṁllohitenā mitraṁ sauvratyena rudraṁ
daurvratyenendraṁ prakrīḍena maruto balena
sādhyān pramudā. Bhavasya kaṅṭhyaṁ
rudrasyāntahpārśvyāṁ mahādevasya yakr-
ccharvasya vaniṣṭhuḥ paśupateḥ purītat.*

The soul comes to have hypertension by the blood, friendliness by noble thoughts and values, violence by negative thoughts and values, honour and power by good conduct, strong people by power, good people and success by love and cheerfulness. Sweetness of the throat is the seat of praise and social appreciation. Inside of the ribs is the seat of Rudra. The liver is the seat of Mahadeva. The intestines are the seat of strength. The arteries of the heart are the seat of Pashupati.

10. (Agni Devata, Dirghatama Ṛshi)

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे
स्वाहा लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः
स्वाहा मेदोभ्यः स्वाहा । मांसेभ्यः स्वाहा मांसेभ्यः
स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहास्थभ्यः
स्वाहास्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा ।
रेतसे स्वाहा पायवे स्वाहा ॥ १० ॥

*Lomabhyaḥ svāhā lomabhyaḥ svāhā tvace svāhā
tvace svāhā lohitāya svāhā lohitāya svāhā
medobhyaḥ svāhā medobhyaḥ svāhā. Māmse-
bhyaḥ svāhā māmsebhyaḥ svāhā snāvabhyaḥ
svāhā snāvabhyaḥ svāhā'sthabhyaḥ svāhā-
'sthabhyaḥ svāhā majjabhyaḥ svāhā majjabhyaḥ
svāhā. Retase svāhā pāyave svāhā.*

This oblation is for the hair in parts of the body, this is for the hair of the whole body. This is for the skin in parts, this for the whole. This is for blood in the parts, this for the whole. This is for the fat in the parts, this for the whole. This is for the flesh in parts, this for the whole. This is for the tendons, this for the nerves. This is for single bones, this for all. This is for the marrow in the parts, this is for the whole marrow in the body. This is for the semen. This is for the anus.

11. (Agni Devata, Dirghatama Ṛshi)

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा
वियासाय स्वाहोद्यासाय स्वाहा । शुचे स्वाहा शोचते
स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥ ११ ॥

*Āyāsāya svāhā prāyāsāya svāhā saṁyāsāya
svāhā viyāsāya svāhodyāsāya svāhā. Śuce svāhā
śocate svāhā śocamnāya svāhā śokāya svāhā.*

In all truth of word and deed and in all commitment

to faith: homage to the spirit of new attainment, to effort for the new attainment, to balance and peace in the effort and attainment, to success in various new attainments, to effort for rising higher and higher, to purify and purification of the body, mind and soul.

Homage to the purifier, to the light of purification, and all hail to the body, mind and soul for the intake of purity from the process of purification.

12. (Agni Devata, Dirghatama Ṛshi)

तपसे स्वाहा तप्यते स्वाहा तप्यमानाय स्वाहा तप्ताय
स्वाहा घर्माय स्वाहा । निष्कृत्यै स्वाहा प्रायश्चित्त्यै स्वाहा
भेषजाय स्वाहा ॥ १२ ॥

*Tapase svāhā tapyate svāhā tapyamānāya svāhā
taptāya svāhā gharmāya svāhā. Niṣkṛtyai svāhā
prāyaścityai svāhā bheṣajāya svāhā.*

In all truth of word and deed and in all commitment to faith : homage to the fire of purification, to the soul in the crucibles of purification, to the soul receiving the light of purification, to the soul purified and redeemed, to the heat and light of the new day, to purity from pollution and evil, to disintegration of body and release of the soul, to penitence and self-introspection, and homage to new health and new happiness.

13. (Agni Devata, Dirghatama Ṛshi)

यमाय स्वाहान्तकाय स्वाहा मृत्यवे स्वाहा । ब्रह्मणे स्वाहा
ब्रह्महत्यायै स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा
द्यावापृथिवीभ्यां स्वाहा ॥ १३ ॥

*Yamāya svāhā'ntakāya svāhā mṛtyave svāhā.
Brahmaṇe svāhā brahmahatyāyai svāhā
viśvebhyo devebhyaḥ svāhā dyāvāpṛthivībhyāṃ
svāhā.*

In truth of word and deed and faith, homage to Yama, lord of justice and reckoning. Homage to Antaka, transcendent time that ends up everything in existence. Homage to Death that consumes all that is born. Homage to Brahma, the Supreme. Homage to the migration of the soul. Homage to the divinities of existence. Homage to Heaven and to Mother Earth.

इत्येकोनचत्वारिंशोऽध्यायः ॥

CHAPTER-XL

1. (Atma Devata, Dirghatama Ṛshi)

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥१॥

Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhujñīthā mā gṛdhaḥ kasya sviddhanam.

All this that is, moving in the moving universe, is pervaded by the Ruling Lord of Existence. Therefore, live it as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone's wealth. It belongs to none (except to the Lord).

2. (Atma Devata, Dirghatama Ṛshi)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः।
एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे॥२॥

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto 'sti na karma lipyate nare.

Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear the soul of man within.

3. (Atma Devata, Dirghatama Ṛshi)

असुर्या नाम ते लोकाऽअन्धेन तमसावृताः।
तांस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः॥३॥

Asuryā nāma te lokā'andhena tamasāvṛtāḥ.

Tāñste pretyāpi gacchanti ye ke cātmahano janāḥ.

Surely after death and even while living, demonical souls sunk in darkness who kill their conscience and live only a physical existence (void of virtue) go to those sunless regions of the world which are covered in the impenetrable darkness of sufferance.

4. (Brahma Devata, Dirghatama Ṛshi)

अनेजदेकं मनसो जवीयो नैनद्देवाऽऽप्नुवन् पूर्वमशीत्।
तद्भावतो ऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥४॥

Anejadekaṁ manaso javīyo nainaddevā' āpnuvan pūrvamarṣat. Taddhāvato 'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti.

Brahma is constant, unmoving, One and only One, without a second, and faster than the mind. The mind and senses cannot attain to It, although It is present everywhere, already and always. Though still, It surpasses and transcends others who are at the fastest move in nature. Within It Nature holds the dynamics of the universe. Within the Divine Presence the soul performs its actions. (If something moves faster than the velocity of light, it becomes omnipresent. And what is omnipresent, is still too, because there is no space to move through.)

5. (Atma Devata, Dirghatama Ṛshi)

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥५॥

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ.

It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this.

6. (Atma Devata, Dirghatama Rshi)

यस्तु सर्वाणि भूतान्यात्मनेवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न वि चिकित्सति॥६॥

Yastu sarvāṇi bhūtānyātmannevānupaśyati.
Sarvabhūteṣu cātmānaṁ tato na vi cikitsati.

One who sees all the forms of existence existing within the Supreme Soul, and the Supreme Soul immanent in all the forms of being, suffers from no doubt or illusion (and holds on to faith).

7. (Atma Devata, Dirghatama Rshi)

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः
कः शोकः एकत्वमनुपश्यतः॥७॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvi jānataḥ.
Tatra ko mohaḥ kaḥ śoka'ekatvamanupaśyataḥ.

In the state of knowledge wherein the knower knows all the forms of being as pervaded by the same One Soul, how can there be any illusion or suffering for the person who sees the same Unity in existence everywhere.

8. (Atma Devata, Dirghatama Rshi)

स पर्यगाच्छुक्रमकायमन्नमस्नाविरशुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूरीथातथ्यतोऽथान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः॥८॥

*Sa paryagācchukramakāyamavraṇam asnāvira-
raṁ śuddhamapāpavidham. Kavirmanīṣī
paribhūḥ svayambhūryāthātathyato'arthān
vyadadhācchāśvatībhyaḥ samābhyaḥ*

The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, without sinews, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for the infinite ages of eternity creates, organises, reveals and sustains all the forms of existence as they are and ought to be.

9. (Atma Devata, Dirghatama Rshi)

अन्धन्तमः प्र विशन्ति येऽसम्भूतिमुपासते।
ततो भूयऽइव ते तमो यऽउ सम्भूत्याथ रताः॥९॥

*Andham tamah pra viśanti ye'sambhūtim-
upāsate. Tato bhūya iva te tamo ya'u
sambhūtyāṁ ratāḥ*

Down into the darkest dark do they fall who worship only the primordial prakriti. Still deeper and darker do they fall who worship only the existential forms and are lost therein.

10. (Atma Devata, Dirghatama Rshi)

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे॥१०॥

*Anyadevāhuḥ sambhavādanyadāhurasam-
bhavāt. Iti śuśruma dhīrāṇāṁ ye nastad-
vicakṣire.*

Different is the result, they say, from primordial prakriti, and different is the result, they say, from the

existential forms. This have we heard from the Wise who revealed it to us.

11. (Atma Devata, Dirghatama Rshi)

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ ११ ॥

Sambhūtim ca vināśam ca yastadvedobhayaṃ saha. Vināśena mṛtyuṃ tīrtvā sambhūtyā-mṛtamāśnute.

One who knows the immortal/constant primordial and the mortal/mutable existential and knows that Supreme Spirit along with both, masters the facts of death by the mortal and realizes the immortal by the primordial.

12. (Atma Devata, Dirghatama Rshi)

अन्धन्तमः प्र विशन्ति येऽविद्यामुपासते ।
ततो भूयऽइव ते तमो यऽउ विद्यायाश्चरताः ॥ १२ ॥

Andham tamaḥ pra viśanti ye'vidyāmuṣāte. Tato bhūya iva te tamo ya'u vidyāyāṃ ratāḥ.

Down into the darkest dark do they fall who worship Avidya, i.e., illusion, or mere karma (action). Still deeper, and darker do they fall who are lost in Vidya, i.e., knowledge without reference to karma or the reality content of it.

13. (Atma Devata, Dirghatama Rshi)

अन्यदेवाहुर्विद्यायाऽअन्यदाहुरविद्यायाः ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

Anyadevāhurvidyāyā'anyadāhuravidyāyāḥ. Iti

śuśrūma dhirāṇāṃ ye nastadvicacakṣire.

Different is the result of Vidya, they say, and different is the result of Avidya, they say. This we have heard from the wise who revealed the difference of both to us.

14. (Atma Devata, Dirghatama Rshi)

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यामृतमश्नुते ॥ १४ ॥

Vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha. Avidyayā mṛtyuṃ tīrtvā vidyāyā' mṛtamāśnute.

One who knows Vidya, i.e., the constant reality and the knowledge of it, and Avidya, i.e., illusion, for what it really is, and Karma including the order of change, and knows that Supreme Spirit along with both Vidya and Avidya, masters the reality and meaning of death by Avidya, and realises Immortality by Vidya.

15. (Atma Devata, Dirghatama Rshi)

वायुरनिलममृतमथेदं भस्मान्तश्शरीरम् । ओ३म् क्रतो स्मर ।
क्लिबे स्मर । कृतश्चस्मर ॥ १५ ॥

Vāyuranilamamṛtamathedaṃ bhasmāntaṣṣarīram. Om krato smara. Klibe smara. Kṛtaṃ smara.

The end of the body is ash. The prana-vayu merges with the cosmic energy. And this soul is immortal.

O soul, remember Om, Supreme Soul of Existence. Agent of Karma, remember your karma. Remember both these to realise your real form and

potential.

16. (Atma Devata, Dirghatama Ṛshi)

अग्ने नय सुपथा रायेऽस्मान्विश्वा नि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूर्यिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

*Agne naya supathā rāye'asmān viśvāni deva
vayunāni vidvān. Yuyodhyasmajjuhurāṇameno
bhūryiṣṭhāṁ te nama uktiṁ vidhema.*

Agni, brilliant lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

17. (Atma Devata, Dirghatama Ṛshi)

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽसावादित्ये पुरुषः सोऽसावहम् । ओ३म् खं ब्रह्म ॥१७॥

*Hiraṇmayena pātreṇa satyasyāpihitam mukham.
Yo' sāvāditye puruṣaḥ so' sāvaham. Om kham
brahma.*

The face of truth is covered by a golden veil. The veil is removed by the Lord of golden glory.

The life and light that shines in the sun is that Supreme Purusha. That is there, and that is here in me.

Om is the saviour. Om is Brahma, Brahma is infinite, sublime.

इति चत्वारिंशोऽध्यायः ॥

NOTE

Swami Dayananda has accepted this version of Yajurveda chapter 40. There is another version, which is also accepted as Ishopanishad, and that has eighteen mantras. That version from mantra 15 to mantra 18 is given below:

15. The face of truth is covered with a golden veil (the veil of Prakṛti). That veil, O Lord preserver and promoter of life, unveil so that we may see the Truth and eternal Dharma.

16. Lord giver of life and protection, universal guide, eternal light, lord of creation, Sole Lord, one and absolute, universal Eye, seer omniscient, gather up your light for me. The splendour that is yours is the most auspicious and sublime form I see. The light that shines in the sun is the Purusha. That is there, That is in me.

17. The end of the body is ash. The breath of life goes to eternal energy. The soul is immortal. O soul, remember Om. Remember your karma. Lord of yajna, agent of karma, remember the actions performed.

18. Agni, light of life, lead us on by the right path to the wealth of life. Brilliant lord omniscient of all laws and ways of existence, and all our thoughts and deeds, remove from us all sin and crookedness. We sing songs of celebration in praise of you. Homage to you again and again

Note: In the Vaidic tradition of religious studies,

thought and practice specially after Swami Shankaracharya, three works have been prominent. They are: Vedanta Sutras, Upanishads, and the Gita. The three together are known as Prasthanatrayi, and summed up as 'Vedanta' in popular parlance. And Vedanta is sometimes understood to be an 'End of the Vedas', a 'take off' and even a substitute for the Vedas. For the information of the dedicated readers it is important to mention that:

1. The Vedanta Sutras are an extensive commentary on the closing words of Yajurveda. The closing words of Yajurveda are: Om Kham Brahma. And the opening words of Vedanta Sutras are: Athāto Brahma Jijñāsa

Which means: And now, an enquiry into the nature of Brahma. Clearly the Vedanta Sutras are an extensive act of meditation on the open-ended close of Yajurveda. Similarly Mandukyopanishad also is an expansive act of meditation on OM, the first of the closing words quoted above and Yajurveda (40, 15): Om Krato Smara.

2. Chief among Upanishads for the common reader are Ishopanishad and Mandukyopanishad. Ishopanishad is a literal version of the closing chapter of Yajurveda, and Mandukya, an act of meditation on OM.

3. The Gita is a call to action, an extensive commentary on the second mantra of the closing chapter of Yajurveda:

Kurvanneveha karmāṇi jijiviṣecchatam samāḥ,
Evam tvayi nānyatheto'sti na karma lipyate nare.

Prasthanatrayi thus is neither the 'End of the Vedas', nor a substitute, nor a take off. Each work is a continuation of Vedic studies in its own context of meditation, meditative teaching, and a rousing call to action in a situation of karmic crisis.

The three are, thus, not a departure from the Vedas, they are a homage to the Vedas.

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