

CHAPTER-VI

1. (Savita Devata, Agastya Ṛshi)

ॐ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूषणो
हस्ताभ्याम्। आददे नार्यसीदमहः रक्षसां ग्रीवाऽअपि
कृन्तामि। यवोऽसि यवयास्मद् द्वेषो यवयारातीर् दिवे
त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः
पितृषदनाः पितृषदनमसि॥१॥

*Devasya tvā savituh prasave' śvinorbāhubhyām
pūṣṇo hastābhyām. Ā dade nāryasīdamahaṃ
rakṣasāṃ grīvā' api kṛntāmi. Yavo'si
yavayāsmad dveṣo yavayārātīr-dive tvā'
ntarikṣāya tvā pṛthivyai tvā śundhantā'ṅllokāḥ
pitṛṣadanāḥ pitṛṣadanamasi.*

In this world of lord Savita's creation, with both the arms of Ashwinis (the wind's energy of prana and udana) and both the hands of Pusha (the earth's gift of strength and prowess), I accept you and consecrate you, Head of the people, and President of the assembly, and your life-partner (power), in this social yajna. With this acceptance and investiture, I catch the evil and the wicked by the neck and destroy them. You are the power to join and disjoin. Remove the envious from us. Drive out all poverty and suffering from here. This is the august assembly of the noble people. May the noble people sitting in this assembly accept and consecrate you for the heavens (the light of knowledge), for the skies (internal purity of conduct), and for the earth (earthly prosperity and well-being). You are the centre-seat of the great and the noble ones on earth.

2. (Savita Devata, Shakalya Ṛshi)

अग्नेणीरसि स्वावेशऽउन्नेतृणामेतस्य वित्तादधि त्वा
स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्य-
स्त्वौषधीभ्यः। द्यामग्नेणास्पृक्षऽआन्तरिक्षं मध्येनाप्राः पृथिवी-
मुपरेणादृहीः॥२॥

*Agreṇīrasi svāveśa' unnetṛṇāmetasya vittādadhi
tvā sthāsyati devastvā savitā madhvānaktu
supippalābhyastvauṣadhībhyah. Dyām-
agneṇāsprkṣa' āntarikṣaṃ madhyenāprāḥ
pṛthivīmupareṇādṛhīḥ.*

You are the leader on top of all those taking this polity high. Settled with confidence in your Dharma, know well this polity, this economy, and the people. Savita, blazing lord of power, light and generosity, would shower His blessings and protection from above. May the Lord anoint you with honey and bless you with nectarious herbs. With top initiative, touch the heaven (in matters of justice and enlightenment). At the middle level, fill the sky with peace, security and Dharmic conduct. At the ground level, strengthen the earth (with food, planning and employment).

3. (Vishnu Devata, Dirghatama Ṛshi)

या ते धामान्युश्मसि गमध्यै यत्र गावो
भूरिशृङ्गाऽअयासः। अत्राह तदुरुगायस्य विष्णोः परम्
पदमवभारि भूरि। ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि
पर्यूहामि। ब्रह्म दृह क्षत्रं दृहायुर्दृह प्रजां दृह॥३॥

*Yā te dhāmānyuśmasi gamadhyai yatra gāvo
bhūriśṛṅgā' ayāsaḥ. Atrāha tadurugāyasya
viṣṇoḥ paramaṃ padamavabhāri bhūri.
Brahmavani tvā kṣatravani rāyaspoṣavani
paryūhāmi. Brahma dṛmha kṣatram*

ḍṛm̄hāyurḍṛm̄ha prajāṁ ḍṛm̄ha.

The houses of the government we would wish to visit are those which are bright with the light of Lord Vishnu's glory reflected in the form of human art and awareness so that we exclaim spontaneously: "Ah! here is the place where the highest offices in Vishnu's dispensation are wholly and exclusively held by learned and meritorious people". I know your Brahma system of education and research, your Kshatra system of defence, justice and peace, your economic system of production and distribution. Strengthen and extend education and enlightenment, consolidate and advance governance and administration, improve and promote health and age, strengthen and expand the welfare of the people.

4. (Vishnu Devata, Medhatithi Ṛshi)

विष्णोः कर्माणि पश्यत् यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥४॥

*Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.*

Watch the divine acts of Vishnu, omnipresent lord of the universe, acts of creation, sustenance and resolution of the world, wherein are manifested the inviolable laws of His dominion operative in nature. Therein I see the sacred rules of conduct and administration of my dominion too and I bind myself irrevocably as a friend of the lord of universal power and as an instrument of His will. Watch, meditate, learn and bind yourselves too to the rules of this dominion and His.

5. (Vishnu Devata, Medhatithi Ṛshi)

तद्विष्णोः परमं पदंसदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥५॥

*Tadviṣṇoḥ paramam padaṁ sadā paśyanti
sūrayaḥ. Divīva cakṣurātataṁ.*

Men of courage and divine knowledge, the Veda, always have a vision of that highest glory of Vishnu manifested everywhere and blazing like the light of the sun in heaven, which you too should see.

6. (Vidvans Devata, Dirghatama Ṛshi)

परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानं-
रायो मनुष्याणाम् । दिवः सूनुरस्येष ते पृथिव्याँल्लोकः-
आरण्यस्ते पशुः ॥६॥

*Parivīrasi pari tvā daivīrviśo vyayantāṁ
parīmaṁ yajamānaṁ rāyo manuṣyāṇām. Divaḥ
sūnurasyeṣa te pṛthivyāṁlloka' āraṇyaste paśuḥ.*

You are the centre of attraction, reverence and homage. You are the child of heaven like the sun. May the brilliant in knowledge and merit come to you in reverence. Yajamana as you are of the social yajna of this dominion, may the people of wealth all round be at your command in homage. The people of this land and the foresters are yours, so is the animal wealth of the land.

7. (Twashta Devata, Medhatithi Ṛshi)

उपावीरस्युप देवान्दैवीर्विशः प्रागुरुशिजो वह्नितमान् ।

देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम्॥७॥

Upāvīrasypa devān daivīrviśaḥ prāguruśijo vahnitamān. Deva tvaṣṭarvasu rama havya te svadantām.

Close to the people, you are their protector. Brilliant in power and virtue, you are the destroyer of suffering. Just as meritorious people of quality and character approach the most lovable benefactors, so may they come to you. Abide in delight by your dominion and may the people enjoy what they offer for the social yajna and what they receive from it.

8. (Brihaspati Devata, Dirghatama Ṛshi)

रेवती रमध्वं बृहस्पते धारया वसूनि।
ऋतस्य त्वा देवहविः पाशेन प्रतिमुञ्चामि धर्षा
मानुषः॥८॥

Revatī ramadhvaṁ bṛhaspate dhārayā vasūni. Ṛtasya tvā devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ.

(People of the land), happy and prosperous, abide (by the law) and enjoy the good life. Brihaspati, master of knowledge and wisdom, teacher, accept the gifts offered by us. Take the brahmacharis.

You are an oblation for the Divine and the laws of universal truth in the yajna of education. I invest you with the bond of truth and the law of Dharma. Be a full man and be strong.

9. (Savita, Aswinau, Pushacha Devata, Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूषणो
हस्ताभ्याम्। अग्नीषोमाभ्यां जुष्टं नियुनक्ति।
अद्भ्यस्त्वौषधीभ्योऽनु त्वा माता मन्यतामनु पितानु

भ्राता सगर्भ्योऽनु सखा सयूथ्यः। अग्नीषोमाभ्यां त्वा
जुष्टं प्रोक्षामि॥९॥

Devasya tvā savituḥ prasave 'śvinorbāhubhyām pūṣṇo hastābhyām. Agnīṣomābhyām juṣṭam niyunajmi. Adbhyastvausadhībhyo 'nu tvā mātā manyatāmanu pitānu bhrātā sagarbhyo 'nu sakhā sayūthyah. Agnīṣomābhyām tvā juṣṭam prokṣāmi.

In this yajna of the creation of the refulgent and generous Lord Savita, with the arms of Ashvinis (powers and virtues of the sun and moon), and with the generous hands of Pusha (the fertility and sustenance of the earth's gravitation and stability), I accept you, favoured as you are as a child by Agni, lord of light and heat, and Soma, lord of life and peace. I enjoin you to the discipline of brahmacharya with waters and herbs to enjoy and consecrate you, loved as you are by Agni and Soma. May your mother agree, your father approve, may your brother support and your friends of the group cooperate.

10. (Apah Devata, Medhatithi Ṛshi)

अपां पेरुरस्यापो देवीः स्वदन्तु स्वात्तं चित्सद्देवहविः।
सं ते प्राणो वातेन गच्छताथ समङ्गानि यजत्रैः सं
यज्ञपतिराशिषा॥१०॥

Apām perurasyāpo devīḥ svadantu svāttam citsaddevahaviḥ. Saṁ te prāṇo vātena gacchatām samaṅgāni yajatraiḥ saṁ yajñapatirāśiṣā.

You are a protector of the waters (through yajna). May all the living beings taste and enjoy the sweet and celestial waters and other things of their own like the

blessed gifts from yajna. May you, with all your body and will, and by my blessings (i.e., the teacher's blessings) help and cooperate with those who are dedicated to yajna. May your very breath rise with the wind carrying the fragrance. Be a master of yajna.

11. (Vatah Devata, Medhatithi Ṛshi)

घृतेनाक्तौ पशूँस्त्रायेथांश्च रेवति यजमाने प्रियं
धाऽआविश। उरोरन्तरिक्षात्सजूर्देवेन वातेनास्य
हविषस्तमना यज समस्य तन्वा भवा वर्षो वर्षीयसि
यज्ञे यज्ञपतिं धाः स्वाहा देवेभ्यो देवेभ्यः स्वाहा ॥११॥

*Ghr̥tenāktau paśūñstrāyethāñ revati yajamāne
priyam dhā' ā viśa. Urorantarikṣāt sajūrdevena
vātenāsya haviṣastmanā yaja samasya tanvā
bhava. Varṣo varṣīyasī yajñe yajñapatim dhāḥ
svāhā devebhyo devebhyah svāhā.*

Anointed with ghee, both of you, the priest and the yajaka, protect and promote the animals. Betake yourself to the prosperous yajamana, perform yajna with oblations of rich materials and, joining the celestial wind like a friend, bring from the vast skies all that is loved and wanted by the yajamana. With your very heart and soul, be one with the body of yajna. You are the shower of joy through yajna, establish the yajamana in yajna, a very shower and treasure-house of joy. This is the divine voice. Chant the divine voice with the generous and the wise for the attainment of divine virtues.

12. (Vidvans Devata, Medhatithi Ṛshi)

माहिर्भूर्मा पृदाकुर्नमस्तऽआतानान्वा प्रेहि।
घृतस्य कुल्याऽउपऽऋतस्य पथ्याऽअनु॥१२॥

Māhirbhūrmā pṛdākura namasta' ātānānarvā

prehi. Ghr̥tasya kulyā' upa' ṛtasya pathyā' anu.

Man of knowledge, promoter of joy, never be like a snake or violent as a hunter or tiger. Come irresistibly like a stream of ghee close by the path of truth and the law of Dharma. Salutations to you. Gifts of food and hospitality for you in plenty.

13. (Apah Devata, Medhatithi Ṛshi)

देवीरापः शुद्धा वोद्ध्वः सुपरिविष्टा देवेषु सुपरिविष्टा
वयं परिवेष्टारो भूयास्म॥१३॥

*Devīrapah śuddhā voḍdhvañ superiviṣṭā deveṣu
superiviṣṭā vyañ pariveṣṭāro bhūyāsma.*

Women, pure and cool as celestial waters, marry by choice and settle with noble men in security and protection all round. So should we, men, settled and secure with the women, be their guardians and all-round protectors, in love and duty.

14. (Vidvans Devata, Medhatithi Ṛshi)

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं
ते शुन्धामि नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते
शुन्धामि चरित्रांस्ते शुन्धामि॥१४॥

*Vācam te śundhāmi prāṇam te śundhāmi
cakṣuste śundhāmi śrotram te śundhāmi nābhim
te śundhāmi meḍhram te śundhāmi pāyurñ te
śundhāmi caritrāñste śundhāmi.*

I purify your speech, I purify your breath, I purify your eye, I purify your ear, I purify your navel, I purify your organ of generation, I purify your organs of excretion, I purify all your character and conduct. (Be a

pure and complete person by education.)

15. (Vidvans Devata, Medhatithi Ṛshi)

मनस्तऽआप्यायतां वाक् तऽआप्यायतां प्राणस्तऽ-
आप्यायतां चक्षुस्तऽआप्यायतां श्रोत्रं तऽआप्यायताम् ।
यत्तै क्रूरं यदास्थितं तत्तऽआप्यायतां निष्टयायतां तत्तै
शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते
मैनःहिंसीः॥१५॥

*Manasta' āpyāyatām vāk ta' āpyāyatām
prāṇasta' āpyāyatām cakṣusta' āpyāyatām
śrotram ta' āpyāyatām. Yatte krūram
yadāsthitam tatta' āpyāyatām niṣṭyāyatām tatte
śudhyatu śamahobhyaḥ. Oṣadhe trāyasva
svadhite mainaḥ hiṃsīḥ.*

(Through education, study and practice) may your mind grow full and strong. May your speech be pure and perfect. May your breath be full and strong May your eye be clear and perfect. May your ear be strong and sensitive. Whatever be wrong and hurtful, that be cast out. Whatever be decided for sure that be accomplished. May everything be pure and strong and ever grow stronger. May all be peace and blessed day by day. Man of knowledge and science, save and strengthen this disciple. Spirit of knowledge, power and nourishment, save the inmate of the school, hurt not her/him. Save, strengthen, perfect.

16. (Dyava prithivi Devate, Medhatithi Ṛshi)

रक्षसां भागोऽसि निरस्तःरक्षऽइदमहःरक्षोऽ-
भितिष्ठामीदमहः रक्षोऽवबाधऽइदमहः रक्षोऽधुमं
तमो नयामि। घृतेन द्यावापृथिवी प्रोर्णुवाथां वायो

वे स्तोकांनामग्निराज्यस्य वेतु स्वाहा
स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम्॥१६॥

*Rakṣasām bhāgo'si nirastaḥ rakṣa' idamahaḥ
rakṣo'bhi tiṣṭhām idamahaḥ rakṣo'vabādha'
idamahaḥ rakṣo'dhamam tamo nayāmi.
Ghr̥tena dyāvāpṛthivī pr̥ṇuvāthām vāyo ve
stokānām-agnir-ājyasya vetu svāhā svāhākṛte'
ūrdhvanabhasam mārutaḥ gacchatam.*

Young man of education, the evil and the wicked, want, poverty, injustice and ignorance fall to your lot of responsibility. Say this and do this: “You are of the party of the devil. Off you go.” Be determined: Here I confront the anti-social devils. I neutralize them, drive them off and eliminate them. I send them to the lowest dungeons of the dark.

Seeker of discriminative knowledge, know the properties and behaviour of the finest materials and, with refined and rarefied vapours of ghee, fill the earth and the sky with waters. Let the scholars of science know the processes and results of your oblations in the yajna. Let the earth and the sky, replete with the vapours of ghee and waters sent up with the chant of vedic verses, send them onward to the winds (for the completion of yajna).

17. (Apah Devata, Dirghatama Ṛshi)

इदमापः प्रवहतावद्यं च मलं च यत्। यच्चाभिदुद्रोहानृतं
यच्च शोपेऽअभीरुणम्। आपो मा तस्मादेनसः पर्वमानश्च
मुञ्चतु॥१७॥

Idamāpaḥ pravahatāvadyam ca malaḥ ca yat.

march on your noble mission of defence, may your mother, father and other seniors, and your friends exhort you on your way and wish you all success.

21. (Senapati Devata, Dirghatama Ṛshi)

समुद्रं गच्छ स्वाहाऽन्तरिक्षं गच्छ स्वाहा देवःसवितारं
गच्छ स्वाहा मित्रावरुणौ गच्छ स्वाहाऽहोरात्रे गच्छ स्वाहा
छन्दांसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा
यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ
स्वाहाग्निं वैश्वानरं गच्छ स्वाहा मनो मे हार्दिं यच्छ
दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं भस्मनापृण
स्वाहा॥ २१॥

*Samudraṁ gaccha svāhā'ntarikṣaṁ gaccha
svāhā devaṁ savitāraṁ gaccha svāhā
mītrāvaruṇau gaccha svāhā'horatre gaccha
svāhā chandāṁsi gaccha svāhā dyāvāpṛthivī
gaccha svāhā yajñaṁ gaccha svāhā somaṁ
gaccha svāhā divyaṁ nabho gaccha svāhāgniṁ
vaiśvānaraṁ gaccha svāhā mano me hārddi
yaccha divaṁ te dhūmo gacchatu svarjyotiḥ
pṛthivīm bhasmanā'pṛṇa svāhā.*

Man of knowledge, in service of Divinity and humanity, with the knowledge of navigation and ship-building, go to explore the seas. With the knowledge of aviation, fly to the skies. With the knowledge of space and space dynamics, go to the brilliant regions of light. With the knowledge of yoga, explore the secrets of the pranic energy of breath and vitality of the inner spirit. With the knowledge of astronomy, know the motions of the sun and planets and the formation of day and night. With the knowledge of grammar and versification, study, interpret and apply in practice the four Vedas. With the

knowledge of geology and astrophysics, go deep into earth and space. With the science of yajna, know and practice the yajna of science and technology in the socio-practical economic and spiritual fields. With the knowledge of herbs, pursue the science of health and life. With the knowledge of water and gases, explore their celestial presence and formation of water and rain. With the science of energy, study heat, light, energy and all-pervasive agni (fire), and harness it for use in life. Know all this, do all this, follow up all this and justify all that I have taught, to my heart-felt joy and satisfaction. Let the fumes and vapours of your yajna and knowledge rise to the sky. Let the light of it reach the sun. Fill and cover the earth with the essence and alchemy of your yajna for valuable products. This is the divine voice.

22. (Varuna Devata, Dirghatama Ṛshi)

मापो मौषधीर्हिःसीर्धाम्नो धाम्नो राजँस्ततो वरुण नो
मुञ्च। यदाहुरघ्न्याऽइति वरुणोति शपामहे ततो वरुण
नो मुञ्च। सुमित्रिया नऽआपऽओषधयः सन्तु
दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं
द्विष्मः॥ २२॥

*Māpo mauṣadhīrhiḥsīrdhāmno dhāmno
rājaṁstato varuṇa no muñca. Yadāhuraghnyā'iti
varuṇeti śapāmahe tato varuṇa no muñca.
Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyā-
stasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ
dviṣmaḥ.*

Head of the republic, pollute not the waters, destroy not herbs and trees: From this, from any other place, leave us not out, except no one from this. Let things like water and refreshment be available anywhere,

everywhere.

Lord of justice, water, herbs and trees, cows are sacred, they are not to be destroyed: This you vouchsafe, we too take the oath. Back not out. We too will not back out. Under your governance, may waters and herbs be like friends to us. And they would be unfriendly to those elements which injure us and our sanctity, and to those ailments which we oppose, they would be enemies.

23. (Ap-yajna Surya Devata, Dirghatama Ṛshi)

हविष्मतीरिमाऽआपो हविष्माँ२॥ऽआविवासति।
हविष्मान्देवोऽअध्वरो हविष्माँ२॥ऽअस्तु सूर्यः॥२३॥

Haviṣmatīrimā' āpo haviṣmāñ' āvivāsati.
Haviṣmān devo' adhvaro haviṣmāñ' astu sūryah.

The waters are a blessing carrying the purity and joy of yajna. May the wind too bless us with the gifts of yajna. May yajna, non-violent, a very god of love and peace, overflow with life-giving fragrance. May the sun be replete and generous with the light and life of yajna.

24. (Apah Devata, Medhatithi Ṛshi)

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्न्योभीगधेयी
स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी
स्थ। अमूर्याऽउप सूर्ये याभिर्वा सूर्यः सह। ता नो
हिन्वन्त्वध्वरम् ॥२४॥

Agnervo' pannagrhasya sadasi sādāyāmī-
ndragnyor-bhāgadheyī stha mitrāvaruṇa-
yorbhāgadheyī stha viśveṣāṃ devānām
bhāgadheyī stha. Amūryā' upa sūrye yābhirvā
sūryah saha. Tā no hinvantvadhvaram.

Brahmacharini/s, unmarried graduands, I settle you in the home/s (refined and cultured with education and learning) of the unmarried graduate/s bright as Agni in marriage according to your own choice. You know the virtues and advantages of sun and fire. You know the properties of prana and udana (forms of pranic energy). You know the nature and learning of the scholars and you know the properties of the powers of nature such as earth and others. Be partners in their blessings in your life. And those who imbibe the virtues of the sun and whom the light and life of the sun has already blessed, we invite to grace this marital yajna of ours.

25. (Soma Devata, Medhatithi Ṛshi)

हृदे त्वा मनसे त्वा दिवे त्वा सूर्यीय त्वा।
ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छ ॥२५॥

Hṛde tvā manase tvā dive tvā sūryaya tvā.
Ūrdhvam-imam-adhvaram divi deveṣu hotrā
yaccha.

Brahmacharini, just as we perform the yajna in the company of our noble and learned men, so you too perform yajna with your man after marriage. We have taught you and we teach you for joy of the heart, for clarity of the mind, for the value of happiness and peace, and for the life and light from the sun, so you too, in the company of your man, send up your invocations and oblations of this auspicious yajna, so peaceful and lovely, for the sake of joy and enlightenment.

26. (Soma Devata, Medhatithi Ṛshi)

सोमं राजन्विश्वास्त्वं प्रजाऽउपावरोह विश्वास्त्वां
प्रजाऽउपावरोहन्तु। शृणोत्वग्निः समिधा हवामि मे

शृण्वन्त्वापो धिषणाश्च देवीः । श्रोता ग्रावाणो विदुषो
न यज्ञःशृणोतु देवः सविता हव मे स्वाहा ॥२६॥

*Soma rājan viśvāstvam prajā' upāvaroha
viśvāstvam prajā' upāvarohantu. Śṛṇotvagniḥ
samidhā havam me śṛṇvantvāpo dhiṣaṇāśca
devīḥ. Śrotā grāvāṇo viduṣo na yajñam śṛṇotu
devaḥ savitā havam me svāhā.*

Soma (ruler of the republic), lord of majesty, stay close to the entire people and rule like a father. So should the entire people be close to you and grow like children of the father. Like the fire of yajna grown by samidha fuel, listen to my prayer, listen to the people. So may intelligent, educated and cool-minded women listen, like mothers, to the prayers of women. Man of reverence and wisdom, listen to our prayers like the yajnic chants of learned and faithful devotees. May Savita, lord of power and light, listen to my prayers and words of praise.

27. (Apah Devata, Medhatithi Ṛshi)

देवीरापोऽअपान्नपाद्यो वऽऊर्मिर्हविष्यऽइन्द्रियावान् मदि-
न्तमः। तं देवेभ्यो देवत्रा दत्त शुक्रपेभ्यो येषां भाग स्थ
स्वाहा ॥२७॥

*Devīrāpo'apāmnapādyo va' ūrmirhaviṣya'
indriyāvān madintamaḥ. Tam devebhyo devatrā
datta śukrapebhyo yeṣāṃ bhāga stha svāhā.*

Noble and intelligent people, to one who, among you, is of good and constant character, strong of sense and will, happiest and most inspiring, like a wave on the ocean of existence, worthy of reverence and homage, defender and supporter of the virtuous, to him, for the

gods among men, the noblest preservers, protectors and promoters of life's vitalities, give your share of the social yajnic offering. You too are a part of the noble ones. Accept him in good grace with words of love and reverence — the one of you and for all of you.

28. (Prajā Devata, Medhatithi Ṛshi)

कार्षिरसि समुद्रस्य त्वा क्षित्याऽउन्नयामि।
समापोऽअद्धिरग्मत समोषधीभिरोषधीः ॥२८॥

*Kārṣirasi samudrasya tvā kṣityā' unnayāmi.
Samāpo' adbhiragmata samoṣdhībhiroṣadhīḥ.*

You are the farmer. I exhort you to fill the sky with the vapours of yajna water for the enrichment of the earth and the sea. With the oblations of herbs into the fire, get the herbs. With the oblations of water into the sky (through the fire) get the waters.

29. (Agni Devata, Madhuchhanda Ṛshi)

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

*Yamagne pṛtsu martyamavā vājeṣu yaṃ junāḥ.
Sa yantā śaśvatīriṣaḥ svāhā.*

Agni, lord of power and virtue, the man you protect in battles and the man you send to the fields for farming, such a man gets lasting food, energy and happy progeny.

30. (Savita Devata, Madhuchhanda Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो
हस्ताभ्याम् आददे रावासि गभीरमिममध्वरं कृधीन्द्राय

सुषूतमम्। उ॒त्तमे॑न॒ प॒वि॒नो॒र्ज॑स्वन्तं॒ मधु॑मन्तं॒ पय॑स्वन्तं
नि॒ग्राभ्या॑ स्थ॒ दे॒व॒श्रु॒त॑स्त॒र्पय॑त मा॥३०॥

*Devasya tvā savituh prasave'svinorbāhu-
bhyām pūṣṇo hastābhyām. Ādade rāvāsi
gabhīramima-madhvaraṁ krdhīndrāya
suṣūtamam. Uttamena pavinorjjasvantam
madhumantam payasvantam nigrābhyā stha
devaśrutastarpayata mā.*

In this world of Lord Savita's creation, with both the arms of Ashvinis (power and vitality of sun and moon) and with both the hands of Pusha (the nourishing virtues of mother earth's herbs), I accept you. You are the giver. In the service of Indra, lord and ruler of this land, with the best and most graceful words of piety, enrich and expand this non-violent social yajna of love and good fellowship, so deep and full with blessings, so generous with milk and honey, health and energy and the joy of life. You have heard the words of the wise. Worthy you are of acceptance and welcome. Come and give me the pleasure of fulfilment.

31. (Prajā, Sabhyas, Raja Devata, Madhuchhanda Ṛshi)

म॒नो॑ मे॒ तर्प॑य॒त॒ वाचं॑ मे॒ तर्प॑य॒त॒ प्रा॒णं मे॑ तर्प॑य॒त॒ चक्षु॑र्मे
मे॒ तर्प॑य॒त॒ श्रो॒त्रं मे॑ तर्प॑य॒ता॒त्मानं॑ मे॒ तर्प॑य॒त॒ प्र॒जां मे॑
तर्प॑य॒त॒ प॒शू॒न्मे॑ तर्प॑य॒त॒ ग॒णा॒न्मे॑ तर्प॑य॒त॒ ग॒णा॑ मे॒ मा
वि॒तृ॒षन्॑॥३१॥

*Mano me tarpayata vācam me tarpayata prāṇam
me tarpayata cakṣurme tarpayata śrotram me
tarpayatātmanam me tarpayata prajāṁ me
tarpayata paśūnme tarpayata gaṇānme
tarpayata gaṇā me mā vitṛṣan.*

People of the land, members of the assembly with

your character and performance satisfy my mind with a sense of fulfilment. Satisfy me with your response to my words. Satisfy and fulfil my energy and ambition. Satisfy my eye that I see no wrong. Satisfy my ear that I hear nothing evil. Satisfy my soul. Satisfy my people. Satisfy my animals. Keep my subordinates happy. Let them not suffer any hardship and frustration.

32. (President-Raja Devata, Madhuchhanda Ṛshi)

इ॒न्द्राय॑ त्वा॒ वसु॑मते॒ रु॒द्रव॑त्त॒ऽइ॒न्द्राय॑ त्वा॒दित्य॑व॒त्त॒ऽइ॒न्द्राय॑
त्वा॒भि॒मा॒ति॒घ्ने॑। श्ये॒नाय॑ त्वा॒ सोम॑भृ॒ते॒ऽग्नये॑ त्वा॒ राय॑-
स्पो॒षदे॑ ॥३२॥

*Indrāya tvā vasumate rudravata' indrāya tvā-
dityavata'indrāya tvā'bhimātighne. Śyenāya
tvā somabhṛte'gnaye tvā rāyaspoṣade.*

We elect and appoint you for Indra, honour and glory of the land, for the creation of Vasus, young men of the basic order of education, and for Rudras, young men of the middle order of education and training who can rout the enemy. We appoint you for the honour and glory of education and creation of Adityas, heroes of the highest education and training who can shatter the pride of the enemies of the land. We accept and appoint you for the force of eagle-like commandos of defence, for the lovers of peace and good health, for the development of energy and electricity and for the producers of wealth and prosperity for all.

33. (Soma Devata, Madhuchhanda Ṛshi)

य॒त्ते॑ सोम॒ द्वि॒वि॒ ज्यो॒तिर्य॑त्पृ॒थि॒व्यां॑ यदु॒राव॑न्त॒रिक्षे॑।
तेना॒स्मै॑ य॒ज॒मा॒नायो॒रु॒रा॒ये॑ कृ॒ध्य॒धि॒ दा॒त्रे॑ वो॒चः॑॥३३॥

*Yatte soma divi jyotir-yatprthivyām yadurāv-
antarikṣe. Tenāsmāi yajamānāyoru rāye
kṛdhyadhi dātre vacaḥ.*

Soma, Spirit of Peace blessed lord of the land, the light of your power and glory shines over the earth, in the sky and in the heaven above. By virtue of that, and for the sake of this generous man of yajna of the social order, make it richer, expand it further, and proclaim: He shall grow happier and more prosperous.

34. (Yajna Devata, Madhuchhanda Ṛshi)

श्वान्ना स्थं वृत्रतुरो राधोगूर्ताऽअमृतस्य पत्नीः।
ता देवीर्देवत्रेमं यज्ञं नयतोपहृताः सोमस्य पिबता॥३४॥
*Śvātrā stha vṛtraturō rādhogūrtā' amṛtasya
patnīḥ. Tā devīrdevatremam yajñam
nayatopahūtāḥ somasya pibata.*

Women, brilliant and virtuous, quick to learn and instant in action like thunder in the clouds, life-partners of your men, be strong, join the men in this holy yajna and take it forward to the heights. Invited to the vedi, have your fill of the immortal drink of soma, the nectar of life and joy.

35. (Dyava-prithivi Devate, Madhuchhanda Ṛshi)

मा भर्मा संविकथाऽऊर्जं धत्स्व धिषणे वीड्वी सती
वीडयेथामूर्जं दधाथाम् । पाप्मा हतो न सोमः॥३५॥
*Mā bhermā samvikthā'ūrjam dhatsva dhiṣaṇe
vīdvī satī vīdayethāmūrjam dadhāthām. Pāpmā
hato na somah.*

Woman, wise and intelligent, fear not, nor tremble;

take heart and be bold of heart and soul. You being strong and standing by your husband, both of you collect strength and firmness of body, mind and soul. Eliminate evil and sin, and shine happy and blessed like the moon.

36. (Soma Devata, Madhuchhanda Ṛshi)

प्रागपागुदगधराक्सर्वतस्त्वा दिशऽआधावन्तु।
अम्ब निष्परं समरीर्विदाम्॥३६॥

*Prāgapāgudagadharāksarvatastvā diśa'
ādhāvantu. Amba niṣpara samarīrvidām.*

Mother Earth, all your children and others, keen to make you feel happy and comfortable, may run to you eagerly from east, west, north and south and all round. Love them, protect them, and may they too know you, be with you, and love you well.

37. (Indra Devata, Gautama Ṛshi)

त्वमङ्ग प्रशंसिषो देवः शविष्ठ मर्त्यम्।
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः॥३७॥

*Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvadanyo maghavannasti marḍitendra
bravīmi te vacaḥ.*

Dearest Indra, brilliant and generous, lord mightiest of power and wealth, truth, honour and glory, there is no one else other than you to love, appreciate and approve the human being, no one more compassionate and more gracious than you to vouchsafe for man. I say this for truth — it is the very word of yours !

CHAPTER-VII

1. (Prana Devata, Gotama Ṛshi)

वाचस्पतये पवस्व वृष्णोऽअंशुभ्यां गर्भस्तिपूतः।
देवो देवेभ्यः पवस्व येषां भागोऽसि॥१॥

*Vācaspataye pavasva vṛṣṇo' aṁśubhyāṁ
gabhastipūtaḥ. Devo devebhyaḥ pavasva yeṣāṁ
bhāgo'si.*

Be pure for the Lord of Divine speech, purged as you are by the rays of the sun and the moon, two arms of the Creator whereby He showers life with vitality and purity. You are a part of the brilliant and the generous, a darling of the gods. Be pure for them.

2. (Soma Devata, Gotama Ṛshi)

मधुमतीर्नऽइषस्कृधि यत्ते सोमादाभ्यं नाम जागृवि तस्मै
ते सोम सोमाय स्वाहा स्वाहोर्वृन्तरिक्षमन्वेमि॥२॥

*Madhumatīrna' iṣaskṛdhi yatte somādābhyāṁ
nāma jāgrvi tasmai te soma somāya svāhā
svāhorvantarikṣamanvemi.*

Soma, Lord of knowledge and vitality, bless us with honey-sweet food and energy. Lord of inspiration, great, universal and imperishable is your name. To that name, to the Divine Word, to the universal acts of the Divine, and for the sake of knowledge, good action and honour, I dedicate myself to the universal presence of the Divine.

3. (Vidvans Devata, Gotama Ṛshi)

स्वाङ्कृतोऽसि विश्वेभ्यऽइन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो
मनस्त्वाष्टु स्वाहा त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्यो
देवांश्शो यस्मै त्वेडे तत्सत्यमुपरिप्रुता भङ्गेन हतोऽसौ
फट् प्राणाय त्वा व्यानाय त्वा॥३॥

*Svāṅkrto'si viśvebhya' indriyebhyo divyebhyaḥ
pārthivebhyo manastvāṣṭu svāhā tvā subhava
sūryāya devebhyastvā marīcipebhyo devāṁśo
yasmai tveḍe tatsatyamupariprutā bhaṅgena
hato'sau phaṭ prāṇāya tvā vyānāya tvā.*

Man, bright and virtuous, with all your earthly but excellent and celestial senses, you are self-made, self-existent and autonomous. Bless you with a pious mind and the voice of divinity, the Veda. Light of the Spirit, of auspicious birth, your life is dedicated to the Lord of Light, mother-powers of nature, and all the noble servants of the life-divine. This is why I praise you. May this praise come true. With one blow of truth from above, the evil is destroyed. You are for the breath of life, for vitality, joy and virtue.

4. (Maghava Devata, Gotama Ṛshi)

उपयामगृहीतोऽस्यन्तर्यच्छ मघवन् पाहि सोमम्।
उरुष्य रायऽएषो यजस्व॥४॥

*Upayāmagrḥīto'syantaryaccha maghavan pāhi
somam. Uruṣya rāya' eṣo yajasva.*

Man, you are the power and the glory of the self, placed and accepted in the law of existence. Preserve and promote the inner life and dedicate the innermost self to the Law of the Divine. With yoga, eliminate suffering and grow, and obtain the higher wealth and power of the soul.

5. (Ishvara Devata, Gotama Ṛshi)

अन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वृन्तरिक्षम्।
सजूर्देवेभिरवरैः परैश्चान्तर्यामे मघवन् मादयस्व॥५॥

*Antaste dyāvāpṛthivī dadhāmyantardadhā-
myurvantarikṣam. Sajūrdevebhiravaraiḥ
paraiścāntaryāme maghavan mādayasva.*

Man of power and glory of the self, in pursuit of yoga, I place the heaven and the earth within you, and the vast intervening spaces of the sky too. Friends with the noblest powers of nature and humanity, rejoice within by yourself in a state of divine bliss and spread the joy around.

6. (Yogi Devata, Gotama Ṛshi)

स्वाङ्कृतो ऽसि विश्वेभ्यः इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो
मनस्त्वाष्टु स्वाहा त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचि-
पेभ्यः उदानाय त्वा॥६॥

*Svāṅkrto 'si viśvebhya' indriyebhyo divyebhyaḥ
pārthivebhyo manastvāṣṭu svāhā. Tvā subhava
sūryāya devebhyastvā marīcipebhya' udānāya
tvā.*

Man of yoga, of noble birth and noble life, self-existent and self-made, endowed with all the wonderful powers of sense, blessed be your mind with the voice of the divine, the Veda. I consecrate you and dedicate you to the love and service of all the noblest powers of earth and heaven, to the lord of light and the protectors and servants of the light and life divine for the attainment of the higher life of the mind and soul for the vision divine.

7. (Vayu Devata, Vasishtha Ṛshi)

आ वायो भूष शुचिपाऽउप नः सहस्रं ते नियुतो
विश्ववार। उपो तेऽअन्धो मद्यमयामि यस्य देव दधि
षे पूर्वपेयं वायवे त्वा॥७॥

*Ā vāyo bhūṣa śucipā' upa naḥ sahasraṁ te
niyuto viśvavāra. Upo te' andho madyamayāmi
yasya deva dadhiṣe pūrvapeyaṁ vāyave tvā.*

Vayu, preserver, protector and promoter of purity, yogin, versatile master of all virtue, loved, adored and cherished by all, strengthen and edify us with a thousand and more noble virtues. I come up to you for the sumptuous food of yoga with insatiable appetite — for the gift of that power and vision of the spirit which our forefathers attained and which you have attained and preserved.

8. (Indra-Vayu Devate, Madhuchhanda Ṛshi)

इन्द्रवायूऽइमे सुताऽउप प्रयोभिरागतम् । इन्द्रवो वामुशान्ति
हि। उपयामगृहीतो ऽसि वायवऽइन्द्रवायुभ्यां त्वेष ते योनिः
सजोषोभ्यां त्वा॥८॥

*Indravāyū' ime sutā' upa prayobhirāgatam.
Indavo vāmuśanti hi. Upayāmagrḥīto 'si vāyava'
indravāyubhyāṁ tvaiṣa te yoniḥ sajoṣobhyāṁ
tvā.*

Indra and Vayu (teacher and student of yoga), you are like the sun and pranic energy. These essences, joys of spiritual experience, distilled from the soma of yoga, are anxious to reach you. Come by these, come to us. Disciple of yoga, accepted you are in the discipline of yoga for success like the wind. Yoga is your home alongwith Indra and Vayu (power of the mind and purity

of the soul). You are the favourite of both Indra and Vayu. With the love and power of these two, I love you too with reverence.

9. (Mitra-Varuna Devate, Gritsamada Ṛshi)

अ॒यं वा॑ मि॒त्रावरु॑णा सु॒तः सोम॑ऽऋ॒तावृ॑धा । म॒मेदि॒ह
श्रु॒तः॒हव॑म् । उ॒प॒या॒मगृ॑हीतो ऽसि मि॒त्रावरु॑णाभ्यां त्वा ॥१॥

*Ayam vām mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā.
Mamedihā śrutaḥ havam. Upayāmagrīhīto 'si
mitrāvaruṇābhyām tvā.*

Mitra and Varuna, practitioners of yoga, seekers of the law of universal truth and the existence of the Universal Spirit, both of you dynamic in action like prana and udana energies of the breath of life, the Soma of your search, the joy of successful yoga, is realized. Here, then, listen to my praise and accept the homage of an admirer.

Yajamana, master of the yajna of yoga, accepted and sanctified you are in yoga in the discipline of yama and niyama (social and personal ethics of purity). With your realization of the powers of prana and udana, I do reverence and homage to you.

10. (Mitra-Varuna Devate, Trisadasyu Ṛshi)

रा॒या व॒यः॒स॒स॒वाऽसौ॑ म॒देम॑ ह॒व्येन॑ दे॒वा यव॑सेन् गावः ।
तां धे॒नुं मि॒त्रावरु॑णा यु॒वं नो॑ वि॒श्वाहा॑ धत्त॒मन॑पस्फुरन्ती॒मेष
ते॒ योनि॑र्ऋ॒तायु॑भ्यां त्वा ॥१०॥

*Rāyā vayaḥ sasavāṁso madema havyna devā
yavasena gāvaḥ. Tām dhenum mitrāvaruṇā
yuvaṁ no viśvāhā dhattam-anapasphurantīm-
eṣa te yonir-ṛtāyubhyām tvā.*

Noble men of discriminative knowledge and wisdom, let us rejoice on wealth fit to be offered to the devas for food, rejoice just as cows enjoy the green grass.

Teachers and students of yoga, friends like pranic energies, both of you attain and preserve for us the voice of divine knowledge, Veda, versatile and eternal giver of universal knowledge, revealed in the state of Samadhi.

Yajamana, this knowledge is your element, your very home of existence. We do homage to you along with the seekers of divine law through yoga.

11. (Ashvinav Devate, Medhatithi Ṛshi)

या वा॑ क॒शा म॑धु॒म॒त्य॒श्वि॒ना सू॒नृता॑वती । तया॑ य॒ज्ञं
मि॑मि॒क्षत॑म् । उ॒प॒या॒मगृ॑हीतो ऽस्य॒श्वि॒भ्यां त्वै॒ष ते॒
योनि॑र्मा॒ध्वी॒भ्यां त्वा ॥११॥

*Yā vām kaśā madhumatyaśvinā sūnṛtāvātī. Tayā
yajñam mimikṣatam. Upayāmagrīhīto 'syaśvibhyām
tvaiṣa te yonirmādhvībhyām tvā.*

Teacher and seeker of yoga, bright as Ashwins (sun and moon), advance your yajna of yoga in the light of the divine voice of the Veda, so sweet, so true, so inspiring.

Seeker of yoga, sanctified in the discipline of yama and niyama (social and personal ethics of purity), this yoga is your element, your very home of existence.

Teacher and seeker, with your control over the vital energies of prana and apana, and for the sweetness and light of your spiritual awareness, we do reverence

and homage to you.

12. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदथ-
स्वर्विदम्। प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु
यासु वर्धसे। उपयामग्रहतो ऽसि शण्डाय त्वैष ते
योनिर्वीरतां पाह्यपमृष्टः शण्डो देवास्त्वा शुक्रपाः
प्रणयन्त्वनाधृष्टासि॥१२॥

*Tam pratnathā pūrvathā viśvathemathā
jyeṣṭhatātim barhiṣadam svarvidam. Praṭicīnam
vrjanam dohase dhunimāśuṁ jayantamanu yāsu
vardhase. Upayāmagrḥito'si śaṇḍāya tvaiṣa te
yonirvīratām pāhyapamṛṣṭaḥ śaṇḍo devāstvā
śukrapāḥ praṇayantvanādhrṣṭāsi.*

Yogi, established you are in the rules of yamas and niyamas, the discipline of social and personal purity. This is your natural element, a very home and blessed state of being.

Cleansed of ignorance and suffering, peaceful at heart, you explore, follow and advance in that state of yoga which, like that of the ancient Rshis and yogis old and new, is supreme, powerful, instant and victorious, remover of negativities, shaker of sin and giver of strength, and which is the light residing in the deepest cave of the heart. Man of love and peace, protect this state of strength and purity invincible for yourself. And may the powers of the divine, saviours and protectors of life and energy, be with you and lead you on.

13. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

सुवीरो वीरान् प्रज्जयन् परीह्यभि रायस्पोषेण यजमानम्।

संजग्मानो दिवा पृथिव्या शुक्रःशुक्रशोचिषा निरस्तः
शण्डः शुक्रस्याधिष्ठानमसि॥१३॥

*Suvīro vīrān prajanayan parīhyabhi
rāyaspoṣeṇa yajamānam. Sañjagmāno divā
pṛthivyā śukraḥ śukraśociṣā nirastaḥ śaṇḍaḥ
śukrasyādhiṣṭhānamasi.*

You are good and bold, make others good and bold, and come to the yajamana with all the wealth and honour. Going forward in harmony with the earth and heaven, shining bright and virtuous as by the light of the sun, drive out the dark, attain peace of mind, and be the haven and life-support of the creative and purifying energy of humanity.

14. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः
स्याम। सा प्रथमा संस्कृतिर्विश्ववारा स प्रथमो वरुणो
मित्रोऽअग्निः॥१४॥

*Acchinnasya te deva soma sūvīryasya rāya-
spoṣasya daditāraḥ syāma. Sā prathamā
saṁskṛtirviśvavarā sa prathamō varuṇo mitro'
agniḥ.*

Seeker of yoga, cool and excellent, bright and brave, we are the generous source, givers of continuous undisturbed stream of the wealth of life and yoga to you. May that first original and universal culture of life bless you. May the teacher, bright as Agni, deep as the ocean, and benevolent as the sun be your foremost friend.

15. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्माऽन्द्राय सुतमा
जुहोत स्वाहा। तृम्पन्तु होत्रा मध्वो याः स्विष्टा याः
सुप्रीताः सुहुता यत्स्वाहायाङ्गनीत् ॥१५॥

*Sa prathamo brhaspatiścikivāñstasmā'indrāya
sutamājuhota svāhā. Tṛmpantu hotrā madhvo
yāḥ sviṣṭā yāḥ suprītāḥ suhutā yatsvāhā'-
yāḍagnī.*

The first friend, master of knowledge, worshipper of the Divine Voice, Veda, is Brihaspati, lord of the power and vision of yoga. For him and in his honour, speak the most sacred words and offer him the sweetest distilled soma. Go to him as you approach agni, the sacred fire, and in the spirit of yajna treat him with the most wanted, most loved, most cherished offering with the utmost courtesy and respect in words of the highest reverence.

16. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

अयं वेनश्चोदयत् पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने।
इममपाथ्सङ्गमे सूर्यस्य शिशुं न विप्रा मतिभीं रिहन्ति।
उपयामगृहीतोऽसि मकीय त्वा ॥१६॥

*Ayam venaścodayat pṛṣnigarbhā jyotirjarāyū
rajaso vimāne. Imamapāṁ saṅgame sūryasya
śīśuṁ na viprā matibhī rihanti. Upayāma-
gṛhito'si markāya tvā.*

This ruler of the republic, like the bright moon in the womb of the vast space covering other lights in the celestial regions, inspires and moves about in orbit majestically, powerful as the sun in the battle of the waters. Men of knowledge and wisdom advise him with the gift of knowledge and policy just as freely as a teacher

teaches the disciple. Accepted (by will), consecrated (through yajna), positioned in the laws and structure of the republic, we accept and honour you for the defence of the society and elimination of the enemies.

17. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता।
आ यः शर्याभिस्तुविनुम्णोऽअस्याश्रीणीतादिशं गर्भस्तावेष
ते योनिः प्रजाः पाह्यपमृष्टो मर्को देवास्त्वा मन्थिपाः
प्रणयन्त्वनाधृष्टासि ॥१७॥

*Mano na yeṣu havaneṣu tigamāṁ vipaḥ śacyā
vanutho dravantā. Ā yaḥ śaryābhistuvinūṁṇo'
asyāśrīṇītādīśaṁ gabhastāveṣa te yoniḥ prajāḥ
pāhyapamṛṣṭo marko devāstvā manthipāḥ
praṇayantv-anādhṛṣṭāsi.*

Ruler and Head of the republic, lord of power and wealth, this land and its governance is your haven, the very meaning of your existence.

The enlightened ruler and the people, both dynamic and intelligent, working at the speed of the mind, sharp as an arrow and strong as adamant, think hard and plan for the nation. In the light of his glory shining in all directions and under the protection of the fighters of this man of a mighty host working at his command, they shine in peace and burn in war.

Protect and serve the people. Free of the enemies as you are, may the divine powers who protect the brave help and lead you on. Be invincible.

18. (Prajapati Devata, Vatsara Kashyapa Ṛshi)

सुप्रजाः प्रजाः प्रजनयन् परीह्यभि रायस्पोषेण यजमानम्।

संजग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषा निरस्तो
मर्को मन्थिनो ऽधिष्ठानमसि॥१८॥

*Suprajāḥ prajāḥ prajanayan parīhyabhi
rāyaspoṣeṇa yajamānam. Sañjagmāno divā
pṛthivyā manthī manthiśociṣā nirasto marko
manthino 'dhiṣṭhānamasi.*

Just and enlightened head of the nation, enlighten the people as reborn, and shower the yajamanas of this social and development yajna with all-round wealth and nourishment. Dynamic and inspiring, going along with earth and heaven in harmony, with the light of discrimination, you are the ideal and ultimate resort of the enlightened. And by the dazzling brilliance of your discrimination, the enemies are overthrown.

19. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुष-
ध्वम्॥१९॥

*Ye devāso divyekādaśa stha pṛthivyām-
adhyekādaśa stha. Apsukṣito mahinaikādaśa
stha te devāso yajñamimam juṣadhvam.*

Eleven vital powers are there above, existing by their own virtue (prana, apana, vyana, udana and samana, naga, kurma, krikala, devadatta and dhananjaya: these are the vital pranic energies, and the eleventh is the soul). There are eleven on the earth existing by their own virtue (earth, water, fire, air and space: these are the elements; sun, moon, nakshatra ahankara, mahat and prakriti: these are objects and modes of nature). There are eleven in the vital energy (prana),

existing by their own virtue (ear, skin, eye, tongue, nose, speech, hands, legs, two organs of excretion, and mind: these are organs of perception and volition). May all these powers of life and nature join and contribute to this common yajna of the ruler and the people.

20. (Yajna Devata, Vatsara Kashyapa Ṛshi)

उपयामग्रहीतो ऽस्याग्रयणो ऽसि स्वाग्रयणः । पाहि यज्ञं
पाहि यज्ञपतिं विष्णुस्त्वामिन्द्रियेण पातु विष्णुं त्वं पाह्यभि
सर्वानि पाहि॥२०॥

*Upayāmagrhīto 'syāgrayaṇo 'si svāgrayaṇaḥ.
Pāhi yajñam pāhi yajñapatiṁ viṣṇustvām-
indriyeṇa pātu viṣṇuṁ tvam pāhyabhi savanāni
pāhi.*

You are accepted, sanctified and positioned in the laws and structure of this social yajna of the nation. (By virtue of your political wisdom and humility) you are the first and best oblation of this social yajna, self-sacrificing promoter of thought, science and economy. Protect and advance this yajna. Support and advance the yajnapati, men of law and justice, polity and economy. Protect and advance Vishnu, man of science and spiritual knowledge, and may Vishnu strengthen you with the virtues of mind and character and advance you in social and economic progress. Protect and promote all the creative, constructive and productive activities of this national yajna.

21. (Soma Devata, Vatsara Kashyapa Ṛshi)

सोमः पवते सोमः पवते ऽस्मै ब्रह्मणे ऽस्मै क्षत्रायास्मै
सुन्वते यजमानाय पवत ऽ इष ऽ ऊर्जे

पवते ऽद्भ्यऽओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते
सुभूताय पवते विश्वेभ्यस्त्वा देवेभ्यऽ एष ते
योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥ २१ ॥

*Somaḥ pavate somaḥ pavate'smai brahmaṇe'
smai kṣatrāyāsmāi sunvate yajamānāya pavata'
iṣa' ūrje pavate'dbhya' oṣadhībhyah pavate
dyāvā pṛthivībhyām pavate subhūtāya pavate
viśvebhyastvā devebhya' eṣa te yonirviśve-
bhyastvā devebhyaḥ.*

Soma flows. Soma flows and is purified. Soma is purified and is offered for yajna. So does the ruler flow, issues in action, and, through action, is purified, sanctified, self-dedicated.

The ruler is sanctified and dedicated to the Brahamana sub-system (learning, education and research), to the Kshatra sub-system (defence and governance), to the devoted yajamana, participant in the creative activities of the system, for food and energy, for waters, herbs and vegetation, for earth and heaven, for good life and conduct, for all the noble people of the land.

Ruler of the nation, this life, this land, this socio-political system is your haven and your justification for existence. You are accepted, sanctified and honoured for all the noble people.

22. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

उपयामगृहीतो ऽसीन्द्राय त्वा बृहद्वते वयस्वतऽउक्थाव्यं
गृह्णामि। यत्तऽइन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वेष ते
योनिरुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे

गृह्णामि ॥ २२ ॥

*Upayāmagr̥hīto'sīndrāya tvā bṛhadvate
vayasvata' ukthāvyaṁ gr̥hṇāmi. Yatta' indra
bṛhadvayastasmāi tvā viṣṇave tvaiṣa te yoni-
rukthebhyastvā devebhyastvā devāvyaṁ yajña-
syāyuṣe gr̥hṇāmi.*

Indra, meritorious man of arms, self-controlled and established in the rules of law, good conduct and service of the nation, I appoint you as commander of the army in the service of Indra, lord of the land — great is he, long-lived he be! Great is your work, a life-time undertaking. For that you are appointed. For Vishnu, lord supreme, for yajana, for the nation you are consecrated. For the lord's songs of praise, to the noble people, to the health and continuance of the social yajna of the land, to the defence and advancement of the noble powers, you are dedicated. This is now your haven, your very being, the meaning and justification of your existence.

23. (Vishvedeva Devata, Vatsara Kashyapa Rshi)

मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राय
त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राग्निभ्यां त्वा देवाव्यं
यज्ञस्यायुषे गृह्णामीन्द्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे
गृह्णामीन्द्रा- बृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे
गृह्णामीन्द्राविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे
गृह्णामि ॥ २३ ॥

*Mitrāvaruṇābhyām tvā devāvyaṁ yajñasyāyuṣe
gr̥hṇāmīndrāya tvā devāvyaṁ yajñasyāyuṣe
gr̥hṇāmīndrāgnibhyām tvā devāvyaṁ yajñasya-*

*āyuse gr̥hṇāmīndrāvaruṇābhyām tvā devāvyam
yajñasyāyuse gr̥hṇāmīndrābr̥haspatibhyām tvā
devāvyam yajñasyāyuse gr̥hṇāmīndrāviṣṇu-
bhyām tvā devāvyam yajñasyāyuse gr̥hṇāmi.*

Head of the council, protector of the good and the noble people, I select you for the progress of this social yajna (from agnihotra upto the governance of the land) for the noble people of love, friendship and knowledge.

Protector of the men of knowledge, I appoint you in the service of Indra, the ruler, man of power, majesty and grace, for the advancement of this social yajna of unity and cooperation.

Man of science and technology, protector of higher and astral sciences, I welcome you for the progress of this technological yajna for the realization of the power of heat and light.

Man of science and industry, protector of the men of scientific and industrial enterprise, I sanctify you for the promotion of the yajnic realisation of electric and water power.

Teacher and man of education, promoter of education and yoga-vidya, I consecrate you for the promotion of social and ethical education as a yajna for the improvement of administration and the collective yoga of ethical governance of the land.

Man of knowledge, friend of the spiritual people, I dedicate you to the advancement of the sacred yajna of moral and spiritual values for the realization of Divinity and knowledge of the shastras.

24. (Vishvedeva Devata, Bharadwaja Ṛshi)

मूर्द्धानं॑ दिवोऽअरतिं पृथिव्या वैश्वानरमृतस-
आजातमग्निम्। क्विंसम्राजमतिथिं जनानामासन्ना पात्रं
जनयन्त देवाः॥२४॥

*Mūrdhānaṁ divo' aratiṁ pṛthivyā
vaiśvānaramṛta' ā jātamagniṁ. Kaviṁ
samrājamatithim janānāmāsannā pātraṁ
janayanta devāḥ.*

Men of knowledge (of defence science) study and light the fire, refulgent and universal presence, forehead of the light of heaven come down to join the earth with its properties, born of the truth and force of the universal law and reality, given to the comfort and joy of the world, a guest of honour for all the people, source of power for industrial enterprises, the light that reveals everything to man. (Light the fire, use it for defence and progress).

25. (Vaishwanara Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां
ध्रुवतमोऽच्युतानामच्युतक्षित्तमऽएष ते योनिर्वैश्वानराय
त्वा। ध्रुवं ध्रुवेण मनसा वाचा सोममवन्यामि। अथा
नऽइन्द्रऽइद्विशोऽसपत्नाः समनसस्करन्त॥२५॥

*Upayāmagṛhīto'si dhruvo'si dhruvakṣitir-
dhruvāṇāṁ dhruvatamo'cyutānāmacyut-
akṣittama' eṣa te yonir-vaiśvānarāya tvā.
Dhruvaṁ dhruveṇa manasā vācā somamava-
nayāmi. Athā na' indra' idviśo'sapatnāḥ
samanasaskarat.*

Vaishwanara, Lord Supreme of the world, Indra, Lord of power and glory, Soma, Lord Creator and giver of peace and joy, you can be reached through the

discipline of 'yamas' and 'niyamas', rules of social and personal ethics ranging from love and non-violence to total surrender to you. You are firm, inviolable base of the stability of the stars and planets, firmest of the firm, most imperishable of the imperishables (i.e., above the original prakṛti and the souls). This universe and the laws of existence are pervaded by you — they are like your universal home. Life and light of the world, Lord of peace and joy, firm and eternal, to you, with a mind of inviolable faith, in words of sincerity, we surrender in obedience and homage. Lord of power and glory, let our people be free of all enemies, let our nation be of one and equal mind.

26. (Yajna Devata, Devashrava Ṛshi)

यस्ते' द्रप्स स्कन्द'ति यस्ते'ऽअ॒ःशु॒ग्रा॒व'च्यु॒तो
धि॒षण॑यो॒रुप॑स्थात्। अ॒ध्व॒र्यो॒र्वा परि॑ वा॒ यः प॒वित्रा॒न्तं
ते' जु॒होमि॑ मन॑सा॒ वषट्- कृ॒त॒श्च॒स्वाहा॑
दे॒वाना॑मु॒त्क्रम॑णमसि॥ २६ ॥

*Yaste drapsa skandati yaste' aṁśurgrāvacyuto
dhiṣaṇayorupasthāt. Adhvaryorvā pari vā yaḥ
pavitrāntam te juhomi manasā vaṣaṭkṛtaṁ svāhā
devānām-utkramaṇam-asi.*

Host and master of yajna, whatever part of yajna offerings goes over the earth and to the sky with the wind, and whatever part gone up from the sacred lap of the earth and the womb of space is released from the clouds, and whatever part goes up from the hota and the adhvaryu (the priests) and proclaims the virtues of the performance, all that, in words of truth, with sincerity of mind and honest conviction, I say, comes to bless you. All the devotees of yajna and men of learning and

wisdom rise in lustre and look up to you.

27. (Yajnapati Devata, Devashrava Ṛshi)

प्रा॒णाय॑ मे॒ वर्चो॑दा॒ वर्च॑से॒ पव॑स्व॒ व्या॒नाय॑ मे॒ वर्चो॑दा॒
वर्च॑से॒ पव॑स्वो॒दानाय॑ मे॒ वर्चो॑दा॒ वर्च॑से॒ पव॑स्व॒ वा॒चे
मे॒ वर्चो॑दा॒ वर्च॑से॒ पव॑स्व॒ 'क्र॒तू॒दक्षा॑भ्यां मे॒ वर्चो॑दा॒
वर्च॑से॒ पव॑स्व॒ श्रो॒त्राय॑ मे॒ वर्चो॑दा॒ वर्च॑से॒ पव॑स्व॒ चक्षु॑भ्यां
मे॒ वर्चो॑दसौ॒ वर्च॑से॒ पव॑थाम्॥ २७ ॥

*Prāṇāya me varcodā varcase pavasva vyānāya
me varcodā varcase pavasvodānāya me varcodā
varcase pavasva vāce me varcodā varcase
pavasva kratūdakṣābhyāṁ me varcodā varcase
pavasva śrotrāya me varcodā varcase pavasva
cakṣurbhyāṁ me varcodasau varcase
pavethām.*

Lord and giver of the light of life, bless me with the light of knowledge and sanctify the pranic energy of my heart. Lord and giver of lustre, bless me with the glow of health and nourishment and energize the vyana vitality of my body. Lord and giver of vigour, bless me with the passion for action through the udana energy in my mind. Lord and giver of the force of truth and conviction, bless me with the courage of conviction and the power of speech. Lord and giver of the ambition of enlightenment and strength of the spirit, bless me with the light of self-knowledge and brilliance of intelligence. Lord of omniscience and giver of speech, bless me with the revelation of the voice divine and consecrate my ear. Lord and giver of light and beauty (like the sun and moon), venerable teacher of the teachers, bless me with the celestial vision of the eyes to see and reveal the beauty of the mystery of existence.

28. (Yajnapati Devata, Devashrava Rshi)

आत्मने मे वर्चोदा वर्चसे पवस्वौजसे मे वर्चोदा
वर्चसे पवस्वार्युषे मे वर्चोदा वर्चसे पवस्व विश्वाभ्यो
मे प्रजाभ्यो वर्चोदसौ वर्चसे पवेषाम्॥२८॥

*Ātmane me varcodā varcase pavasvaujase me
varcodā varcase pavasvāyūṣe me varcodā
varcase pavasva viśvābhyo me prajābhyo
varcodasau varcase pavethām.*

Lord and giver of the light of the soul, bless me with the light of the soul and awareness of the self. Lord and giver of the brilliance of personality, bless me with the light of knowledge and power of yoga. Lord and giver of life, bless me with the glow of health and gift of longevity. Lord and giver of brilliance, and you, teacher and seeker of brilliance, both of you, bless the entire people with the strength and ambition to be great and glorious.

29. (Prajapati Devata, Devashrava Rshi)

कोऽसि कतमोऽसि कस्यासि को नामासि। यस्य ते
नामामन्महि यं त्वा सोमेनातीतृपाम। भूर्भुवः स्वः सुप्रजाः
प्रजाभिः स्याश्सुवीरो वीरैः सुपोषः पोषैः ॥२९॥

*Ko'si katamo'si kasyāsi ko nāmāsi. Yasya te
nāmāmanmahī yaṁ tvā somenātītrpāma.
Bhūrbhuvah svaḥ suprajāḥ prajābhiḥ syāṁ
suvīro vīraiḥ supoṣaḥ poṣaiḥ.*

Who are you? Which one (in rank/position) are you? Whose (son/appointee) are you? What name are you, the name by which we would know you, and the one we would serve with sumptuous entertainment on soma?

I love and want the beauty of the earth, the vastness of the sky and the light of heaven. I want to have many noble people by the people. I want to be a great hero of heroes by the heroes. I want to be well-provided, with nourishments (of the land).

(I am none by myself alone, I am one and many at once, by virtue of the people.)

30. (Prajapati Devata, Devashrava Rshi)

उपयामगृहीतोऽसि मधवे त्वोपयामगृहीतोऽसि माधवाय
त्वोपयामगृहीतोऽसि शुक्राय त्वोपयामगृहीतोऽसि शुचये
त्वोपयामगृहीतोऽसि नभसे त्वोपयामगृहीतोऽसि नभस्याय
त्वोपयामगृहीतोऽसीषे त्वोपयामगृहीतोऽस्यूर्जे त्वोपयाम-
गृहीतोऽसि सहसे त्वोपयामगृहीतोऽसि सहस्याय त्वोपयाम-
गृहीतोऽसि तपसे त्वोपयामगृहीतोऽसि तपस्याय त्वोपयाम-
गृहीतोऽस्यःहसस्पतये त्वा॥३०॥

*Upayāmagrḥīto'si madhave tvopayāmagrḥīto'si
si mādhavāya tvopayāmagrḥīto'si śukrāya tvo-
payāmagrḥīto'si śucaye tvopayāmagrḥīto'si
nabhase tvopayāmagrḥīto'si nabhasyāya tvo-
payāmagrḥīto'siṣe tvopayāmagrḥīto'syūrje
tvopayāmagrḥīto'si sahase tvopayāmagrḥīto'si
sahasyāya tvopayāmagrḥīto'si tapase tvo-
payāmagrḥīto'si tapasyāya tvopayāmagrḥīto'-
syāṁhasaspataye tvā.*

Lord/People of the land, accepted, sanctified and positioned you are in the laws and the structure of the land. Therefore I/we accept you for the month of Chaitra, for the month of Vaishakha, for the month of Jyeshtha, for the month of Ashadha, for the month of Shravana, for the month of Bhadra, for the month of Ashwina, for

the month of Kartika, for the month of Marga-shirsha, for the month of Pausha, for the month of Magha, for the month of Phalguna for the defence and security of the power and safety of all (within the laws of the state through monthly meetings of the Head of the state and the representatives of the people).

31. (Indragni Devate, Vishwamitra Rshi)

इन्द्राग्नीऽआगतःसुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं
धियेषिता । उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वेष ते योनि-
रिन्द्राग्निभ्यां त्वा ॥ ३१ ॥

*Indrāgnī' āgataṁ sutam gīrbhirnabho
vareṇyam. Asya pātaṁ dhiyeṣitā. Upayāma-
grhīto'sīndrāgnibhyām tvaiṣa te yonirindrāgni-
bhyām tvā.*

Ruler and the Councillors, both brilliant and powerful as Indra and Agni (power and fire), come and, with words of enlightenment, create for us the wanted joy and prosperity. With your knowledge and mind, and our suggestions and request, guard this land and protect the prosperity of the people.

People of the land/Ruler and the Councillors, accepted and positioned you are in the laws and constitution of the state. You (the people) are dedicated to Indra and Agni (the ruler and the council), and accepted in law. You, the ruler and the councillors, are dedicated to Indra and Agni, Lord of Power and knowledge, and Lord of the people and the land. This constitution and this land is your mainstay, the meaning and justification of your being and position.

32. (Vishvedeva Devata, Trishoka Rshi)

आ घा येऽअग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो
युवा सखा । उपयामगृहीतोऽस्यग्नीन्द्राभ्यां त्वेष ते
योनिरग्नीन्द्राभ्यां त्वा ॥ ३२ ॥

*Ā ghā ye' agnimindhate strṇanti barhirānuṣak.
Yeṣāmindro yuvā sakhā. Upayāmagrhīto'
syagnīndrābhyām tvaiṣa te yoniragnīndrā-
bhyām tvā.*

The scholar councillors light the fire of scientific yajna and, working in proper form, cover the sky with fragrance (machines and missiles). Youthful and friendly is their ruler who is accepted and honoured in the land for his qualities of Dharma, knowledge and man-management. President and ruler, this land and its governance is your mainstay and you are here for the service of Indra and Agni, power and enlightenment of the people.

33. (Vishvedeva Devata, Madhuchhanda Rshi)

ओमासश्चर्षणीधृतो विश्वे देवासऽआगत । दाश्वाश्सो
दाशुषः सुतम् । उपयामगृहीतोऽसि विश्वेभ्यस्त्वा
देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥ ३३ ॥

*Omāsaścarṣaṇīdhrto viśve devāsa' āgata.
Dāśvāṁso dāśuṣaḥ sutam. Upayāmagrhīto'si
viśvebhyastvā devebhya' eṣa te yonir-
viśvebhya-stvā devebhyaḥ.*

Men and women of learning and wisdom, best minds of the land, supporters and protectors of the people, generous benefactors of the generous givers, come to this yajna of education and receive this child for instruction.

Young learner, you are initiated and consecrated in the discipline of this sacred institution by the venerable teachers. This institution, these teachers, this programme, this now is your home and life. You are dedicated and committed to the service and support of the good and the enlightened people with reverence.

34. (Vishvedeva Devata, Gritsamada Ṛshi)

विश्वे देवासुऽआगत शृणुता म इमं हवम्। एदं बर्हिर्नि-
षीदत। उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्यऽएष
ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः॥३४॥

*Viśve devāsa' āgata śṛṇutā ma imaṃ havam.
Edaṃ barhirniṣīdata. Upayāmagrṛhīto'si
viśvebhya'stvā devebhya' eṣa te yonir-
viśvebhya-stvā devebhyaḥ.*

Learned and wise people, come and sit on this seat, and listen to my prayer.

Young learner, you are accepted and consecrated in the rules of this institution by the learned teachers. This is now your home. You are dedicated to the support and service of the good and the wise in faith and reverence.

35. (Prajapati Devata, Vishvamitra Ṛshi)

इन्द्रं मरुत्वऽइह पाहि सोमं यथा शार्यातेऽअपिबः
सुतस्य। तव प्रणीती तव शूर शर्मन्नाविवासन्ति क्वयः
सुयज्ञाः। उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते
योनिरिन्द्राय त्वा मरुत्वते ॥३५॥

*Indra marutva'iha pāhi somam yathā śāryāte'
apibaḥ sutasya. Tava praṇīti tava śūra śarm-
annāvivāsanti kavayaḥ suyajñāḥ. Upayāma-
grṛhīto' sīndrāya tvā marutvata' eṣa te yoni-*

rindrāya tvā marutvate.

Glorious ruler of this noble and powerful people, support, protect and advance this yajna of education in this world as you have already tasted the sweets of your efforts in this field. Hero of the land, dedicated people of vision, poets and scholars of yajna, follow your policies and enjoy your protection under your benevolent rule. Accepted and consecrated you are in the laws of this land for the glory of the nation and the welfare of the people. We dedicate you to the glory of the nation and welfare of the people.

36. (Prajapati Devata, Vishvamitra Ṛshi)

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यंशासमिन्द्रम्।
विश्वासाहमवसे नूतनायोग्रसंहोदामिह तंहुवेम।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते योनिरिन्द्राय
त्वा मरुत्वते। उपयामगृहीतोऽसि मरुतां त्वौजसे॥३६॥

*Marutvantam vṛṣabham vāvṛdhānamakavāriṃ
divyaṃ śāsamindram. Viśvāsāhamavase
nūtanāyograṃ sahodāmiha taṃ huvema.
Upayāmagrṛhīto' sīndrāya tvā marutvata'eṣa te
yonirindrāya tvā marutvate. Upayāmagrṛhīto' si
marutām tvaujase.*

We, men of vision, poets and scholars, call upon and praise you for new modes of defence and protection, Indra, glorious ruler of the land, leader of a great people, first and best of all, dynamic and progressive saviour against suffering and evil, celestially virtuous, able administrator, formidably patient, nobly passionate, inspiring courageous.

Ruler, you are accepted and consecrated in the rules and constitution of the state for the glory of Indra

and Maruts, glory of the land and welfare of the people. This land and its protection, now, is your home and justification. We dedicate you to the glory of the land and the welfare of its people. We accept and honour you, a man of law, discipline and commitment as you are, for the strength and glory of the people.

37. (Prajapati Devata, Vishvamitra Rshi)

सजोषाऽइन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर
विद्वान् । जहि शत्रूंश्च ॥ऽरप मृधो नुदस्वाथाभयं कृणुहि
विश्वतो नः । उपयामगृहीतोऽसिन्द्राय त्वा मरुत्वतऽएष
ते योनिरिन्द्राय त्वा मरुत्वते ॥३७॥

*Sajoṣā' indra sagaṇo marudbhiḥ somaṁ piba
vrtrahā śūra vidvān. Jahi śatrūñ' rapa mṛdho
nudasvāthābhayam kṛṇuhi viśvato naḥ.
Upayāmagrḥīto' sīndrāya tvā marutvata' eṣa te
yonirindrāya tvā marutvate.*

Man of love for all, joy and power, Indra, commander of the army, attended with forces swift as the wind, scholarly, fearless and brave, destroyer of the enemy, wipe out the enemy host, eliminate those who destroy happiness and cause suffering to mankind, and make us free and fearless from all sides. And, just as the sun pours out the waters when it breaks the cloud Vrtra with the winds and drinks to the health of the earth and her people, so do you drink with your friends and allies to the joy of Soma and success.

Accepted and consecrated you are in the rules of the army and the laws of the land. I appoint you in the service of the lord of the land and head of her people. Now the rules, the law, the army, defence of the land and freedom of the people: this is your home and haven,

the very meaning and purpose of your life. You are consecrated and dedicated to the people and the lord of the land.

38. (Prajapati Devata, Vishvamitra Rshi)

मरुत्वान् २ ॥ऽइन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आसिञ्चस्व जठरे मध्वऽऽर्मु त्वंराजासि
प्रतिपत्सुतानाम् । उपयामगृहीतोऽसिन्द्राय त्वा मरुत्वतऽएष
ते योनिरिन्द्राय त्वा मरुत्वते ॥३८॥

*Marutvāñ'indra vṛṣabho raṇāya pibā soma-
manuṣvadham madāya. Āsiñcasva jaṭhare
madhva' ūrmiṁ tvaṁ rājā' si pratipatsutānām.
Upayāmagrḥīto' sīndrāya tvā marutvata' eṣa te
yonirindrāya tvā marutvate.*

Indra, head of the council/commander of the army, leader of the people/army, first and best among all, you are a man of honour and power. For joy and for the battles, drink soma according to your taste and capacity with every meal. Stimulate your appetite with draughts of the best and the choicest sweets of juices. You are intelligent and brilliant for every occasion of importance.

Accepted and consecrated you are in the laws of the land and rules of the council/army. We honour and celebrate you in the service of the lord of the land and head of the people. You are dedicated and committed to the honour of the land and the welfare of the people for the development of airy weapons and missiles (marut-weapons). This commitment, this dedication, now is your haven, the very meaning and purpose of your existence.

39. (Prajapati Devata, Bharadwaja Rshi)

म॒हॉ॒२॥ऽइन्द्रो॑ नृ॒वदाच॑र्षणि॒प्राऽउ॒त द्वि॒बर्हीऽअ॒मि॒नः
सहो॑भिः । अ॒स्मद्र॒यग॒वावृ॑धे वी॒र्या॑यो॒रुः पृ॒थुः सु॒कृतः
क॒र्तृभि॑- भू॒त् । उ॒प॒या॒मगृ॑हीतोऽसि महेन्द्राय॑ त्वैष॒ ते
योनि॑र्महेन्द्राय॑ त्वा॥३९॥

*Mahān'indro nṛvad-ācarṣaṇiprā'uta dvibarhā'
aminaḥ sahoḥbhiḥ. Asmadryagvāvṛ-dhe
vīryāyoruḥ pṛthuḥ sukṛtaḥ karṭṛbhirbhūt.
Upayāmagrḥīto'si mahendrāya tvaiṣa te yonir-
mahendrāya tvā.*

Lord of the universe, you are great and adorable, compassionate and so close to humans, giver of bliss to the people, lord of knowledge secular and sacred, of unique power, infinite, more expansive than space, omniscient knower of us all, just and kind with those who do good. We grow and rise in strength, power and prowess and honour only with Your grace.

Lord of light, you can be realised only through the rules of yama and niyama and the discipline of yoga. You reside in the light of the heart. For the realisation of the glory of that light we worship You. For Your Greatness we worship You.

40. (Prajapati Devata, Vatsa Rshi)

म॒हॉ॒२॥ऽइन्द्रो॑ यऽओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॒२॥ऽइ॒वा
स्तोमै॑र्वत्सस्य॑ वावृ॑धे । उ॒प॒या॒मगृ॑हीतोऽसि महेन्द्राय॑
त्वैष॒ ते योनि॑र्महेन्द्राय॑ त्वा॥४०॥

*Mahān'indro ya'ojasā parjanya vṛṣṭimān'iva.
Stomairvatsasya vāvṛdhe. Upayāmagrḥīto'si
mahendrāya tvaiṣa te yonirmahendrāya tvā.*

The Lord is great, Lord of power and glory who,

like the cloud laden with rain, showers Grace on the worshipper—who sends up his songs of praise natural as a child's— with light and lustre. In the light of that glory, we grow in body, mind and soul.

Lord of us all, you can be reached only through the discipline of yoga. You reside in the light of your glory revealed in the heart. We worship you for the realization of that glory, for the attainment of that infinite love and compassion.

41. (Surya Devata, Praskanva Rshi)

उ॒दु॒ त्यं जा॒तवे॑दसं दे॒वं वह॑न्ति के॒तवः॑ ।
दृ॒शे॒ विश्वा॑य॒ सूर्य॑श्च॒ स्वाहा॑ ॥४१॥

*Udu tyam jātavedasam devam vahanti ketavaḥ.
Dṛśe viśvāya sūryaḥ svāhā.*

Just as the rays of the sun carry the light of the sun to the world to reveal the glory of the sun for all to see and realise, so do the manifestation of the Supreme Light and Spirit reveal the glory of the Lord for all to see and realise the presence of the power and the spirit.

So also do the words of the Rishi reveal the truth of existence and the glory of the creator to help us realise the presence of the Lord of Creation.

42. (Surya Devata, Kutsa Rshi)

चि॒त्रं दे॒वाना॑मु॒दगा॑दनी॒कं चक्षु॑र्मि॒त्रस्य॑ वरु॒णस्या॑ग्नेः । आ॒प्रा
द्यावा॑पृथि॒वीऽअ॒न्तरि॑क्षुः॒ सूर्य॑ऽआ॒त्मा ज॑र्गतस्त॒स्थुष॑श्च
स्वाहा॑ ॥४२॥

*Citraṁ devānām-udagāda-nīkaṁ cakṣur-
mitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī'*

antarikṣam sūrya' ātmā jagatasthuṣaśca svāhā.

There rises the sun, wonderful splendour of the devas, the light and eye of Mitra, Varuna and Agni, filling the earth, the sky and the heaven with its glory. It is soul of the world moving and unmoving. This is the divine voice. This is the oblation for him.

So is the Lord Creator and Supreme Spirit of the universe, the light of lights, life of life and the real power of the gods. That alone is the object of worship.

43. (Antaryami jagadeeshwara Devata, Angirasa Ṛshi)

अग्ने नय सुपथा रायेऽस्मान्विश्वा नि देव वयुनानि विद्वान् ।
युयोध्युस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेम
स्वाहा ॥४३॥

*Agne naya supathā rāye' asmān viśvāni deva
vayunāni vidvān. Yuyodhyasmajjuhurāṇameno
bhūyīṣṭhām te nama uktim vidhema svāhā.*

Agni, Lord of light and knowledge, you know all the paths of the world into the treasures of wealth, (the science of yoga also). Take us, lead us on by the right path to the wealth of life, and remove from our heart all the sin and evil. We sing in praise of divine glory in all humility from the core of our heart. Bless us with success in Dharma, artha, kama and moksha through yoga and the divine voice, the Veda.

44. (Prajapati Devata, Angirasa Ṛshi)

अयं नोऽअग्निर्वरिवस्कृणोत्वयं मृधः पुरऽएतु प्रभिन्दन् ।
अयं वाजाञ्जयतु वाजसातावयःशत्रूञ्जयतु जर्हीषाणः
स्वाहा ॥४४॥

Ayam no'agnirvarivaskṛṇotvayam mṛdhaḥ

*pura' etu prabhīdan. Ayam vājāñjayatu
vājasātāvayam śatrūñjayatu jarhṛṣāṇaḥ svāhā.*

May this warrior, agni, clear the path for us. May this warrior, breaking through the enemy lines in front, advance on and on. May this one, fighting in the thick of battle, win the battles one after another. And may this one win the victory over the enemies and rejoice. This is the divine voice in truth.

45. (Prajapati Devata, Angirasa Ṛshi)

रूपेण वो रूपमभ्यागां तुथो वो विश्ववेदा विभजतु ।
ऋतस्य पथा प्रेत चन्द्रदक्षिणा वि स्वः पश्य व्युन्तरिक्षं
यतस्व सदस्यैः ॥४५॥

*Rupeṇa vo rūpamabhyāgām tutho vo viśvavedā
vibhajatu. Ṛtasya pathā preta candradakṣiṇā vi
svaḥ paśya vyantarikṣam yatasva sadasyaiḥ.*

With a discerning eye, I see the various grades of ability among you. The one who knows you all and knows the world may form you into different classes and councils for appropriate jobs. The highest in intelligence may touch the skies — realise the divine presence and the eternal values of life and action. Ruler of the people, with the members of the council, by the path of truth, act and move on. Men of golden generosity, go ahead on the path of Dharma with charity. (The ruler should constitute three councils: the Council of Education, Vidyarya Sabha, the Council of Governance, Rajarya Sabha, and the Council of Dharma, Dharmarya Sabha, to assist and advise him in the governance and administration of the country.)

46. (Vidvans Devata, Angirasa Ṛshi)

ब्राह्मणमद्य विदेयं पितृमन्तं पैतृमत्यमृषिमार्षेयःसुधातु-

दक्षिणाम् । अस्मद्राता देवत्रा गच्छत
प्रदातारमाविशत ॥ ४६ ॥

*Brāhmaṇamadya videyaṁ pitṛmantam
paitṛmatyamṛsimārṣeyaṁ sudhātudakṣiṇam.
Asmadrātā devatrā gacchata pradātārm-
āviśata.*

I go and meet a Brahmana, a virtuous man of divinity and divine knowledge, of illustrious parentage with a heart of parental love, venerable man of vision and discrimination who has realized the soul of the Vedamantras, a man of real gifts of gold — generous, obliging, giving, redeeming all those who reach him.

Go to the generous man of knowledge, wisdom and virtue, give freely, and the gifts will turn to blessings and come back to you to enrich your soul.

47. (Varuna Devata, Angirasa Rshi)

अग्नये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीया-
युर्दात्रऽएधि मयो मह्यं प्रतिग्रहीत्रे रुद्राय त्वा मह्यं
वरुणो ददातु सोऽमृतत्वमशीय प्राणो दात्रऽएधि
वयो मह्यं प्रतिग्रहीत्रे बृहस्पतये त्वा मह्यं वरुणो
ददातु सोऽमृतत्वमशीय त्वग्दात्रऽएधि मयो मह्यं
प्रतिग्रहीत्रे यमाय त्वा मह्यं वरुणो ददातु
सोऽमृतत्वमशीय हयो दात्रऽएधि वयो मह्यं
प्रतिग्रहीत्रे ॥ ४७ ॥

*Agnaye tvā mahyaṁ varuṇo dadātu so'-
mṛtatvamaśīyayurdātra' edhi mayo mahyaṁ
pratigrahītre rudrāya tvā mahyaṁ varuṇo
dadātu so'mṛtattvamaśīya prāṇo dātra' edhi
vayo mahyaṁ pratigrahītre bṛhaspataye tvā
mahyaṁ varuṇo dadātu so' mṛtattvamaśīya*

*tvagdātra' edhi mayo mahyaṁ pratigrahītre
yamāya tvā mahyaṁ varuṇo dadātu so'
mṛtatvamaśīya hayo dātra' edhi vayo mahyaṁ
pratigrahītre.*

May Varuna, man of knowledge and discrimination, assign me to a teacher of Vasu's standing of 24 years so that I become a Vasu brahmachari (graduate) of agni's brilliance and have the joy of scientific truth and reality. May health and longevity come to the giver, the teacher. May comfort and prosperity come to the receiver, the disciple.

May Varuna, man of knowledge and discrimination, assign me to a teacher of Rudra's standing of 44 years so that I become a Rudra brahmachari (graduate) of Rudra's justice and power and have the joy of eternal knowledge of the world and heaven. May the strength of pranic vitality come to the giver, the teacher, and a life-time of health and prosperity to the receiver, the disciple.

May Varuna assign me to a teacher of the Aditya order of 48 years standing so that I become an Aditya graduate of Brihaspati's knowledge of the Vedas and have the bliss of eternal vision of life. May the sensitivity of tactual and all other senses come to the giver, and the eternal joy of life and vision come to the receiver, to me.

May Varuna assign me to a preceptor who has, through yoga practice, transcended the ups and downs of worldly existence so that I realise in practice the pleasures of home-life and their value against a comprehensive picture of life and death and attain,

through living, the eternal ananda of Moksha. May divine realisation come to the giver, the preceptor, and the joy of life and ultimate bliss of eternity come to the receiver, to me.

48. (Atma Devata, Angirasa Rshi)

को ऽदात्कस्मा ऽअदात्कामो ऽदात्कामायादात्।
कामो दाता कामः प्रतिग्रहीता कामैतत्ते ॥४८॥

Ko 'dātkasmā' adātkāmo 'dātkāmāyādāt. Kāmo dātā kāmahḥ pratigrahītā kāmaitatte.

Who gives? For whom? Desire gives. Gives for desire. Desire is the giver. Desire is the receiver. It is all desire. Love. For you! For fulfilment.

Who gives the fruit of karma? To whom does the giver give the fruit of karma? Ishwara, Divine love and desire, gives the fruit of karma. He gives the fruit of karma to the jiva, the soul, who desires and acts the karma. Ishwara is the object of love and desire for the yogis. He is the giver. The jiva desires and acts out of desire. He is the receiver of the fruit. It is all desire. This is for you — the knowledge. It is for you to know. (You cannot live without desire, and you cannot survive only with desire. Integrate desire (kama) with Dharma and Artha, and you'll have both life and freedom (moksha).

इति सप्तमोऽध्यायः ॥

CHAPTER-VIII

1. (Brihaspati-Soma Devate, Angirasa Rshi)

उपयामर्गृहीतो ऽस्यादित्येभ्यस्त्वा।
विष्णोऽउरुगायैष ते सोमस्तरक्षस्व मा त्वा दभन् ॥१॥

Upayāmagrḥīto 'syādityebhyastvā. Viṣṇa' urugāyaiṣa te somastaṁ rakṣasva mā tvā dabhan.

Young man, Brahmachari of the Aditya order, selected and accepted by me for marriage, you are now bonded and consecrated in the sacred code of marriage for a life-time. Observe the rules and discipline of wedlock according to the Dharma-shastras meticulously, like the sun through the zodiacs in the year. Noble in nature, culture, habit and conduct, this home, the life of grihastha, is your paradise to live in and grow. Preserve it, protect it, and let nothing violate or destroy this sweet life and home.

2. (Grihapati Maghava Devate, Angirasa Rshi)

कदा च न स्तरीरसि नेन्द्र सश्चसि दाशुषे। उपोपेन्नु
मघवभूयऽइन्नु ते दानं देवस्य पृच्यतऽआदित्येभ्यस्त्वा ॥२॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' ādityebhyastvā.

Dear husband, man of excellence and power, wealth and generosity, you are never dry or stingy or non-obliging. You are always and readily with the generous giver. Your gifts in cash and kind, instruction

or advice, multiply and mature in no time and may they come to me too! I dedicate myself to you for a life-time year after year.

3. (Aditya Grihapati Devate, Angirasa Ṛshi)

कदा चन प्रयुच्छस्युभे निपासि जन्मनी। तुरीयादित्य
सर्वनं तऽइन्द्रियमातस्थावृमृतं दिव्यादित्येभ्यस्त्वा॥३॥

*Kadā cana prayucchasyubhe nipāsi janmanī.
Turīyāditya savanam ta' indriyamāststhāvā-
mṛtam divyādityebhyastvā.*

Aditya, man of brilliance and discipline, you are never funny or neglectful. Bright, generous and holy, superior in wisdom and character, you are doing full and fair justice to your life both present and future, just as you would do to the transcendent state of your mind and consciousness. If your sense-life and your mind are stable and under control, free from indulgence, you will enjoy the supreme bliss of happiness in a state of enlightenment. Man of light and virtue, I accept you and dedicate myself to you for a lifetime.

4. (Aditya Grihapati Devate, Kutsa Ṛshi)

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः।
आ वो ऽर्वाचीं सुमतिर्ववृत्याद्ऽहोश्चिद्या वरिवोवित्तरा-
सदादित्येभ्यस्त्वा॥४॥

*Yajño devānām pratyeti sumnamādityāso
bhavatā mṛdayantaḥ. Ā vo'rvācī sumatirvavṛtyā-
daṁhościdyā varivovittarāsad-ādityebhyastvā.*

The home-yajna of a noble husband and noble wife brings joy and grace of the devas to the family. Noble and brilliant people of wisdom and virtue, are

kind and and bless the home with peace and happiness. May your wisdom, auspicious and blissful, which gives the knowledge of right conduct and behaviour, come hither and always abide with us to guide us and protect us from sin and evil. I accept you for dedication to the noble and the brilliant people for a life-time.

5. (Grihapatis Devata, Kutsa Ṛshi)

विवस्वन्नादित्यैष ते सोमपीथस्तस्मिन् मत्स्वा श्रदस्मै
नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः। पुमान्
पुत्रो जायते विन्दते वस्वधा विश्वाहारपऽएधते गृहे॥५॥

*Vivasvannādityaiṣa te somapīthastasmin matsva.
Śradasmai naro vacase dadhātana yadāśīrdā
dampatī vāmamaśnutaḥ. Pumān putro jāyate
vindate vasvadhā viśvāhārapa' edhate gr̥he.*

Brilliant young man, settled in this new home with your wife, after leaving the 'gurukul', the school-home, this family home is the yajna-vedi of your grihastha where you will drink the 'soma' of joy for a long long time. Man in this home life should observe truth of word and conduct to make the married life happy and successful. The home in which the husband and wife observe the ethics and discipline (Dharma) of marriage is blessed with wealth, growing prosperity and the birth of a noble and virtuous child who helps and protects the parents and fulfills their wishes.

6. (Grihapatis Devata, Bharadwaja Ṛshi)

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यःसावीः।
वामस्य हि क्षयस्य देव भूर्या धिया वामभाजः स्याम॥६॥

*Vāmamadya savitarvāmamu śvo dive-dive
vāmamasmabhyam sāvīḥ. Vāmasya hi kṣayasya*

deva bhūrerayā dhiyā vāmabhājah syāma.

Lord Savita, creator of this wonderful world of joy and beauty, create for us a life of joy, joy today, joy to morrow, and joy from day to day so that, doing good actions, with our intelligence we may enjoy a happy and prosperous family life in this home.

7. (Savita Grihapati Devate, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधाऽअसि
चनो मयि धेहि। जिन्व यज्ञं जिन्व यज्ञपतिं भगाय
देवाय त्वा सवित्रे॥७॥

*Upayāmagr̥hīto'si sāvitra'si canodhāś-
canodhā' asi cano mayi dhehi. Jinva yajñam
jinva yajñapatim bhagāya devāya tvā savitre.*

Accepted you are (as me) and consecrated in the ethics and discipline of matrimony (grihastha dharma). A devotee you are of Savita, creator of the universe, and so gracious a giver of food and the wealth of life. Give me the food for life and joy. Promote yajna, promote the master devotee of yajna, for wealth, for honour and generosity, for the grace of Savita, lord of generation — for health, wealth and procreation — for you and me.

8. (Vishvedeva Grihapatī Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि सुशर्मसि सुप्रतिष्ठानो बृहदुक्षाय
नमः। विश्वेभ्यस्त्वा देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा
देवेभ्यः॥८॥

*Upayāmagr̥hīto'si suśarmā'si supraṭiṣṭhāno
br̥hadukṣāya namaḥ. Viśvebhyastvā devebhya'
eṣa te yonirviśvebhyastvā devebhyah.*

Dear husband, accepted you are (by me) and consecrated in the sacramental law and discipline of marriage and firmly settled in a beautiful home. Healthy, virile and handsome, salutations to you and good food and drink. This home, this family, is now your haven for life, the meaning and purpose of grihastha. I accept and dedicate you to all the noble people of the world and to all the godly powers of nature, yes to all the great and noble people.

9. (Grihapatī Vishvedevas Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि बृहस्पतिसुतस्य देव सोम तऽइन्द्रोरि-
न्द्रियावतः पत्नीवतो ग्रहौ२॥ऽऋध्यासम्। अहं परस्ताद्-
हमवस्ताद्यदन्तरिक्षं तदु मे पिताभूत्। अहंसूर्यमुभयतो
वदर्शाहं देवानां परमं गुहा यत्॥९॥

*Upayāmagr̥hīto'si br̥haspatisutasya deva soma
ta' indorindriyāvataḥ patnīvato grahāñ'
rdhyāsam. Aham parastādahamavastādyad-
antarikṣam tadu me pitābhūt. Aham sūrya-
mubhayato dadarśāham devānām paramam
guhā yat.*

Accepted and consecrated you are (along with me) in the matrimonial Dharma. Noble man of peace and brilliance, happy at heart, blest with wealth of men and material, son of a mighty vaidic scholar, and blest with a noble wife, I pray I (we) abide by the vows and promises of wedlock and grow stronger and more and more dedicated. And may all that is upfront and present and all that may come hereafter and all the knowledge and wisdom and all the mysteries hidden deep in the mind of the saints and sages, may all this, like a father, nourish our mind and soul. And with all this knowledge

and all their blessings, may I, both of us together, realise the presence of the light of life, the Supreme Soul of the universe, here and hereafter.

10. (Grihapatis Devata, Bharadwaja Ṛshi)

अग्ना३॥५ इ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब
स्वाहा। प्रजापतिर्वृषासि रेतोधा रेतो मयि धेहि
प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामशीय ॥१०॥

*Agnā'i patnīvantsajūrdevena tvaṣṭrā somam
piba svāhā. Prajāpatirvṛṣāsi retodhā reto mayi
dhehi prajāpateste vṛṣṇo retodhaso retodhām-
aśīya.*

Manly man of a darling wife, lord of brilliance and joy, come and, with the inspiring poetry of Veda in honour and praise of the Creator and eliminator of suffering, Twashta, drink the elixir of life with me. Husband of an admirable wife, virile and generous like the rain-god cloud, lover and guardian of people and children, rain the shower of life and joy on me. Replete with the seeds of life, sow the seed in me. Would-be father of your child, virile and lustrous, I shall receive and hold the seed and bear your child and spirit — the Lord bless it — as brave and lustrous as you.

11. (Grihapatis Devata, Bharadwaja Ṛshi)

उपयामर्गृहीतोऽसि हरिरसि हारियोजनो हरिभ्यां त्वा।
हर्योर्धाना स्थ सहसोमाऽइन्द्राय॥११॥

*Upayāmagrḥīto'si harirasi hāriyojano hari-
bhyāṁ tvā. Haryordhānā stha sahasomā'
indrāya.*

Accepted and consecrated you are in the sacramental dharma of marriage and the household, carry

on the business of the home like a leader, using all the resources with joy and satisfaction to everybody. Drive on this chariot of grihastha with the steeds of Indra (i.e., men and materials) for the glory of Indra, Head of the universal family. Manage your horses (resources) and ever be strong, drinking the joy of life to the honour and glory of the Lord of Bliss (Soma).

12. (Grihapatis Devata, Bharadwaja Ṛshi)

यस्तेऽअश्वसनिर्भक्षो यो गोसनिस्तस्य तऽइष्टयजुष
स्तुतस्तोमस्य शस्तोक्थस्योपहूतस्योपहूतो भक्षयामि॥१२॥

*Yaste' aśvasanirbhakṣo yo gosanistasya ta'
iṣṭayajuṣa stutastomasya śastokthasyopa-
hūtasypahūto bhakṣayāmi.*

Invited by you, blessed soul, to the celebration of your power of attainment, your wealth of land and cows, and your culture of the divine voice, the Veda, admirer of the Rks, lover of the Yajus and singer of the Samans, I am delighted to enjoy what you have so generously offered.

13. (Grihapatis Vishvedeva Devata, Bharadwaja Ṛshi)

देवकृतस्यैनसोऽव्यजनमसि मनुष्यकृतस्यैनसोऽव्यजन
मसि पितृकृतस्यैनसोऽव्यजनमस्यात्मकृतस्यैनसोऽ-
व्यजनमस्यैनसोऽएनसोऽव्यजनमसि । यच्चाहमेनो विद्वाँ
श्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽव्यज-
नमसि॥१३॥

*Devakṛtasyainaso'vayajanamasi manuṣya-
kṛtasyainaso'vayajanamasi pitṛkṛtasyainaso'
vayajanamasyātmakṛtasyainaso'vayaja-
namasye'nasa'enaso'vayajanamasi. Yaccāha-
meno vidvāñścakāra yaccāvidvāñstasya*

sarvasyainaso'vayajanamasi.

You are the redeemer from the sin committed by the generous superman; you are the saviour from the sin committed by the ordinary person; you are the redeemer from the sins committed by the forefathers; you are the redeemer from the sin committed by one's own self; you are the redeemer from the sins begotten of sin. Whatever the sin I have committed in a state of knowledge, or I have committed in a state of ignorance (or I might commit in future), you are the saviour from all that.

14. (Grihapatis Devata, Bharadwaja Ṛshi)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सःशिवेन।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥१४॥

Sam varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Twashṭa, refiner of manners, behaviour, method, and culture and generous giver of health, wealth and knowledge, let us go forward with a noble mind, able body, plenty of food and drink and the vigour and lustre of life. Give us all-round wealth of life, and whatever is wanting in us in health of body and mind, be gracious to make up and complete.

15. (Grihapati Devata, Atri Ṛshi)

समिन्द्र णो मनसा नेषि गोभिः सःसूरिभिर्मघवन्त्सःस्वस्त्या ।
सं ब्रह्मणा देवकृतं यदस्ति सं देवानां सुमतौ यज्ञियानां-
स्वाहा ॥१५॥

Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhirmaghavant saṁ svastyā. Saṁ brahmaṇā devakṛtaṁ yadasti saṁ devānaṁ sumatau

yajñiyānām svāhā.

Indra, Lord of power and honour, Maghavan, Lord of wealth and knowledge, take us forward in a healthy state of mind and sense at peace, comfortably, with men of wisdom and brilliant intelligence, with the vaidic voice of universal knowledge, and with our senses, into the way of whatever is nobly done in the vaidic tradition of universal values, and all is good according to the noble genius of the superior people of yajnic dedication and culture.

16. (Grihapati Devata, Atri Ṛshi)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सःशिवेन।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥१६॥

Sam varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Follow as we do the noble genius of superior people among us, bless us Twashṭa, remover of the veils of ignorance and giver of knowledge. By the bright day and in the night, with the help and guidance of healthy and intelligent scholars and sages, and with the gift of a noble mind and concentration, bless us with the wealth of life, knowledge, wisdom, health and culture, and cleanse us of all the negativities and impurities of body and mind.

17. (Vishvedeva Grihapati Devata, Atri Ṛshi)

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा
देवोऽग्निः । त्वष्टा विष्णुः प्रजयां सःसराणा यजमानाय

द्रविणं दधात् स्वाहा ॥१७॥

*Dhātā rātiḥ savitedam juṣantām prajā-
patirnidhipā devo' agniḥ. Tvaṣṭā viṣṇuḥ
prajayā saṁrārāṇā yajamānāya draviṇam
dadhāta svāhā.*

Men and women of household, maintain the culture and institutions of the family, give peace and comfort to all, produce wealth for prosperity, look after your children and others, protect and promote wealth and knowledge, be brilliant and victorious, eliminate darkness with light, create joy and happiness around, expand your noble presence through noble works, and, through charity and generosity, through good manners and good deeds, enjoy life with your family and friends. Create wealth with good work and keep it for the yajamana, the host-organizer of yajna.

18. (Grihapati Devata, Atri Ṛshi)

सुगा वो देवाः सदानाऽअकर्म यऽआजग्मेदःसर्वं जुषाणाः ।
भरमाणा वहमाना हवींश्च्यस्मे धत्त वसवो वसूनि
स्वाहा ॥१८॥

*Sugā vo devāḥ sadanā' akarma ya' ājagmedaḥ
savanam juṣāṇāḥ. Bharamāṇā vhamānā
havīmśyasme dhatta vasavo vasūni svāhā.*

Auspicious powers of nature/ Noble men of brilliance, wisdom and generosity, efficient in creation, production and management, conducting, maintaining and enjoying this social yajna of production and prosperity, we have created and obtained these comfortable homes and valuable materials for you. Take these and hold these for us for onward creation and

comfort.

19. (Vishvedeva Grihapati Devata, Atri Ṛshi)

याँर ॥ऽआवहऽउशतो देव देवाँस्तान् प्रेरयु स्वेऽअग्ने
सुधस्थै । जक्षिवाँसः पपिवाँसश्च विश्वे ऽसु
घर्मँश्चस्वरातिष्ठतानु स्वाहा ॥१९॥

*Yāñ' āvaha uśato deva devāñstān preraya sve'
agne sadhasthe. Jakṣivāmsaḥ papivāmsaśca
viśve'sum gharmañ svarātiṣṭhatānu svāhā.*

O brilliant and generous Lord of yajna, Agni/man of knowledge, inspire to high acts of dharma and yajna all those who come to your house anxious to receive higher wealth and virtue.

Men of the household, all of you, eating and drinking, enjoy the sacred voice of divinity, the food of yajna and Dharma, the spirit of life and the bliss of heaven on earth.

20. (Grihapati Devata, Atri Ṛshi)

वयँहि त्वा प्रयति यज्ञेऽअस्मिन्नग्ने होतारमवृणीमहीह ।
ऋधगयाऽऋधगुताशमिष्ठाः प्रजानन् यज्ञमुपयाहि विद्वा-
न्स्वाहा ॥२०॥

*Vayaṁ hi tvā prayati yajñe'asminnagne
hotāramavrṇīmahīha. Ṛdhagayā'rdhagutāśa-
miṣṭhāḥ prajānan yajñam upayāhi vidvāntsvāhā.*

Agni, man of knowledge and brilliance, we, the house-holders in this family yajna of the household going on here, we select and accept you as the priest (to conduct and guide it). Expert man of yajna, knowing the spirit and essence of it, come close, join and enrich this yajna which is the creator and giver of prosperity. And

not only join and conduct, but also come again and be blest with peace and prosperity.

21. (Grihapati Devata, Atri Ṛshi)

देवा ग॒ातु॒विदो ग॒ातुं वि॒त्त्वा ग॒ातु॒मि॒त।
मन॑सस्पतऽड्मं दे॒व य॒ज्ञश्च॑स्वाहा॒ वाते॑ धाः॥२१॥

Devā gātuvido gātuṃ vittvā gātumita. Manasaspata' imam deva yajñam svāhā vāte dhāḥ.

Man of the household, brilliant and generous, knowing the nature, properties and movements of the dynamic earth, having known the movements, know further and go further, and deeper inside it know the wealth and attain prosperity.

Man of the household, brilliant and generous, master of your sense and mind, with the voice of the Veda and virtuous action, bring yajna into the practical scientific acts of life and hold on to the yajnic way of living.

22. (Grihapati Devata, Atri Ṛshi)

य॒ज्ञं य॒ज्ञं ग॒च्छ य॒ज्ञप॑तिं गच्छ॒ स्वां योनिं॑ गच्छ॒ स्वाहा॑।
ए॒ष ते॑ य॒ज्ञो य॒ज्ञप॑ते स॒हसू॑क्तवाक्ः॒ सर्व॑वीर॒स्तं जु॑षस्व॒ स्वाहा॑ ॥२२॥

Yajña yajñam gaccha yajñapatiṃ gaccha svām yoniṃ gaccha svāhā. Eṣa te yajño yajñapate sahasūktavākḥ sarvavīrastam juṣasva svāhā.

House-holder, man of yajna, with the voice of the Veda and virtuous acts of dharma, do the yajna of hospitality to the learned. Observe the collective yajna of loyalty and reverence to the head of the nation. Be true to your inner self.

House-holder, observer of the ritual and the social yajna, this household yajna of yours, performed with the hymns of the Veda, inspiring to the young heroes of the nation, is for the safety and education of the people. Observe it with the voice of truth and justice in the business of the nation.

23. (Grihapati Devata, Atri Ṛshi)

माहि॑र्भूर्मा पृ॒दाकुः॑ । उ॒रु॒ःहि॒ राजा॑ वरु॒णश्च॑कार॒ सूर्या॑य॒ पन्था॑मन्वे॒तवाऽउ॑ । अ॒पदे॑ पादा॒ प्रति॑धातवे ऽकरु॒ताप॑व॒क्ता हृ॑दया॒विर्ध॑श्चित् । नमो॑ वरु॒णाया॑भि॒ष्ठितो॑ वरु॒णस्य॑ पा॒शः॥२३॥

Māhirbhūrmā pṛdākuḥ. Uruḥ hi rājā varuṇaścakāra sūryāya panthāmanve-tavā'u. Apade pādā pratidhātave'karutāpavaktā hrdayā-vidhaścit. Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ.

Ruler and President of the Council, be not angry and poisonous as a snake, nor ferocious as a serpent. Be not false, hurtful and heart-breaking in speech. Be a ruler shining brilliant, supreme in virtue. Do excellently as behoves your chosen status. Make the highways of justice broad in honour and worship to the sun, the supreme light of the world, for all to see and follow the light so that none may stray into the paths of evil. Let the rule of law and the penal code be as firm and inviolable as the chains of Varuna and the thunderbolt of Indra.

24. (Grihapati Devata, Atri Ṛshi)

अ॒ग्नेर॑नी॒कम॒पऽआ॑वि॒वेशा॒पान्न॑पात् प्र॒तिर॑क्ष॒न्नसु॑र्यम् ।

दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत्
स्वाहा॥ २४॥

*Agneranīkamapa'ā viveśāpām-napāt prati-
rakṣannasuryam. Damedame samidhaṁ
yakṣyagne prati te jihvā gṛtamuccaranyat
svāhā.*

Agni, brilliant and generous house-holder, enter the flames of fire and the depth of waters and know their secrets of power. Protector of the waters, digging into and protecting the material wealth of the earth and ocean, go from house to house, and light the fire of material knowledge of energy and its applications. Let the tongue of the truthful man taste the sweets of life and proclaim.

25. (Grihapati Devata, Atri Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः। यज्ञस्य
त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत् स्वाहा ॥ २५॥

*Samudre te hrdayamapsvantah sam tvā
viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate
sūktoktau' namovāke vidhema yat svāhā.*

Yajnapati, pursuant of yajna, we put your heart and mind in touch with vital energies and dynamic modes of social conduct and behaviour revealed in the hymns of the Vedas dealing with foods, source materials, and yajnic cooperation of the community. Let your searching mind go deep down into the ocean and rise up into the waters of space. And then celestial waters and rejuvenating herbs would emerge into your mind's eye of discovery (for common good).

26. (Grihapati Devata, Atri Ṛshi)

देवीरापऽएष वो गर्भस्तःसुप्रीतःसुभृतं बिभृत।
देव सोमैष ते लोकस्तस्मिञ्छञ्च वक्ष्व परि च
वक्ष्व॥ २६॥

*Devīrāpa' eṣa vo garbhastaṁ suprītaṁ subh-
rtaṁ bibhṛta. Deva somaiṣa te lokastasmīñ-
chamca vakṣva pari ca vakṣva.*

Women, bright, educated and meritorious, this grihasthashram, sacred family-home, is your real world of existence. Keep it, maintain it, manage it well with love and competence.

Noble man of peace, love and honour, this family-home is your intimate world of existence. Find peace and fulfilment here. Keep it, maintain it. Guard it. Guard it all-round.

27. (Dampati Devate, Atri Ṛshi)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः। अव देवैर्देव-
कृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्याहि
देवानांऽसमिदसि॥ २७॥

*Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ.
Ava devairdevakṛtameno' yāsiṣamava
martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi.
Devānām samidasi.*

Initiated and consecrated couple in grihastha, gentle, noble and lovable virtuous producers of wealth, you are one of the bright, meritorious and generous community. You are an instrument of the devas.

Deva, lord of the bright and the generous, living with the noble ones and the ordinary people, I pray, that I keep away from any sin or misconduct or misbehaviour

committed with the mind and senses, or with the body, or by the ordinary people or even by the superior ones. Save me from violence to Dharma — such violence is the root of all sin and crime.

28. (Dampati Devata, Atri Rshi)

एजतु दशमास्यो गर्भो जरायुणा सह। यथायं वायुरेजति
यथा समुद्रऽएजति। एवायं दशमास्योऽअस्त्रज्जरायुणा
सह॥२८॥

*Ejatu daśamāsyō garbho jarāyuṇā saha.
Yathāyam vāyurejati yathā samudra' ejati.
Evāyaṁ daśamāsyō' asrajjarāyuṇā saha.*

May the foetus of the tenth month stir with its membrane-cover just as this wind moves, just as the sea moves. And may this foetus of the tenth month be born (safe and alive) with the membrane cover.

29. (Dampati Devata, Atri Rshi)

यस्यै ते यज्ञियो गर्भो यस्यै योनिर्हिरण्ययी।
अङ्गान्यहृता यस्य तं मात्रा समजीगमश्चस्वाहा॥२९॥

*Yasyai te yajñiyo garbho yasyai yonirhir-
aṇyayī. Aṅgānyahrutā yasya taṁ mātṛā
samajīgamaṁ svāhā.*

Dear wife, for whom your sacred foetus is meant, for whom the pure and perfect womb of yours is meant, by that mother — you partner — may I beget a child with full and perfect limbs of the body through the sacred procreative yajna.

30. (Dampati Devata, Atri Rshi)

पुरुदस्मो विष्टरूपऽइन्दुरन्तर्महिमानमानञ्ज धीरः।
एकपदी द्विपदी त्रिपदी चतुष्पदीमष्टापदी भुवनानु

प्रथन्ताश्च- स्वाहा॥३०॥

*Purudasmo viṣurūpa' indurantarmahimāna-
mānañja dhīrah. Ekapadīm dvipadīm tripadīm
catuṣpadīmaṣṭāpadīm bhuvanānu prathantāṁ
svāhā.*

The man of mighty deeds, who eliminates suffering and creates joy, of versatile attainments, bright and honourable, constant and resolute, should wait for the great new arrival.

Men of the household, cultivate the vaidic culture of one, two, three, four and eight steps of attainment: one: Aum; two: worldly fulfilment and the freedom of moksha; three: the joy of the truth of word and the health of body and mind; four: the attainment of Dharma, wealth, fulfilment of desire, and moksha; eight: the joy of all the four classes and all the four stages of life (Brahmana, Kshatriya, Vaishya and Shudra, Brahmacharya, Grihastha, Vanaprastha and Sanyasa). Build homes for the people and advance in life.

31. (Dampati Devate, Gotama Rshi)

मरुतो यस्य हि क्षये पाथा दिवो विमहसः।
स सुगोपातमो जनः॥३१॥

*Maruto yasya hi kṣaye pāthā divo vimahasah.
Sa sugopātamo janah.*

Married couples, brilliant and great in many ways, blest with beauty, wealth, yajna and knowledge, wherever in a home you find superior people of noble nature, character and action, that family is most dedicated to mother earth and the Veda.

32. (Dampati Devate, Medhatithi Rshi)

मही द्यौः पृथिवी च नऽडुमं यजं मिमिक्षताम् ।
पिपृतां नो भरीमभिः ॥३२॥

*Mahī dyauḥ pṛthivī ca na' imāṃ yajñāṃ
mimikṣatām. Pipṛtām no bharīmabhiḥ.*

Married couples, you are like the vast and brilliant sky and the rich, fertile and forbearing earth. Bless this home-yajna of our grihastha with all the joys and fill this home with nourishment and familial support of the community.

33. (Grihapatis Devata, Gotama Ṛshi)

आतिष्ठ वृत्रहृत्रथं युक्ता ते ब्रह्मणा हरीं । अर्वाचीनुःसु
ते मनो ग्रावा कृणोतु वग्नुना । उपयामगृहीतो ऽसीन्द्राय
त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिनैः ॥३३॥

*Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā
harī. Arvācīnaṃ su te mano grāvā kṛṇotu
vagnunā. Upayāmagrḥīto' sīndrāya tvā
ṣoḍaśina' eṣa te yonirindrāya tvā ṣoḍaśine.*

Man of the household, destroyer of the enemy, come and sit in this chariot of grihastha in which are yoked two 'horses', Draw and Hold (attraction and preservation or yoga and kshema). And if your mind sometime is down, then, with the voice of the Veda bring it up to peace, stand as a rock, and shower like a cloud with joy. You are accepted and consecrated in the matrimonial dharma for the sixteenfold honour and glory of life. This grihastha is now your haven. You are given up and dedicated to this sixteenfold programme of the family life.

34. (Grihapati Devata, Madhuchhanda Ṛshi)

युक्त्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा नऽइन्द्र
सोमपा गिरामुपश्रुतिं चर । उपयामगृहीतो ऽसीन्द्राय
त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिनैः ॥३४॥

*Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā
na' indra somapā girāmupaśrutim cara.
Upayāmagrḥīto' sīndrāya tvā ṣoḍaśina' eṣa te
yonirindrāya tvā ṣoḍaśine.*

Indra, hero of the household, man of honour and protector of your happy home, yoke your horses of beautiful hair, strong and fast, shooting to the destination And then listen to our voice and act accordingly.

You are accepted and consecrated in the sacred discipline of marriage for the sixteenfold honour and sanctity of life in marriage. This grihastha is now your haven of existence. You are dedicated and given up to the sixteenfold programme of family honour.

35. (Grihapati Devata, Gotama Ṛshi)

इन्द्रमिद्धरी वहतो ऽप्रतिधृष्टशवसम् । ऋषीणां च
स्तुतीरुप यजं च मानुषाणाम् । उपयामगृहीतो ऽसीन्द्राय
त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिनैः ॥३५॥

*Indramiddharī vahato' pratidhṛṣṭaśavasam.
Ṛṣīṇāṃ ca stutīrupa yajñam ca mānuṣāṇām.
Upayāmagrḥīto' sīndrāya tvā ṣoḍaśina' eṣa te
yonirindrāya tvā ṣoḍaśine.*

Two horses (yoga and kshema) carry Indra, hero of inviolable honour and power and head of the nation-family. Indra, protector of the honour of the land, listen to the Rishis' songs of the praise of the heroes, go close

to the yajna-assemblies of the people, listen and act accordingly.

You are anointed and consecrated in the sacred law and constitution of the land for the sixteenfold honour and glory of the nation: This honour and glory now is your haven of life, the very purpose and meaning of your office and existence. The people look up to you for the sixteen-fold honour and prosperity of the nation.

36. (Paramehwara Devata, Vivasvan Ṛshi)

यस्मान्न जातः परोऽन्योऽस्ति यऽआविवेश भुवनानि
विश्वा । प्रजापतिः प्रजया सःरणस्त्रीणि ज्योतींश्च
सचते स षोडशी ॥ ३६ ॥

*Yasmāna jātaḥ paro' anyo' asti ya' āviveśa
bhuvanāni viśvā. Prajāpatiḥ prajāyā saṃ-
rarāṇastrīṇi jyoṭīṃṣi sacate sa ṣoḍaśī.*

None other ever existent is beyond Him, Him who pervades and transcends all the worlds of the universe. Father of His creation, ever rejoicing with His children, Lord of sixteen powers, full and complete, He illuminates the three lights of the world and reigns — the One sole and absolute Lord existent, omniscient and blissful. (The three lights are fire, electricity and the sun. The sixteen powers are: will, energy, faith, earth, water, fire, air, space, sense, mind, food, vitality, austerity, Word, life (jiva) and language).

37. (Samrat & Mandalika Devate, Vivasvan Ṛshi)

इन्द्रश्च सम्राड् वरुणश्च राजा तौ ते भूक्षं
चक्रतुरग्रं एतम् । तयोर्हमनु भूक्षं भक्षयामि वाग्देवी
जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥ ३७ ॥

Indraśca samrād varuṇaśca rājā tau te

*bhakṣaṃ cakraturagra' etam. Tayorahamanu
bhakṣaṃ bhakṣayāmi vāgdevī juṣāṇā somasya
trpyatu saha prāṇena svāhā.*

Indra, the sovereign, reigns supreme over all. Varuna, the ruler, rules in specific areas. Those two first provide this food for you.

I eat my share of the food after those two. Both of you, the people and the government, with the sacred voice of the Veda which reveals the secrets of living together in love and cooperation, be happy and prosperous with full vigour.

38. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

अग्ने पवस्व स्वपाऽअस्मे वर्चः सुवीर्यम् । दधद्रयिं
मयि पोषम् । उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष
ते योनिर्ग्नये त्वा वर्चसे । अग्ने वर्चस्विन्वर्चस्वाँस्त्वं
देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासम् ॥ ३८ ॥

*Agne pavaśva svapā' asme varcaḥ suvīryam.
Dadhadrayim mayi poṣam. Upayāmagrḥīto'-
syagnaye tvā varcasa' eṣa te yoniragnaye tvā
varcase. Agne varcasvin-varcasvāṅs-tvaṃ
deveṣvasi varcasvān-aham manuṣyeṣu
bhūyāsam.*

Agni/Ruler, lord of knowledge and power, you are noble with noble actions, first among all of noble achievement. Purify us, and bless us with lustre, noble vitality and prowess, wealth and good health with nourishments of body and mind.

Noble ruler, accepted you are and consecrated in the laws and constitution of the nation for the honour and brilliance of the people and the land. This honour and prestige, and the nation, is now your haven, the

reason and justification of your being. We dedicate you to the achievement of honour and glory.

Agni, lord of light and brilliance of action, you are lustrous and honourable among the brilliant and the generous rulers. I pray I too may be brilliant and honourable among the people.

39. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रेऽवेपयः । सोममिन्द्र
चमू सुतम् । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजस्यैष
ते योनिरिन्द्राय त्वौजसे । इन्द्रौजिष्ठौजिष्ठस्त्वं देवेष्वस्यो-
जिष्ठोऽहं मनुष्येषु भूयासम् ॥ ३९ ॥

*Uttiṣṭhannojasā saha pītvī śipre' avepayah.
Somamindra camū sutam. Upayāmagr̥hīto'si
sūryāya tvā bhrājasyaiṣa te yonirindrāya tvaujase.
Indraujiṣṭhaujiṣṭhastvam deveṣvasyojiṣṭho'ham
manuṣyeṣu bhūyāsam.*

Indra, ruler of the land, lover and achiever of honour, rising in lustre (with the strength of body, mind and soul and the power of the council and the army), having drunk the soma of victory over the enemies, shake the visors of your helmet with joy and self-esteem.

Accepted you are by us for the governance and administration of the nation, and consecrated you are in the laws and constitution for the achievement of light and glory like that of the sun. This consecration now is the home and haven of your life, the very meaning of your existence. We dedicate you to the light of the world, the sun, and the glory of the nation.

Lord of the land, brilliant in knowledge and justice, most shining you are among the noble and the generous personalities of the country. I pray that I may be brilliant

and most shining among the people.

40. (Grihapati, Raja Devata, Praskanva Ṛshi)

अदृश्रमस्य केतवो वि रश्मयो जनाँऽऽनु । भ्राजन्तो
अग्नयो यथा । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष
ते योनिः सूर्याय त्वा भ्राजाय । सूर्यं भ्राजिष्ठं भ्राजिष्ठस्त्वं
देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ४० ॥

*Adr̥śramasya ketavo vi raśmayo janāñ'anu.
Bhrājanto agnayo yathā. Upayāmagr̥hīto'si
sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā
bhrājāya. Sūrya bhrājiṣṭha bhrājiṣṭhastvam
deveṣvasi bhrājiṣṭho'ham manuṣyeṣu bhūyā-
sam.*

Just as the bright rays of light (fire, sun, and electricity) shine on things to show them to the world, similarly, I pray, I may see the people and other things in the divine light of the Lord.

Accepted and sanctified you are in the rules and laws of the land to shine in the business of the nation like the sun. This is now your haven and home. You are dedicated to the Sun, Lord Supreme of the universe, to shine in life.

Ruler of the land, bright and sunny in knowledge and justice, you are the brightest among the brilliant. I pray I too may shine the brightest among the people.

41. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय
सूर्यम् । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते
योनिः सूर्याय त्वा भ्राजाय ॥ ४१ ॥

Udu tyam jātavedasam devam vahanti ketvah.

Dṛṣe viśvāya sūryam. Upayāmagr̥hīto'si sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā bhrājāya.

Just as the rays of the sun carry the light of the sun for the world to see the sun, surely so the lights of creation and the eyes of the seers reveal the light of the Lord Creator, refulgent and omniscient of all that is born, for the world to see.

Lord of the universe, you are acceptable, and perceivable through the discipline of yama and niyama and the inner eye, for the realisation of your glory and universal presence. This universe is your home of presence and we dedicate ourselves to you for the attainment of your glory and the Light of Life.

42. (Patni Devata, Kusuruvindu Ṛshi)

आजिघ्न कलशं मह्या त्वा विशन्त्विन्दवः । पुनरूर्जा निवर्त्तस्व
सा नः सहस्रं धुक्ष्वोरुधारा पर्यस्वती पुनर्माविशताद्रयिः ॥४२॥

*Ājighra kalaśam mahyā tvā viśantvindavaḥ.
Punarūrjā nivarttasva sā naḥ sahasraṁ
dhukṣvorudhārā payasvatī punarmā viśatādrayīḥ.*

Generous and venerable as mother earth, come, fill the pitcher and smell it to taste. May sweet juices come to you in plenty and fill the home. Versatile in virtue, rich in food and overflowing with milk, come again and fill us with vigour and energy. And then, again, with your love and grace, may I be enriched with the wealth of life.

43. (Patni Devata, Kusuruvindu Ṛshi)

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि
विश्रुति । एता तैऽअघ्न्ये नामानि देवेभ्यो मां सुकृतं
ब्रूतात् ॥४३॥

Iḍe rante havye kāmye candre jyote'dite sarasvati mahi viśruti. Etā te'aghnye nāmāni devebhyo mām sukṛtaṁ brūtāt.

Blessed woman, mistress of the home: Voice of the divine worthy of praise, love abiding in the heart, libation for the gods and fragrance of yajna, love and desire incarnate, beauty of the moon, brilliance of virtue, unbreakable and boundless, inexhaustible stream of knowledge and generosity, forbearance of mother earth, celebrity of the world: these are your names, dear wife, inviolable, which describe woman's nature and character. Speak to me of the good things I ought to do.

44. (Indra Devata, Shasa Ṛshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । योऽअस्माँ २ ॥५-
अभिदासत्यधरं गमया तमः । उपयामर्गृहीतोऽसीन्द्राय
त्वा विमृधेऽएष ते योनिरिन्द्राय त्वा विमृधे ॥४४॥

*Vi na'indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo'asmāñ'abhidāsatyadharaṁ gamayā tamaḥ.
Upayāmagr̥hīto'sīndrāya tvā vimṛdha'eṣa te yonirindrāya tvā vimṛdhe.*

Indra, commander of the army, destroy our enemies, keep the enemy hoards down. Him who wants to beat us into slavery, throw down into the dark.

Accepted you are by the people and consecrated in the rules and tactics of the army for the defence of the land and destruction of the enemy. This is now your haven and home, the sole purpose of your office. We

dedicate you to the defence and security of the land and to the honour of the nation.

45. (Ishwara, President/Raja Devata, Shasa R̥shi)

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजेऽअद्या
हुवेमा स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे
साधुकर्मा । उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणः
एष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४५॥

Vācaspatim̐ viśvakarmamūtayē manojuvam̐ vāje' adyā huvema. Sa no viśvāni havanāni joṣad-viśvaśambhūr-avase sādhuḥkarmā. Upayāmagr̥hīto'sīndrāya tvā viśvakarmaṇa' eṣa te yonirindrāya tvā viśvakarmaṇe.

To-day, for our defence and advancement in yajna (and battles of life), we invoke (call upon) Vishwakarma, lord of speech and knowledge, lord of all actions and dharmas, universal benefactor and lord of noble performance, in action, hitting the mark fast as the mind. May he listen and accept all our prayers and offerings and come for our protection and support.

President of the council/commander of the army/ man of yajna/head of the family, accepted and consecrated you are in the rules and discipline of life in the service of the lord of action and lord of glory, for the people and the land. This service, this yajna, this action, is now your haven and home, the very meaning and purpose of your life. We dedicate you to the service of the lord of glory, the lord of action and progress.

46. (Vishvakarma Indra Devate, Shasa R̥shi)

विश्वकर्मन् हविषा वर्धनेन त्रितारमिन्द्रमकृणोरवध्यम् ।
तस्मै विश्वाः समनमन्त पूर्वीर्यमुग्रो विहव्यो यथासत् ।

उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणः एष ते योनि-
रिन्द्राय त्वा विश्वकर्मणे ॥४६॥

Viśvakarman haviṣā vardhanena trātāra-mindram-akṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat. Upayāmagr̥hīto'sīndrāya tvā viśvakarmaṇa' eṣa te yoniridrāya tvā viśvakarmaṇe.

Vishvakarma, lord of all actions and dharmas, with vitalizing materials of yajna, strengthen the ruler and make him an invincible protector of the people. Let him grow mighty with ample means and materials. To him, the people, as taught by the forefathers, bow in homage.

Ruler, president of the council, accepted you are by the people, and consecrated in the laws of the land for service to the lord of action, Vishwakarma, and honour of the nation (Indra). This service and this honour now is your haven and home. You are dedicated to the lord of action and dharma and the honour and glory of the nation.

47. (Vishvakarma Indra Devate, Shasa R̥shi)

उपयामगृहीतोऽस्यग्नये त्वा गायत्रच्छन्दसं गृह्णामीन्द्राय त्वा
त्रिष्टुच्छन्दसं गृह्णामि विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं
गृह्णाम्यनुष्टुप्तेऽभिगरः ॥४७॥

Upayāmagr̥hīto'syagnaye tvā gāyatra-cchandasaṁ gr̥hṇāmīndrāya tvā triṣṭup-chandasam̐ gr̥hṇāmi viśvebhyastvā devebhyo jagacchandasaṁ gr̥hṇāmyanuṣṭupte'bhigarah.

Vishvakarman : Accepted and honoured you are

in reverence as a teacher. Enlightening are your songs of praise in the Anushtubh metre. Scholar of Gayatri verses, I come to you to learn the science of fire. Master of Trishtubh verses, I come to you for the secrets of life's glory and prosperity. Scholar of Jagati verses, I come to you to learn the nature, character and actions of the noble, brilliant and generous leaders of the world.

48. (Prajapatis Devata, Devas Rshis)

व्रेशीनां त्वा पत्मन्नाधूनोमि कुकूनानां त्वा पत्मन्नाधूनोमि।
भन्दनानां त्वा पत्मन्नाधूनोमि म्दिन्तमानां त्वा पत्मन्ना-
धूनोमि। म्धुन्तमानां त्वा पत्मन्नाधूनोमि शुक्रं त्वा
शुक्रऽआधूनोम्यह्नौ रूपे सूर्यस्य रश्मिषु॥४८॥

*Vreṣīnām tvā patmannādhūnomi kukūnanānām
tvā patmannā dhūnomi. Bhandanānām tvā
patmannādhūnomi madintamānām tvā
patmannādhūnomi. Madhuntamānām tvā
patmannādhūnomi śukraṁ tvā śukra' ādhūno-
myahno rūpe sūryasya raśmiṣu.*

Dear husband, if amongst the pure and spotless people, you ever happen to waver, I shake you out of that fickleness.

If amongst the gentle folk in speech and language, love and manners, you happen to falter, I shake you out of that embarrassment.

If amongst the graceful and the beatifying, you happen to err toward roughness, I shake you out back into self-awareness.

If in the company of the rejoicing folks in festivity, you waver from self-control, I shake you out back to

temperance.

If amongst the sweetest and the most lovable folks you waver from decency, I shake you back to civility.

You are pure and immaculate. I would always warn you against going astray and urge upon you to stay untainted in character as the day bright in the rays of the sun.

49. (Vishvedeva Prajapatis Devata, Devas Rshis)

ककुभःरूपं वृषभस्य रोचते बृहच्छुक्रः शुक्रस्य पुरोगाः
सोमः सोमस्य पुरोगाः। यत्ते सोमादाभ्यं नाम जागृवि
तस्मै त्वा गृह्णामि तस्मै ते सोम सोमाय स्वाहा॥४९॥

*Kakubhaṁ rūpaṁ vṛṣabhasya rocate
bṛhacchukraḥ śukrasya purogāḥ somaḥ somasya
purogāḥ. Yatte somādābhyam nāma jāgrvi
tasmai tvā gṛhṇāmi tasmai te soma somāya
svāhā.*

The excellence of the great man's image shines everywhere. Bright and generous, purest of the pure on top, noblest of the kind and beneficent, first among the great leaders of men, joyous and gracious, the glory of your name and reputation is irresistible. It is for that I accept and elect you. For that dedication of yours to the Lord of light and grandeur, blessed man, all hail and success to you! This is the divine voice.

50. (Prajapatis Devata, Devas Rshis)

उशिक् त्वं देव सोमाग्नेः प्रियं पाथोऽपीहि वशी त्वं
देव सोमेन्द्रस्य प्रियं पाथोऽपीह्यस्मत्सखा त्वं देव
सोम विश्वेषां देवानां प्रियं पाथोऽपीहि॥५०॥

*Uśik tvam deva somāgneḥ priyaṁ pātho'pīhi
vaśī tvam deva somendrasya priyaṁ pātho'
pīhyasmatsakhā tvam deva soma viśveṣāṁ
devānāṁ priyaṁ pātho'pīhi.*

(Ruler and president of the council), brilliant man of peace and honour, loving and lovable, be sure you follow the path of love and greatness shown by the learned and the wise leaders.

Brilliant man of generosity and grandeur, self-controlled, be sure you follow the path of love and greatness shown by the leaders of power and prosperity.

Brilliant man of knowledge and grace, friend of ours, be sure you follow the path of goodness and virtue loved by the noblest and the wisest men of the world.

51. (Prajapatis Grihasthas Devata, Devas Rshis)

*इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा।
उपसृजन्धरुणं मात्रे धरुणो मात्रं धरन्। रायस्पोषमस्मासु
दीधरत् स्वाहा॥५१॥*

*Iha ratiriha ramadhvamihā dhṛtiriha svadhṛtiḥ
svāhā. Upasṛjan dharuṇam mātṛe dharuṇo
mātaram dhayan. Rāyaspoṣam-asmāsu
dīdharat svāhā.*

Here in the home is love and joy. Live and rejoice. Here is constancy and autonomy. Be here with self-control and self-dependency in truth of word and deed.

Beget a child for the mother, and may the child sucking the mother, growing up among us, create wealth and provide nourishment and hold it for us all in truth of word and action.

52. (Prajapati Devata, Devas Rshis)

*सुत्रस्य ऽ ऋद्धिरस्यगन्म ज्योतिरमृता ऽ अभूम।
दिवं पृथिव्या ऽ अध्यारुहामाविदाम देवान्स्वर्ज्योतिः॥५२॥*

*Satrasya' ṛddhirasyaganma jyotiramṛtā'
abhūma. Divam pṛthivyā' adhyā ruhāmāvidāma
devāntsvarjyotiḥ.*

You are the wealth and abundance of yajna-session. Let us, through this session of yajna, expand over the earth and rise above to reach the lights of heaven and attain to immortality. Let us arise and reach the regions of space to get super-terrestrial knowledge and bring the joys of heaven on earth.

53. (Grihapatis Devata, Devas Rshis)

*युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं
वज्रेण तन्तमिद्धतम्। दूरे चत्ताय छन्सद् गहनं
यदिनक्षत्। अस्माकः शत्रून् परि शूर विश्वतो दुर्मा
दर्शीष्ट विश्वतः। भूर्भुवः स्वः सुप्रजाः प्रजाभिः
स्याम सुवीरा वीरैः सुपोषाः पोषैः॥५३॥*

*Yuvam tamindrāparvatā puroyudhā yo naḥ
pṛtanyādapa taṁtamiddhatam. Vajreṇa
taṁtamiddhatam. Dūre cattāya chantsad
gahanam yadinakṣat. Asmākaṁ śatrūn pari
śūra viśvato darmā darśīṣṭa viśvataḥ.
Bhūrbhuvah svah suprajāḥ prajābhiḥ syāma
suvīrā vīraiḥ supoṣāḥ poṣaiḥ.*

You two, commander and personnel of the forces, front-line fighters, attacking as lightning and defending as rock, whosoever attack us with his army, destroy him with the thunderbolt. And if the enemy forces happen to

contact us, arise with force and drive them off. Valiant hero, all round destroyer of the enemy, eliminate our enemies totally from the face of the earth. On the earth, in the sky, in heaven, anywhere, let us be strong in manpower with brave people, heroic with noble heroes rich in food, energy and materials, with plenty of good food, energy and materials. (Let us be well-provided: justify our existence, defend our self-awareness and culture, and work for universal happiness.)

54. (Parameshthi Prajapati Devata, Vasishtha Ṛshi)

प्रमेष्ठ्यभिधीतः प्रजापतिर्वाचि व्याहृतायामन्धोऽ-
अच्छेतः। सविता सन्यां विश्वकर्मा दीक्षायी पूषा
सोमक्रयण्याम्॥५४॥

*Parameṣṭhyabhidhītaḥ prajāpatirvāci
vyāhṛtāyāmandho' acchetah. Savitā sanyām
viśvakarmā dīkṣāyām pūṣā somakrayaṇyām.*

(What is the secret of happiness?) Prajapati, father of His creatures, self-existent in eternal bliss, and self-revealed in the divine voice of the Veda, worshipped in meditation, good food honestly and amply obtained, Savita, creator of life realized in truth, Vishwakarma, maker of the world and lord giver of science and technology, at heart, through all our commitments to life and dedication to duty, and Pusha, giver of health and vitality thanked in herbal and somaic treatment, all this with you, and happiness is assured.

55. (Indra & others Devata, Vasishtha Ṛshi)

इन्द्रश्च मरुतश्च क्रयायोपोत्थितोऽसुरः पुण्यमानो मित्रः
क्रीतो विष्णुः शिपिविष्टऽ ऊरावासन्नो

विष्णुर्नरन्धिषः॥५५॥

*Indraśca marutaśca krayāyopotthito'suraḥ
paṇyamāno mitraḥ krīto viṣṇuḥ śipiviṣṭa'
ūrāvāsanno viṣṇurnarandhiṣah.*

(Know the powers of nature, what has been realized or ought to be realized by learned men) for practical projects : Electricity, earth power, wind, steam and cloud so close, magnetic energy that sustains the worlds together, universal pranic energy, the unifying universal soul immanent in humans and other creatures enveloping the whole creation — all to be researched and realized with reverence, faith, love, and the investment of mind, energy and money — (powers for power, and soul for value).

56. (Vishvedeva Grihasthas Devata, Vasishtha Ṛshi)

प्रोह्यमाणः सोमऽआगतो वरुणऽआसन्ध्यामासन्नोऽग्नि-
राग्नीध्रऽइन्द्रो हविर्द्धानिऽथर्वोपावह्रियमाणः॥५६॥

*Prohyamāṇaḥ soma' āgato varuṇa' āsandyā-
māsanno' gnirāgnīdhra'indro havirddhāne'-
tharvopāvahriyamāṇaḥ.*

Conducted by scientific logic, carried through special experiments, and seated in special cars, Soma, wealth of energy, power and prosperity, has arrived. Varuna, mighty water power, is here. Agni, heat energy, is come in special fuels. Indra, electricity, is here potent in yajna materials. Atharva, special energy, optimum has arrived.

57. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे देवाऽअशुषु न्युप्तो विष्णुराप्रीतपाऽआप्यायमानो

यमः सूयमानो विष्णुः सम्भ्रियमाणो वायुः पूयमानः
शुक्रः पूतः । शुक्रः क्षीरश्रीर्मन्थी सक्तुश्रीः॥५७॥

*Viśve devā'aṁśuṣu nyupto viṣṇurāprītapā'
āpyāyamāno yamaḥ sūyamāno viṣṇuḥ
sambhriyamāno vāyuḥ pūyamānaḥ śukraḥ
pūtaḥ. śukraḥ kṣīra śrīr-manthī saktuśrīḥ.*

Learned and wise scholars of the world, the energy stored in particles and radiated in the sunrays, which is a preservative power and source of comfort (Vishnu), the explosion of energy from the sun (Yama), the cosmic energy being created constantly (Vishnu), the vibrations of pranic vitality (Vayu), generative particles of matter and energy (shukra), and the pure seeds of life (shukra), anyone who explores and analyses these is blest with the secrets of life's existence and nourishment.

58. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे देवाश्चमसेषून्नीतोऽसुहोमायोद्यतो रुद्रो ह्ययमानो
वातोऽभ्यावृतो नृचक्षाः प्रतिख्यातो भक्षो भक्ष्यमाणः पितरौ
नाराशंसाः॥५८॥

*Viśve devāścamaśeṣūnnīto'surhomāyodyato
rudro hūyamāno vāto'bhyāvṛto nṛcakṣāḥ
pratikhyāto bhakṣo bhakṣyamānaḥ pitaro
nārāśaṁsāḥ.*

Learned, wise and generous people of the world, those who raised the libations in the ladles for the fire and sent up the fragrance to the clouds, who dedicated and raised their mind's energy for sacrifice and service, who respected and served life as sacred, who spoke in praise of the divine omnipresence of the all-seeing eye of the Lord of existence, who enjoyed the soothing touch

of the air around and received the food sanctified by yajna, they are the noble and brilliant 'devas', learned and parental seniors, and reverential friends of humanity.

59. (Vishvedeva Devata, Vasishtha Ṛshi)

सन्नः सिन्धुरवभृथायोद्यतः समुद्रोऽभ्यवह्रियमाणः
सलिलः प्रप्लुतो ययोरोजसा स्वभिता रजाश्चसि
वीर्येभिर्वीरतमा शविष्ठा। या पत्येतेऽअप्रतीता
सहोभिर्विष्णुऽअगन्वरुणा पूर्वहूतौ॥५९॥

*Sannaḥ sindhuravabhr̥thāyodyataḥ samudro'-
bhyavahriyamānaḥ salilaḥ prapluto yayorojaśā
skabhitā rajāṁsi vīryebhirvīratamā śaviṣṭhā. Yā
patyete' apratītā sahobhirviṣṇū'aganvaruṇā
pūrvahūtau.*

Hosts and participants of yajna who dig, design and construct canals for sacramental bath, who launch upon the sea for voyaging, who fill the sky with yajna vapour, who stabilize people and their regions with their power and lustre, who are most heroic with exploits of their superior prowess, who are men of constancy and forbearance, who are unostentatiously social and universally friendly : these venerables are invited and welcomed by people. Meet them. Those who do so are happy and fortunate.

60. (Vishvedeva Devata, Vasishtha Ṛshi)

देवान् दिवमगन्त्यज्ञस्ततो मा द्रविणमष्टु मनुष्यान्त-
रिक्षमगन्त्यज्ञस्ततो मा द्रविणमष्टु पितृन् पृथिवीमगन्त्यज्ञस्ततो
मा द्रविणमष्टु यं कं च लोकमगन्त्यज्ञस्ततो मे भद्रमभूत्॥६०॥

*Devān divamagan yajñastato mā draviṇamaṣṭu
manuṣyānantarīkṣamagan yajñastato mā
draviṇamaṣṭu pitṛn pṛthivīmaganyajñastato mā*

*draviṇamaṣṭu yaṁ kaṁ ca lokamagan
yajñastato me bhadramabhūt.*

Yajna rises to the heights of heaven and reaches the 'devas', the powers of light, and may I, from there, receive the light and wealth of knowledge.

Yajna rises to middle regions of the clouds and reaches humanity, and may I, from there, receive the gifts of material wealth.

Yajna goes over across the earth and the seasons of nature through the year and reaches the senior and fatherly people, and may I, from there, receive the comforts of the seasons and the blessings of the seniors.

Whichever region yajna reaches, from there, I pray, I may receive the gifts of the true, the good and the beautiful.

61. (Vishvedeva Devata, Vasishtha Rshi)

*चतुस्त्रिंशत्तन्तवो ये वितन्त्रिरे यऽद्रुमं यज्ञश्चस्वधया ददन्ते।
तेषां छिन्नसम्वेतद्दधामि स्वाहा घर्मोऽअप्येतु देवान्॥६१॥*

*Catustriṁśattantavo ye vitatnire ya'imam
yajñam svadhayā dadante. Teṣāṁ chinnaṁ
samvetaddadhāmi svāhā gharmo' apyetu devān.*

Thirty four fibres (eight Vasus, eleven Rudras, twelve Adityas, Indra, Prajapati and Nature) join, weave and extend this yajnic web of creation, and feed it with materials. And where nature leaves off, there, surely, I take it on with the truth of word and action. And, I pray, this yajna reach the devas, the learned and the wise.

62. (Yajna Devata, Vasishtha Rshi)

*यज्ञस्य दोहो विततः पुरुत्रा सोऽअष्टधा दिवमन्वाततान।
स यज्ञं धुक्स्व महि मे प्रजायाश्चरायस्पोषं विश्वमायुरशीय
स्वाहा॥६२॥*

*Yajñasya doho vitataḥ purutrā so'aṣṭadhā
divamanvātātāna. Sa yajña dhukṣva mahi me
prajāyāṁ rāyaspoṣaṁ viśvamāyuraśīya svāhā.*

The gifts of yajna spread out in many ways. They expand in all the eight directions and reach the heights of heaven.

That same yajna may bless my people with great wealth and nourishments. And may I, with sacred speech and good acts of Dharma, enjoy the blessing of a full and happy life.

63. (Yajna Devata, Kashyapa Rshi)

*आपवस्व हिरण्यवदश्ववत्सोम वीरवत्। वाजं गोमन्तमाभर्
स्वाहा॥६३॥*

*Ā pavasva hiraṇyavadaśvavatsoma vīravat.
Vājaṁ gomantamābhara svāhā.*

Soma, man desirous of the honour and joy of life, man of gold, speed and brave heroes, dedicate yourself to yajna, treasure-home of universal nourishment, cows and self-control over mind and senses. Cleanse yourself, cleanse the environment, and enrich the world.

इति अष्टमोऽध्यायः ॥

CHAPTER-IX

1. (Savita Devata, Indra & Brihaspati Rshis)

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय। दिव्यो
गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु
स्वाहा ॥१॥

Deva savitaḥ prasuva yajñam prasuva yajñapatiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketam naḥ. punātu vacaspatir-vājam naḥ svadatu svāhā.

Deva Savita, lord of life, light the yajna (of Raj Dharma), consecrate and promote yajna, inspire, consecrate and promote the yajnapati (ruler of the land) for honour and prosperity. Brilliant sustainer of the earth, lord of the divine voice, purifier of intelligence, purify and inspire our intelligence with the divine voice of Veda. Generous purifier of food, purify and consecrate our yajnic food and taste it with favour and pleasure.

2. (Indra Devata, Brihaspati Rshi)

ध्रुवसदं त्वा नृषदं मनःसदमुपयामगृहीतो ऽसीन्द्राय त्वा
जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषदं
त्वा घृतसदं व्योमसदमुपयामगृहीतो ऽसीन्द्राय त्वा जुष्टं
गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् । पृथिविसदं
त्वा ऽन्तरिक्षसदं दिविसदं देवसदं नाकसदमुपयाम-
गृहीतो ऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा
जुष्टतमम् ॥२॥

Dhruvasadam tvā nṛṣadam manaḥsadam-upayāmagr̥hīto 'sīndrāya tvā juṣṭam gr̥hṇāmyeṣa te yonirindrāya tvā juṣṭatamam. Apsuśadam tvā ghṛtasadam vyomasadam-upayāmagr̥hīto 'sīndrāya tvā juṣṭam gr̥hṇāmyeṣa te yanirindrāya tvā juṣṭatamam. Pṛthivisadam tvā 'ntarikṣa-sadam divisadam devasadam nākasadam-upayāmagr̥hīto 'sīndrāya tvā juṣṭam gr̥hṇāmyeṣa te yonirindrāya tvā juṣṭatamam.

Ruler of the land, firmly settled (with knowledge, humility, yoga and Dharma) among the people, in their heart and awareness, you are accepted and consecrated in the rules and discipline of the state for the honour and prosperity of the people. Loved and thus accepted, I accept and elect you. This office now is your very life and purpose. Most highly loved and respected, you are now dedicated to Indra, honour and prosperity of the people.

Ruler of the country, saddled with the management of water, food (milk, ghee and other nourishments), and aviation, you are accepted by the people by virtue of your discipline and respect for law and constitution of the nation for the defence and honour of the people. Loved and respected thus, I accept and elect you. This office now is your very life and existence. Most highly loved and respected, you are now committed to the honour and glory of the nation.

President of the nations of the world, committed as you are to the earth and its environment, to the skies, to exploration of space, powers of nature and the brilliant people, and the freedom and happiness of humanity, you are accepted and consecrated by the people of the

world in the universal Dharma and nations' law for absolute freedom and prosperity of the people of the world. Accepted, loved and respected thus, I accept and elect you. This office and its Dharma now is the very meaning and purpose of your existence. Most highly loved, respected and elected, we commit and dedicate you to the honour and prosperity of humanity and to the glory of the Lord of the universe.

3. (Indra Devata, Brihaspati Rshi)

अ॒पा॒थ॒र॒स॒मु॒द्व॒य॒स॒सू॒र्ये॑ स॒न्तः॑स॒मा॒हि॒तम्। अ॒पा॒थ॒र॒स॒स्य॑
यो र॒स॒स्तं॑ वो॑ गृ॒ह्णाम्यु॒त्त॒म॒मु॒प॒या॒म॒गृ॒ही॒तो॒ऽसी॒न्द्राय॑ त्वा
जुष्टं॑ गृ॒ह्णाम्ये॒ष ते॑ यो॒नि॒रि॒न्द्राय॑ त्वा जुष्ट॑तमम्॥३॥

Apāṁ rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ rasasya yo rasastam vo grhṇāmyuttamam-upayāmagrṇhīto'sīndrāya tvā juṣtam grhṇāmyeṣa te yonirindrāya tvā juṣtatamam.

For the sake of Indra, lord of glory, and for you, I take the life-giving essence of the waters (juices) collected and ripened in the sun. And I take the finest essence of the essences of waters and hold the quintessence of vitality for the glow of health and life.

By virtue of your discipline and values and the means at your command, you are accepted and consecrated for the sake of honour and prosperity of the nation. Loved and respected as you are, I accept and elect you. This choice and consecration is now your haven and home. Most loved and respected, you are now committed and dedicated to the glory of Indra and his people.

4. (Raja, Rajadharma Devata, Brihaspati Rshi)

ग॒र्हा॑ऽऊ॒र्जा॒हु॒त॒यो व्य॒न्तो॑ वि॒प्रा॒य म॒तिम्। ते॒षां॑
वि॒शि॒प्रि॒याणां॑ वो॒ऽह॒मि॒ष॒मूर्जः॑ स॒म॒ग्र॒भ॒मु॒प॒या॒म॒गृ॒ही॒तो॒ऽसी॒न्द्राय॑ त्वा
जुष्टं॑ गृ॒ह्णाम्ये॒ष ते॑ यो॒नि॒रि॒न्द्राय॑ त्वा
जुष्ट॑तमम्। स॒म्पृ॒चौ स्थः॑ सं मा॑ भ॒द्रेण॑ पृ॒ङ्गं वि॒पृ॒चौ
स्थो॑ वि मा॑ पा॒प्म॒ना पृ॒ङ्गम्॥४॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣāṁ viśipriyāṇām vo'hamiṣamūrjaṁ samagrabham upayāmagrṇhīto'sīndrāya tvā juṣtam grhṇāmyeṣa te yonirindrāya tvā juṣtatamam. Sampṛcau sthaḥ saṁ ma bhadreṇa pṛṅgtaṁ vipṛcau stho vi mā pāpmanā pṛṅgtam.

Men and women of the land, who have collected strength and energy from yajna-ahutis and knowledge from the Vedas, communicate with the intelligent and the inspired people and share with them the common wisdom. For you and the dear members of their community, I have procured ample food and energy.

With means and materials for the nation, you are accepted and consecrated in the laws and values of the nation for the honour and prosperity of the people. Loved of the people and favourite of the Lord as you are, I accept and elect you. This nation and this choice now is your haven and home. Most loved and honoured, you are now totally committed and dedicated to Indra, lord of the people, the land and the world.

Ruler and the people, remain united for good work. Join me to goodness and prosperity. Stay away from evil, both of you. Keep us away from the evil-minded.

5. (Savita Devata, Brihaspati Ṛshi)

इन्द्रस्य वज्रोऽसि वाजसास्त्वयाऽयं वाजसेत् । वाजस्य
नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता
धर्मं साविषत् ॥५॥

*Indrasya vajro'si vājasāstvayā'yam vājāṃ set.
Vājasya nu prasave mātaraṃ mahīmaditiṃ
nāma vacasā karāmahe. Yasyāmidam viśvaṃ
bhuvanamāviveśa tasyām no devaḥ savitā
dharma sāviṣat.*

You are the thunder-bolt of lightning for the enemy. This man, the commander/ruler would plan and win the battle with you, the thunderous hero. In the business of the battle we sing songs of praise, in noble words, in honour of the mother, the great earth, one and indivisible. On the earth where this whole world finds its haven and home, on that same earth, we pray, Lord Savita, creator of the world, may establish the rule of universal Dharma for us.

6. (Ashva Devata, Brihaspati Ṛshi)

अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवन्त
वाजिनः । देवीरापो यो वऽऊर्मिः प्रतूर्तिः ककुन्मान्वाजसास्ते-
नायं वाजसेत् ॥६॥

*Apsvantaramṛtamapsu bheṣajamapāmuta
praśastiṣvaśvā bhavata vājinaḥ. Devīrāpo yo va'
ūrmīḥ pratūrtiḥ kakunmān vājasāstenāyam
vājāṃ set.*

There is nectar in the waters, there is vitality of health and longevity in the pranas. There is magical drug power in the waters, top efficacy by which horses

become coursers flying like feathered arrows. Sacred waters, may this man, ruler of the land, by virtue of your fertile waves, moving fast and lofty, provide the land and people with wanted food and energy. Men and women of the land, with your power and prowess, fast, lofty and tempestuous like the waves of the sea, with the vitality of your pranic energy, and the fertility and efficacy of the waters, be fast, passionate and ambitious for the honour and progress of the land in war and peace both.

7. (Senapati Devata, Brihaspati Ṛshi)

वातो वा मनो वा गन्धर्वाः सप्तविंशतिः ।
तेऽअग्रेऽश्वमयुञ्जस्तेऽअस्मिन् जवमादधुः ॥७॥

*Vāto vā mano vā gandharvāḥ saptaviṃśatiḥ.
Te' agre' śvamayuñjaste' asmiñ
javamādadhuh.*

Twenty-seven gandharvas (universal wind, the mind and five main pranas, five subpranas, five organs of sense, five organs of volition, and five subtle elements) these possess and first operate with speed in nature. May these bless this man, commander of the forces, with speed and instant universal energy.

8. (Prajapati Devata, Brihaspati Ṛshi)

वातरहा भव वाजिन् युज्यमानऽइन्द्रस्येव दक्षिणः
श्रियैधि । युञ्जन्तु त्वा मरुतो विश्ववैदसऽआ ते त्वष्टा
पत्सु जवं दधातु ॥८॥

*Vātaraṃhā bhava vājin yujyamāna'indrasyeva
dakṣiṇaḥ śriyaidhi. Yuñjantu tvā maruto
viśvavedasa' ā te tvaṣṭā patsu javaṃ dadhātu.*

Ruler, swift in response and action, be as fast as the speed of wind, be efficient and expert, concentrative in the service of the nation, move and achieve honour and glory as that of Indra, lord of the world. May the Maruts, universal winds (men of encyclopaedic knowledge), and Twashta, lord of refinement and sophistication (the specialist) inspire your movement with instant speed of motion.

9. (Vira Devata, Brihaspati Rshi)

जवो यस्तै वाजिन्निहितो गुहा यः श्येने परीत्तोऽअचरच्च
वाते । तेन नो वाजिन् बलवान् बलेन वाज्जिच्च भव
समने च पारयिष्णुः । वाजिनो वाजजितो वाजःसरिष्यन्तो
बृहस्पतेर्भागमवजिघ्रत ॥९॥

*Javo yaste vājinnihito guhā yaḥ śyene parītto
acaracca vāte. Tena no vājin balavān balena
vājajicca bhava samane ca pārayiṣṇuḥ. Vājino
vājajito vājaṁ sariṣyanto bṛhaspater-
bhāgamavajighrata.*

Man of power and speed (Vajin), man of knowledge and ruler of the land, the speed and passion that's deep in your heart, that's entered in the wings of the eagle and in the velocity of the wind, by that speed and passion, man of power and prowess, be the victor of battles, and through fight and struggle, cross the sufferings of life and the land.

Warriors of the land, fighting and doing your duty in the service of the protector of a great people, winning battles and achieving plenty and prosperity, taste the fragrance of the sweets of life.

10. (Indra and Brihaspati Devate, Brihaspati Rshi)

देवस्याहःसवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं
नाकःरुहे यम् । देवस्याहःसवितुः सवे
सत्यसवसोऽइन्द्रस्योत्तमं नाकःरुहेयम् ।
देवस्याहःसवितुः सवे सत्यप्रसवसो बृह- स्पतेरुत्तमं
नाकमरुहम् । देवस्याहःसवितुः सवे
सत्यप्रसवसोऽइन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

*Devasyāhaṁ savituḥ save satyasavaso
bṛhaspateruttamaṁ nākaṁ ruheyam.
Devasyāhaṁ savituḥ save satyasavasa'indra-
syottamaṁ nākaṁ ruheyam. Devasyāhaṁ
savituḥ save satyaprasavaso bṛhaspateruttamaṁ
nākamaruham. Devasyāhaṁ savituḥ save
satyaprasavasa' indrasyottamaṁ nākama-
ruham.*

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, knowledge and divine realization by the grace of Brihaspati, great and inviolable lord of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, justice and prosperity by the grace of Indra, inexorable lord of truth, justice and magnificence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of freedom, knowledge and divine presence by the grace of Brihaspati, great and generous lord promoter of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of

freedom, justice and prosperity by the grace of Indra, generous and unfailing Lord promoter of truth, justice and magnificence.

11. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं
वाजं जापयत। इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं
जापयत॥११॥

*Bṛhaspate vājam jaya bṛhaspataye vācam
vadata bṛhaspatim vājam jāpayata. Indra vājam
jayendrāya vācam vadatendram vājam jāpayata.*

Brihaspati, leader and master of knowledge and enlightenment, fight and win the battle for knowledge and education. Teachers and scholars, proclaim, speak and teach the language of knowledge for the ruler, and help him to fight and win the battle.

Indra, ruler, leader and admirer of knowledge and enlightenment, fight the battle against ignorance. Scholars and teachers, proclaim, speak and teach the language of enlightenment for the ruler and make him win the battle for education.

12. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

एषा वः सा सत्या संवाग्भूद्यया बृहस्पतिं वाजमजीज-
पताजीजपत बृहस्पतिं वाजं वनस्पतयो विमुच्यध्वम् । एषा
वः सा सत्या संवाग्भूद्येन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं
वनस्पतयो विमुच्यध्वम् ॥१२॥

*Eṣā vaḥ sā satyā saṁvāgabhūdyayā bṛhaspatim
vājamājījapatājījapata bṛhaspatim vājam
vanaspatayo vimucyadhvam. Eṣā vaḥ sā satyā
saṁvāgabhūdyayendram vājamājījapatājīja-*

patendram vājam vanaspatayo vimucyadhvam.

Men bright as sunbeams, this national language of yours should be true, good, common and one by which Brihaspati, ruler of the great land and leader of education and enlightenment may win the battle of unity and education. Men of plenty and abundance, cooperate and help Brihaspati win the battle and free the nation from ignorance, disunity and suffering.

Men bright as sunbeams, the language of yours should be true, good, common and one by which Indra, lord of national glory, may win his battle. Men of plenty and abundance, cooperate and help Indra win the battle and free the nation from ignorance and suffering.

13. (Savita Devata, Brihaspati Ṛshi)

देवस्याहःसवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो
वाजं जेषम् । वाजिनो वाजजितोऽध्वन स्कभ्नुवन्तो
योजना मिमानाः काष्ठां गच्छत ॥१३॥

*Devasyāhaḥ savituḥ save satyaprasavaso
bṛhaspatervājjito vājam jeṣam. Vājino vājjito'-
dhvana skabhnuvanto yojanā mimānāḥ kāṣṭhām
gacchata.*

In the world, the cosmic yajna of Savita, Lord of light and life in the order of, the great lord creator and promoter of truth, Brihaspati, I, victor of wars, wish and pray I may win the battles of life.

Great warriors, winners of battles, stem the routes of the enemy's advance, and, crossing leagues of virgin territory, spread over the directions all round.

14. (Brihaspati Devata, Dadhikrava Ṛshi)

एष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां
बद्धोऽपिकक्षऽआसनि । क्रतुं दधिक्राऽअनु

सुसनिष्यदत्पथामङ्गांशस्यन्वापनीफणत्
स्वाहा ॥ १४ ॥

Eṣa sya vājī kṣipanim turanyati grīvāyām baddho'apikakṣa'āsani. Kratuṁ dadhikrā'anu saṁsaniṣyadatpathāmaṅkāṁsyanvāpanī-phaṇat svāhā.

Just as that horse, tied neck, flanks and mouth, still galloping past the distance-marks and hurdles on its course, carries the rider to the battle, similarly this warrior, in spite of all the hurdles in his path, passionate and impetuous in the business (yajna) of battle, commands his soldiers in the sacred voice of truth, to pounce upon the enemy.

15. (Brihaspati Devata, Dadhikrava Ṛshi)

उत स्मास्य द्रवतस्तुरण्यतः पूर्णं न वेरनुवाति प्रगर्धिनः।
श्येनस्यैव ध्रजतोऽअङ्गसं परि दधिक्राव्णः सहोर्जा तरित्रतः
स्वाहा ॥ १५ ॥

Uta smāsyā dravatasturanyataḥ parṇam na veranuvāti pragardhinah. Śyenasyeva dhrajato' aṅkasam pari dadhikrāvṇaḥ sahorjā taritratāḥ svāhā.

The warrior who, like a bird on the wing, eager, hastening, pressing on, sweeping, and pouncing upon its prey like an eagle, presses on the flanks of his flying horse, and sweeping on and closing upon the enemy, exhorts his cohorts with passion in the true voice, wins the battle.

16. (Brihaspati Devata, Vasishtha Ṛshi)

शत्रो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः।
जम्भयन्तो ऽहिं वृक्षरक्षांशसि सनेम्यस्मद्युयवन्न-

मीवाः ॥ १६ ॥

Śanno bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ' rakṣāṁsi sanemyasmadyuyavannāmivāḥ.

Passionate but controlled, brilliant, esteemed and well-maintained warriors with their horses, swift in action, seizing by the neck the serpents, wolves and demons of the society, be good and auspicious to us, saving us from social pollution and giving us lasting peace and security in the noble men's yajnas and battles of life for development and progress.

17. (Brihaspati Devata, Nabhanedishtha Ṛshi)

ते नोऽअर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो
मितद्रवः। सहस्रसा मेधसाता सनिष्यवो महो ये धनसमिथेषु
जभ्रिरे ॥ १७ ॥

Te no'arvanto havanaśruto havam viśve śṛṅvantu vājino mitadravaḥ. Sahasrasā medhasātā saniṣyavo mahō ye dhanaṁ samitheṣu jabhrire.

Men of knowledge, wisdom and vision, dynamic and self-disciplined, expert men of a thousand themes and subjects, who have heard and meditated on the shastras, who deserve, desire, offer and receive their share in the national yajna, may all listen to our suggestions and prayers in national projects and may promote and maintain our great wealth and honour.

18. (Brihaspati Devata, Vasishtha Ṛshi)

वाजेवाजे ऽवत वाजिनो नो धनेषु विप्राऽअमृताऽऋतज्ञाः।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पृथिभिर्देव-

यानैः ॥१८॥

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.

Heroes of the land, defend us in battle after battle. Men of virtue and wisdom, free and immortal in nature and character, visionaries of eternal truth and universal law, protect and promote us in our wealth and honour, drink of the nectar sweets of this life to your heart's content, rejoice, and, by the paths of the noble and the great men of the world, go forward.

19. (Prajapati Devata, Vasishtha Ṛshi)

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे।
आ मा गन्तां पितरां मातरां चा मा सोमोऽमृतत्त्वेन
गम्यात्। वाजिनो वाजजितो वाजःससृवाश्सो बृहस्पतेर्भागम-
वजिघ्नत निमृजानाः ॥१९॥

*Ā mā vājasya prasavo jagamyādeme dyāvā-
pṛthivī viśvarūpe. Ā mā gantāṁ pitarā mātārā
cā mā somo' amṛtattvena gamyāt. Vājino
vājajito vājāṁ sasṛvāṁso bṛhaspaterbhāgama-
vajighrata nimṛjānāḥ.*

May the knowledge of the Vedas and shastras come to me. May the knowledge and wealth of the boundless forms of earth and heaven come to me. May the fatherly and motherly seniors bless me. May the secrets of soma herb with the gift of health and longevity open to me. Heroes of the land, victors of wars, tempered and purified, fight the battles and do your part of service and honour to Prajapati Brahaspati, great lord and guardian spirit of this earth.

20. (Prajapati Devata, Vasishtha Ṛshi)

आपये स्वाहा स्वापये स्वाहाऽपिजाय स्वाहा क्रतवे
स्वाहा वसवे स्वाहाऽहर्षतये स्वाहाऽह्ने मुग्धाय स्वाहा
मुग्धाय वैनः शिनाय स्वाहा विनःशिनऽआन्त्यायनाय
स्वाहाऽऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये
स्वाहाऽधिपतये स्वाहा ॥२०॥

*Āpaye svāhā svāpaye svāhā'pijāya svāhā
kratave svāhā vasave svāhā'harpataye svāhā'-
hne mugdhāya svāhā mugdhāya vainaṁśināya
svāhā vinaṁśina' antyāyanāya svāhā''ntyāya
bhauvanāya svāhā bhuvanasya pataye svāhā'-
dhipataye svāhā.*

For comprehensive knowledge, honest work; for universal happiness, virtuous action; for sure success, relentless effort; for creative intelligence, ceaseless study; for the expression of knowledge, living language; for lord of the day, sun, astronomy; for the glorious dawn of the day, science; for the self-deluded fool, words of warning; for the self-destructive mean, reformative advice; for the earthly born eternal soul, vision of reality; for vision of the Lord of the universe, divine intelligence; for honour to the President, language and manners of protocol.

21. (Yajna Devata, Vasishtha Ṛshi)

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन
कल्पतांश्च श्रोत्रं यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो
यज्ञेन कल्पताम्। प्रजापतेः प्रजाऽअभूम स्वर्देवाऽअगन्ता-
मृताऽअभूम ॥२१॥

*Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ-
cakṣuryajñena kalpatāṁ śrotram yajñena
kalpatāṁ prṣṭham yajñena kalpatāṁ yajño*

yajñena kalpatām. Prajāpateḥ prajā' abhūma svardevā' aganmāmrtā' abhūma.

May your life grow strong and stable by yajna, obedience to Ishwara; may your vitality grow stronger by yajna, pursuit of knowledge; may your eye grow in vision by yajna, right seeing; may your ear grow in hearing by yajna, hearing the sacred voice; may your faculty of enquiry grow efficient by yajna, mutual dialogue; may your yajna — reverence, society and charity — grow by yajna, performance in action.

May we continue to be the children of Prajapati, father of humanity (and of the ruler of the nation). May we become noble and virtuous and attain eternal freedom, happiness and immortality.

22. (Dishah Devata, Vasishtha Ṛshi)

अस्मे वोऽअस्त्विन्द्रियमस्मे नृम्णामुत क्रतुर्स्मे वचींश्चसि
सन्तु वः । नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्याऽड्यं ते
राड्यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय
त्वा रथ्यै त्वा पोषाय त्वा ॥२२॥

*Asme vo' astvindriyamasme nṛmṇamuta kratu-
rasme varcāñsi santu vaḥ. Namō mātre
pṛthivyai namō mātre pṛthivyā' iyam te
rāḍyantāsi yamano dhruvo'si dharuṇaḥ. Kṛṣyai
tvā kṣemāya tvā rayyai tvā poṣāya tvā.*

May our mind and perception, power and force, be for you and yours for us; all our wealth, thought and action, brilliance and achievement be yours, and yours for us. Reverence to the mother earth. The wealth and glory of the earth is yours for the mother. You are for the mother, for farming, for protection and growth, for production of wealth, for health and nourishment. You

are the leader, disciplined controller, firm and constant, support of all, for the mother.

23. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमं प्रसवः सुषुवेऽग्रे सोमस्त्राजान्मोषधीष्वप्सु।
ताऽअस्मभ्यं मधुमतीर्भवन्तु वयस्त्राष्ट्रे जागृयाम पुरोहिताः
स्वाहा ॥२३॥

*Vājasyemaṁ prasavaḥ suṣuve'gre somaṁ
rājānāmoṣadhīṣvapsu. Tā' asmabhyam
madhumatīrbhavantu vayaṁ rāṣṭre jāgryāma
purohitāḥ svāhā.*

This illustrious creator of the food of yajna, the Sun, first generated the shining soma, vitality, in the herbs and waters. May these waters and herbs be honey-sweet invigorating for us and may we remain wakeful and watchful in the front ranks of the realm with noble speech and virtuous acts.

24. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमां प्रसवः शिश्रिये दिवमिमा च विश्वा भुवनानि
सम्राट् । अदित्सन्तं दापयति प्रजानन्तस नो रथिस्सर्ववीरं
नियच्छतु स्वाहा ॥२४॥

*Vājasyemāṁ prasavaḥ śiśriye divamimā ca viśvā
bhuvanāni samrāṭ. Aditsantaṁ dāpayati
prajānanta no rayiṁ sarvavīraṁ niyacchatu
svāhā.*

The illustrious generator of the food of yajna fills the heavens and all the regions of the world with light and therein abides. That glorious lord/ruler, knowing well the evaders of oblations/taxes, makes them give/pay their share of the yajna/social yajna of the land.

25. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्य नु प्रसव आबभूवेमा च विश्वा भुवनानि
सर्वतः । सनेमि राजा परियाति विद्वान्प्रजां पुष्टिं
वर्धयमानोऽअस्मे स्वाहा ॥२५॥

*Vājasya nu prasava ā babhūvemā ca viśvā
bhuvanāni sarvataḥ. Sanemi rājā pariyāti vidvān
prajāṃ puṣṭiṃ vardhayamāno 'asme svāhā.*

The illustrious creator of the food of yajna pervades all the regions of the world/land wholly and from all sides. That lord/ruler, master of eternal knowledge, increasing and promoting the material wealth and human resources (people) of the nation provides total protection all round.

26. (Soma, Agni, Aditya, Vishnu, Surya, Brihaspati Devata, Tapasa Ṛshi)

सोमःराजानुमवसे ऽग्निमन्वारभामहे।
आदित्यान्विष्णुःसूर्यं ब्रह्माणं च बृहस्पतिं स्वाहा ॥२६॥

*Somaṃ rājānamavase ' gnimanvārabhāmahe.
Ādityānviṣṇuṃ sūryaṃ brahmāṇaṃ ca
brhaspatiṃ svāhā.*

Let us, in truth of word and deed, follow the ruler, man of auspicious virtue, sun-like brilliant scholar of the Vedas, guardian of the noble seniors of wisdom, and aditya-brahmacharis of 48 years, and, by the grace of Vishnu, omnipresent lord of the world, let us begin the action.

27. (Aryama & Others Devata, Tapasa Ṛshi)

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय।

वाचं विष्णुःसरस्वतीं सवितारं च
वाजिनं स्वाहा ॥२७॥

*Aryamaṇaṃ bṛhaspatimindraṃ dānāya codaya.
Vācaṃ viṣṇuṃ sarasvatīṃ savitāraṃ ca
vājinaṃ svāhā.*

O ruler, for the sake of growth with creative contribution to life and happiness (dana), in truth of word and deed, and as a matter of principle and policy: protect, promote and exhort Aryama, the man of justice, Brihaspati, the man of knowledge, and Indra, the man of honour and prowess. Protect and promote the study of sacred literature and language of knowledge. Advance the man of universal honour and recognition (Vishnu). Protect and promote women of knowledge and vision (Saraswati). Honour the brilliant man of light and creativity (Savita), and recognize and encourage the man of instant response and swooping action (vajin).

28. (Agni Devata, Tapasa Ṛshi)

अग्नेऽअच्छा वदेह नः प्रति नः सुमना भव।
प्र नो यच्छ सहस्रजित् त्वं हि धनं दासि स्वाहा ॥२८॥

*Agne 'acchā vadeha naḥ prati naḥ sumanā
bhava. Pra no yaccha sahasrajit tvaṃ hi
dhanadā ' asi svāhā.*

Lord of the land/world, Agni, be kind and generous to us and, in truth of word and thought, give us the message of knowledge and wisdom for all. Vanquisher of a thousand adversaries, you alone are the generous giver of wealth. Be gracious, lord, and bless us with all we need for fulfilment.

29. (Aryama & Others Devata, Tapasa Ṛshi)

प्र नो यच्छत्र्यमा प्र पूषा प्र बृहस्पतिः। प्र वाग्देवी
ददातु नः स्वाहा॥२९॥

*Pra no yacchatvaryamā pra pūṣā pra
br̥haspatiḥ. Pra vāgdevī dadātu naḥ svāhā.*

May Aryama, man of justice (Kshatriya) give us justice for all. May Pusha (Vaishya), producer of food and wealth, give us food and prosperity. May Brihaspati (Brahmana) man of knowledge, wisdom and virtue, give us knowledge and the sacred word. And may the pious and brilliant women of knowledge and vision give us instruction in the meaning of life and conduct. All these and all this be in truth of word and action.

30. (Samrat Devata, Tapasa Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूषणो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रिये दधामि बृहस्पतेष्ट्वा
साम्राज्येनाभिषिञ्चाम्यसौ॥३०॥

*Devasya tvā savituh prasave 'śvinorbāhubhyām
pūṣṇo hastābhyām. Sarasvatyai vāco
yanturyantriye dadhāmi br̥haspateṣṭvā
sāmrajyenaḥṣiñcāmyasau.*

In this world of Lord Savita's creation, with the arms of the Ashwinis, that is, with the fiery brilliance of the sun and the soothing serenity of the moon, with the hands of Pusha, that is, with the nourishment and sustenance of the vital air, I anoint and consecrate you as the illustrious ruler of the land for the advancement of language and literature in the service of Saraswati (learning), for the promotion of science and technology, and invest you with the earthly regality of Brihaspati, the glorious lord of the mighty world.

31. (Agni etc. Devata, Tapasa Ṛshi)

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जेषमश्विनौ द्व्यक्षरेण
द्विपदो मनुष्यानुदजयतां तानुज्जेषं विष्णुस्त्र्यक्षरेण
त्रींल्लोकानुदजयत्तानुज्जेषंसोमश्चतुरक्षरेण चतुष्पदः
पशूनुदजयत्तानुज्जेषम्॥३१॥

*Agnirekākṣareṇa prāṇamudajayatta-mujjeṣam-
aśvinau dvyakṣareṇa dvipado manuṣyān-
udajayatām tānujjeṣam viṣṇustryakṣareṇa
trīṅllokānudajayattānujjeṣam somaścat-
urakṣareṇa catuspadaḥ paśūnudajayat-
tānujjeṣam.*

Agni, with one akshara, syllable, Om and Gayatri verse protects and promotes prana, vitality. So should I win that. (The ruler, bright as Agni, should win the heart of the people with good policies and advance them. So should the people support him).

The Ashwinis, sun and moon, with two-syllabic Ushnik verse, conquer the bipeds, humans. So should I win them. (The ruler and his officers should help and support the people. So should the people support them).

Vishnu, with three-syllabic Anushtabh verse, conquer the three worlds. So should I win them. (The ruler, like Vishnu, should win and promote the regions with a name, a history and a location, and so should the regions support him).

Soma, with four-syllabic Brihati verse conquer the quadrupeds, animals. So should I win them (the ruler, eager for honour, should protect and promote the animals, wild as well as domestic. So should the people).

32. (Pusha etc. Devatas, Tapasa Ṛshi)

पूषा पञ्चाक्षरेण पञ्च दिशऽउदजयत्ताऽउज्जेषःसविता
षडक्षरेण षडृतनुदजयत्तानुज्जेषं मरुतः सप्तक्षरेण
सप्त ग्राम्यान् पशूनुदजयत्तानुज्जेषं बृहस्पतिरष्टाक्षरेण
गायत्रीमुदजयत्तामुज्जेषम् ॥ ३२ ॥

*Pūṣā pañcākṣareṇa pañca diśa' udajayattā'
ujjeṣaṁ savitā ṣaḍakṣareṇa ṣaḍṛtūnuda-
jayattānujjeṣaṁ marutaḥ saptākṣareṇa sapta
grāmyān paśūnudajayañstānujjeṣaṁ brha-
spatiraṣṭākṣareṇa gāyatrīmudajayattām-
ujjeṣam.*

Pusha, the moon, with five-syllable Pankti verse, won and sustains the five directions (east, west, north, south and up and down), so should I win and support them. (The ruler should maintain and sustain nature in all directions and so should the people support the ruler and preserve nature).

Savita, the sun, with six-syllable Trishtup verse, generates and lights the six seasons, so should I light and enrich them. (The ruler should keep the seasons of nature clean and unpolluted, and so should the people.)

The Maruts, winds, with seven-syllable Jagati verse sustain and support seven domestic animals. So should I protect and promote them. (The ruler should protect and promote the domestic animals, and the people should support the ruler and promote animal life.)

Brihaspati, lord of the divine voice and knowledge, with eight-syllable yajushi anushtup verse conquer gayatri. So should I too master and serve that. (The ruler of the people should honour and preserve value-based policy of governance and administration and the people should support the ruler and maintain

the policies of value and the values of right policies.)

33. (Mitra & Others Devatas, Tapasa Ṛshi)

मित्रो नवाक्षरेण त्रिवृतंस्तोममुदजयत्तमुज्जेषं वरुणो
दशाक्षरेण विराजमुदजयत्तामुज्जेषमिन्द्रऽएकादशाक्षरेण
त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण
जगतीमुदजयत्तामुज्जेषम् ॥ ३३ ॥

*Mitro navākṣareṇa trivṛtaṁ stomamuda-
jayattamujjeṣaṁ varuṇo daśākṣareṇ virāja-
mudajayattāmujjeṣamindra' ekādaśākṣareṇa
triṣṭubhamudajayattāmujjeṣaṁ viśve devā
dvādaśākṣareṇa jagatīmudajayañstāmujjeṣam.*

Mitra, universal friend of all, with nine-syllable yajushi brihati verse, wins the three dimensional yajna of knowledge, action and worship. I too should accomplish the same. (The ruler should live an enlightened life of action and piety, and every citizen should follow the ruler and support him.)

Varuna, the Supreme, worthy of choice, with ten-syllable yajushi pankti verse, conquer the spirit and content of Virat, policy of sovereignty. I too should realize the same.

(The ruler should honour the sovereignty of his office, commit himself to policies of eternal values and be the guardian of his people. The people should honour and follow him in his foot-steps.)

Indra, Lord of glory, with eleven-syllable asurya pankti verse, wins the spirit and content of trishtubh, and I should realize the same.

(The ruler should pursue the values and policies of magnanimity and excellence, and the people should emulate and support him.)

Vishve-devas, noble spirits of the world, with

twelve-syllable sagni gayatri verse, realize the spirit and content of jagati, and I should realize the same.

(The ruler should commit himself to the highest policies of social life and universal good, and the people should follow and support him.)

34. (Vasus and Others Devatas, Tapasa Rshi)

वसवस्त्रयोदशाक्षरेण त्रयोदशंस्तोममुदजयँस्त-
मुज्जैषरुद्राश्चतुर्दशाक्षरेण चतुर्दशंस्तोममुदजयँस्त-
मुज्जैषमादित्याः पञ्चदशाक्षरेण पञ्चदशंस्तोम-
मुदजयँस्तमुज्जैषमदितिः षोडशाक्षरेण षोडशं-
स्तोममुदजयत्त-मुज्जैषं प्रजापतिः सप्तदशाक्षरेण
सप्तदशंस्तोममुदजयत्तमुज्जैषम्॥ ३४॥

*Vasavastrayodaśākṣareṇa trayodaśāṁ stomam-
udajayaṅs-tamujjeṣāṁ rudrāścaturdaś-
ākṣareṇa caturdaśāṁ-stomam-udajayaṅs-
tamujjeṣam-ādityāḥ pañcadaśākṣareṇa
pañcadaśāṁ stomam-udajayaṅs-tāmuj-
jeṣamaditiḥ ṣoḍaśākṣareṇa ṣoḍaśāṁ stomam-
udajayat-tamujjeṣāṁ prajāpatiḥ saptadaśā-
kṣareṇa saptadaśāṁ stomamudajayt-
tamujjeṣam.*

Vasus, brahmacharis of the first basic order of study and training, with 13 syllable asuri-anushtubh verse, have achieved the 13-point programme of life (i.e., ten pranic energies, jiva or soul, creative nature or mahat-tattva, and original/virtual nature). So should I achieve the same.

Rudras, brahmacharis of the middle order of study and training, with 14 syllable samniushnik verse, have achieved the 14 point programme of life (i.e., ten organs of perception and volition, mind, intellect, memory and

the sense of individual self). So should I achieve the same.

Adityas, brahmacharis of the highest order of study and training, with 15 syllable asuri-gayatri verse, have achieved the 15 point programme of life, (i.e., four Vedas, four sub-vedas, six auxiliary studies, and practical expertise). So should I achieve the same.

Aditi, Great-Council of Governance, with 16 syllable samni anushtubh verse, has achieved the 16 point programme of life, (i.e., sixteen steps/constituents of the science of logic). So should I achieve the same.

Prajapati, ruler of the nation, with 17 syllable nichrid-arshi gayatri verse, has achieved the 17 point programme of life (i.e., four varnas, four ashramas, four steps of study, four steps of asset building, and final freedom. So should I achieve the same.

Note: In the four mantras above, from 31 to 34, a comprehensive programme of living has been given for the ruler and the people, of any locality, region, country or, in fact, of the world. It ranges from a one-point programme to 17 point programme. The whole programme is summarized below:-

1. Om (One - syllable Word, the one essential name of God, Ishwara), the One and Only One Supreme Lord of the universe who creates, sustains and ultimately withdraws the world of existence: This is the Word, Akshara, eternal, imperishable, constant Reality which is Existent, Omniscient, Omnipresent, Omnipotent, just and merciful, infinite and of infinite power and bliss. The one-point programme is: His service and worship and the service of His creation.

2. The service of humanity, the bipeds.
3. Name, history (birth and the course of life/existence) and location of any community, nation, or region, the service of the same.
4. The service, protection and development of the life of the quadrupeds, the animals, wild and domestic.
5. The service, protection, cleaning and development of the environment in all the five directions (east, west, north, south and up and down).
6. The service of nature and the environment in all the six seasons of the year.
7. The service, promotion and development of the seven classes of animals: cow, horse, buffalo, camel, goat, sheep, and pony.
8. Practice of an eight-point social policy in the service of the community and the country to be positively worked out for development, i.e., yajna, and not for mere power display.
9. Nine orders or qualities of worship, action and knowledge, three each, the orders being high, middling and low (noble and saintly, average and human, and selfish and negative/evil and devilish).
10. Practice of a ten-point political policy of service and development in a positive and progressive direction.
11. Practice of an eleven-point policy of service and development in a positive and progressive direction.
12. Practice of a twelve-point policy of service

and development of the community and the environment.

The points are to be worked out by the enlightened ruler and the enlightened people in mutual cooperation in the local context with reference to the past, present and the future.

13-17 have been explained in mantra no. 34 above.

35. (Vishvedeva Devata, Varuna Ṛshi)

एष ते निर्रृते भागस्तं जुषस्व स्वाहा ऽग्निनेत्रेभ्यो
 देवेभ्यः पुरःसद्भ्यः स्वाहा यमनेत्रेभ्यो देवेभ्यो
 दक्षिणासद्भ्यः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः
 पश्चात्सद्भ्यः स्वाहा मित्रावरुणनेत्रेभ्यो वा मरुत्रेत्रेभ्यो
 वा देवेभ्यऽउत्तरासद्भ्यः स्वाहा सोमनेत्रेभ्यो
 देवेभ्यऽउपरिसद्भ्यो दुवस्वद्भ्यः स्वाहा॥३५॥

*Eṣa te nirṛte bhāgastam juṣasva svāhā'-
 gninetrebhyo devebhyaḥ puraḥsadbhyaḥ svāhā
 yamanetrebhyo devebhyo dakṣiṇāsadbhyaḥ
 svāhā viśvadevanetrebhyo devebhyaḥ paścāt-
 sadbhyaḥ svāhā mitrāvaruṇanetrebhyo vā
 marunnetrebhyo vā devebhya' uttarāsadbhyaḥ
 svāhā somanetrebhyo devebhya' uparisadbhyo
 duvasvadbhyaḥ svāhā.*

Man of felicity beyond reproach, this is your share of Raj Dharma, governance, administration and service of the republic, your power-and-responsibility, assets-and-liabilities integrated. Serve it with words and acts of truth. Serve it with words and acts of Dharma, by the noble people of the very eyes and leadership of light and fire sitting in front of you in the council.

Serve it with words and acts of charity, by the people of the speed and guidance of the wind itself on

your right side.

Serve it with words and acts of courage, by the noble people of the eyes and leadership of the world heroes on your back.

Serve it with words and acts of saints and sages of knowledge and wisdom, by the noble people of the eyes and leadership of the best, the friendliest, the wisest and the most dynamic yajnic souls of the nation on your left side.

Serve it with words and acts of peace and love under the protective bliss of the noble people of the light and leadership of the soothing serenity of the moon itself, dedicated to knowledge, humility, Dharma and Ishwara.

36. (Vishvedeva Devata, Varuna Rshi)

ये देवाऽअग्निनेत्राः पुरःसदस्तेभ्यः स्वाहा ये देवा
यमनेत्रा दक्षिणासदस्तेभ्यः स्वाहा ये देवा विश्वदेवनेत्राः
पश्चात्सद- स्तेभ्यः स्वाहा ये देवा मित्रावरुणनेत्रा वा
मरुत्रेत्रा वोत्तरा- सदस्तेभ्यः स्वाहा ये देवाः
सोमनेत्राऽउपरिसदो दुर्वस्वन्त- स्तेभ्यः स्वाहा ॥३६॥

*Ye devā' agninetrāḥ puraḥsadastebhyaḥ svāhā
ye devā yamanetrā dakṣiṇāsadastebhyaḥ svāhā
ye devā viśvadevanetrāḥ paścātsadastebhyaḥ
svāhā ye devā mitrāvaruṇanetrā vā marunnetrā
vottarāsadastebhyaḥ svāhā ye devāḥ
somanetrā' uparisado duvasvantastebhyaḥ
svāhā.*

Honour and salutations in truth of word and sincerity of heart to those men of knowledge and nobility in the eastern quarters of the republic who are dedicated

to light and electricity.

Honour and salutations in truth of word and sincerity of action to those noble men of justice in the southern quarters of the republic who are dedicated to the practice and discipline of the social and personal ethics of yoga.

Honour and salutations in truth of word and reason to those noble men of knowledge in the western quarters of the republic whose science and philosophy shines in the scholars of the nation.

Honour and salutations in truth of word and gratitude to those noble men of peace and bliss in the northern quarters of the republic who deal with everyone equally and justly as the wind touches all equally and who guide the nation to Dharma and strength as the circuit of prana and apana energy strengthens and ennobles the body and mind.

Honour and salutations in truth of word and reverence to those noble men of knowledge and Dharma in the upper quarters of the republic who bless the nation with the gift of soma and good health and longevity.

37. (Agni Devata, Devavata Rshi)

अग्ने सहस्व पृतनाऽअभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वचो धा यज्ञवाहसि ॥३७॥

*Agne sahasva pṛtanā' abhimātīrapāsyā.
Duṣṭarastarannarātīrvarco dhā yajñavāhasi.*

Agni, enlightened ruler, face and defeat the enemy, remove the proud, overcome poverty and selfishness, and, hero of invincible prowess, fill this land with honour and brilliance.

38. (Rakshoghna Devata, Devavata Ṛshi)

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पृष्णो
हस्ताभ्याम् । उपांशोर्वीर्येण जुहोमि हतःरक्षः स्वाहा
रक्षसां त्वा वधायावधिष्म रक्षो ऽवधिष्मामुमसौ हतः ॥ ३८ ॥

Devasya tvā savituh prasave 'śvinorbāhubhyāṃ pṛṣṇo hastābhyām. Upāṃśorvīryeṇa juhomi hataṃ rakṣaḥ svāhā rakṣasāṃ tvā vadhāyāvadhīṣma rakṣo' vadhīṣmāmumasau hataḥ.

Ruler of the republic, in this sacred land of Lord Savita's creation, in truth of word and action, I accept, consecrate and celebrate you, protected by the arms of the Ashwinis, the fiery brilliance of the sun and the soothing serenity of the moon, blest by the generous hands of Pusha, the powers of health and nourishment, and supported by the prowess of your close associates, the council and the army.

I accept and consecrate you for the destruction of evil. The evil is destroyed. We must punish the wicked, destroy him. Yes, he is destroyed.

39. (Rakshoghna Devata, Devavata Ṛshi)

सविता त्वा सवानां सुवतामग्निर्गृहपतीनां सोमो
वनस्पतीनाम् । बृहस्पतिर्वाचऽइन्द्रो ज्यैष्ठ्याय रुद्रः पशुभ्यो
मित्रः सत्यो वरुणो धर्मपतीनाम् ॥ ३९ ॥

Savitā tvā savānāṃ suvatāmagnirgṛhapatīnāṃ somo vanaspatīnām. Bṛhaspatirvāca' indro jyaiṣṭhyāya rudraḥ paśubhyo mitraḥ satyo varuṇo dharmapatīnām.

Ruler of the land, may Savita, creator and promoter of honour and prosperity, inspire you. You are like the fire of the householders' yajna, sap and life of the herbs and trees, truth of the heart of the good,

friend and favourite of the servants and protectors of Dharma. For the advancement of learning, you are like Brihaspati, lord of knowledge. For the greatness and glory of the land, you are like Indra, lord of glory. For the animals, you are like Rudra, lord protector of the animals.

40. (Yajamana Devata, Devavata Ṛshi)

इमं देवाऽअसपत्नः सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय
महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्यं पुत्रममुष्यै
पुत्रमस्यै विशऽएष वो ऽमी राजा सोमो ऽस्माकं ब्राह्मणानां
ंशराजा ॥ ४० ॥

Imaṃ devā'asapatnaḥ suvadhvaṃ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyeन्द्रियाय. Imamamuṣyaṃ putramamuṣyai putramasyai viśa' eṣa vo'mī rājā somo'smākaṃ brāhmaṇānāṃ rājā.

Noble people of the land/world, this man (first among us all), son of a noble father, son of a noble mother, graceful as the moon and inspiring as soma, accepted and anointed as he is as the ruler, yours, ours, and others', Brahmanas, all, cooperate and render him free from conflict and opposition for the sake of a mighty republic, supreme sovereignty, the highest government of the people, the glory of the order of the world.

इति नवमोऽध्यायः ॥

CHAPTER-X

1. (Apah Devata, Varuna Rshi)

अपो देवा मधुमतीरगृभ्णन्नूर्जस्वती राजस्वुश्चि
 तानाः। याभिर्मित्रावरुणावभ्यषिञ्चन्
 याभिरिन्द्रमनयन्नत्यरातीः॥१॥

*Apo devā madhumatīr-agṛbhṇann-ūrjasvatī
 rājasvaścitānāḥ. Yābhir-mitrāvaruṇāvabhy-
 ṣiñcan yābhir-indramanayannatyarātīḥ.*

Noble men of wisdom and virtue obtain waters/energies, sweet, invigorating, illuminating and enlightening by which they strengthen, cleanse and consecrate their prana and, udana, and obtain electric energies and ward off all conflicts and negativities of life.

2. (Vrisha Devata, Varuna Rshi)

वृष्णऽऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा
 वृष्णऽऊर्मिरसि राष्ट्रदा राष्ट्रमुष्मै देहि वृषसेनोऽसि
 राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रदा
 राष्ट्रमुष्मै देहि॥२॥

*Vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭram me dehi svāhā
 vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭram-amuṣmai dehi
 vṛṣaseno'si rāṣṭradā rāṣṭram me dehi svāhā
 vṛṣaseno'si rāṣṭradā rāṣṭram-amuṣmai dehi.*

Mighty lord, shower of generosity, bringer of prosperity wave on wave, maker of the nation and builder of the republic, give me a sovereign republic of human values and just policies in truth of word and fact.

Illustrious lord of generosity, ocean of knowledge, of polity, harbinger of prosperity and comfort to the people, bless him (bless all of them) with the unity of the nation and dignity of the republic with truth of word and action.

Generous lord of a mighty force, maker of the republic, give me a world republic of universal values and universal peace in truth of word and reality.

Generous lord of universal power of love and Dharma, maker of the world, give us all a world state of universal love and universal Dharma.

3. (Apampati Devata, Varuna Rshi)

अर्थेत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहार्थेत स्थ राष्ट्रदा
 राष्ट्रमुष्मै दत्तौजस्वती स्थ राष्ट्रदा राष्ट्रं मे दत्त
 स्वाहौजस्वती स्थ राष्ट्रदा राष्ट्रमुष्मै दत्तापः
 परिवाहिणी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहापः
 परिवाहिणी स्थ राष्ट्रदा राष्ट्रमुष्मै दत्तापां
 पतिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहाऽपां पतिरसि
 राष्ट्रदा राष्ट्रमुष्मै देह्यापां गर्भोऽसि राष्ट्रदा राष्ट्रं
 मे देहि स्वाहाऽपां गर्भोऽसि राष्ट्रदा राष्ट्रमुष्मै
 देहि॥३॥

*Artheta stha rāṣṭradā rāṣṭram me datta svāhā'-
 rtheta stha rāṣṭradā rāṣṭramamuṣmai dattau-
 jasvatī stha rāṣṭradā rāṣṭram me datta svāhau-
 jasvatī stha rāṣṭradā rāṣṭramamuṣmai dattā-
 paḥ parivāhiṇī stha rāṣṭradā rāṣṭram me datta
 svāhāpaḥ parivāhiṇī stha rāṣṭradā rāṣṭram-
 amuṣmai dattāpām patirasi rāṣṭradā rāṣṭram
 me dehi svāhā'pām patirasi rāṣṭradā rāṣṭram-
 amuṣmai dehyapām garbho'si rāṣṭradā rāṣṭram
 me dehi svāhā'pām garbho'si rāṣṭradā*

rāṣṭram-amuṣmai dehi.

Men of the country striving for wealth, builders of the nation, keep on striving, build a republic of truth in word and action for me. Men of wealth, go on striving for prosperity, contributing to the republic, and give him and all a great republic.

Brilliant women of the republic, maintain your vigour and brilliance, contributing to the republic, and build for me a nation of love and justice. Keep up your genius and vigour contributing to the republic, and give him and all a great nation.

Married women of the nation, dear as water and the breath of life to your partners, stay good and faithful in your love to your home, contributing to the families of the nation and give me a state of true discipline and virtue. Keep the channels of the nation flowing, contributing to the growth of the nation's life, and give him and all a dynamic state of brilliant leaders.

Lord of the waters of the state, builder of a progressive state, give me a dynamic state of governance in truth of word and action. Lord of the national movements, keep the flow on for the nation and give him and all a state of clean governance and administration.

Protector of the waters, generous giver of the republic, give me an affluent state of prosperity with values of truth and honesty. Protector of national progress, contributing to management and development, give him and all a republic, a state and a nation marching ahead and onward.

4. (Surya etc. Devata, Varuna Rshi)

सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा
 सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रमुष्मै दत्त सूर्यवर्चस
 स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यवर्चस स्थ
 राष्ट्रदा राष्ट्रमुष्मै दत्त मान्दा स्थ राष्ट्रदा राष्ट्रं मे
 दत्त स्वाहा मान्दा स्थ राष्ट्रदा राष्ट्रमुष्मै दत्त
 व्रजक्षित स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा व्रजक्षित
 स्थ राष्ट्रदा राष्ट्रमुष्मै दत्त वाशा स्थ राष्ट्रदा
 राष्ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा राष्ट्रमुष्मै
 दत्त शविष्ठा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा
 शविष्ठा स्थ राष्ट्रदा राष्ट्रमुष्मै दत्त शक्वरी स्थ
 राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शक्वरी स्थ राष्ट्रदा
 राष्ट्रमुष्मै दत्त जनभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त
 स्वाहा जनभृत स्थ राष्ट्रदा राष्ट्रमुष्मै दत्त विश्वभृत
 स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा विश्वभृत स्थ
 राष्ट्रदा राष्ट्रमुष्मै दत्तापः स्वराज स्थ राष्ट्रदा
 राष्ट्रमुष्मै दत्त। मधुमतीर्मधुमतीभिः पृच्यन्ता महि
 क्षत्रं क्षत्रियाय वन्वानाऽअनाधृष्टाः सीदत सहैर्जसो
 महि क्षत्रं क्षत्रियाय दधतीः॥४॥

*Sūryatvacasa stha rāṣṭradā rāṣṭram me datta
 svāhā sūryatvacasa stha rāṣṭradā rāṣṭram-
 amuṣmai datta sūryavarcasa stha rāṣṭradā
 rāṣṭram me datta svāhā sūryavarcasa stha
 rāṣṭradā rāṣṭramamūṣmai datta māndā stha
 rāṣṭradā rāṣṭram me datta svāhā māndā stha
 rāṣṭradā rāṣṭramamūṣmai datta vrajakṣita stha
 rāṣṭradā rāṣṭram me datta svāhā vrajakṣita stha
 rāṣṭradā rāṣṭramamūṣmai datta vāsā stha
 rāṣṭradā rāṣṭram me datta svāhā vāsā stha
 rāṣṭradā rāṣṭramamūṣmai datta śaviṣṭhā stha
 rāṣṭradā rāṣṭram me datta svāhā śaviṣṭhā stha
 rāṣṭradā rāṣṭramamūṣmai datta śakvarī stha*

*rāṣṭradā rāṣṭraṁ me datta svāhā śakvarī stha
rāṣṭradā rāṣṭramamuṣmai datta janabhṛta stha
rāṣṭradā rāṣṭraṁ me datta svāhā janabhṛta stha
rāṣṭradā rāṣṭramamuṣmai datta viśvabhṛta stha
rāṣṭradā rāṣṭraṁ me datta svāhā viśvabhṛta
stha rāṣṭradā rāṣṭramamuṣmai dattaāpaḥ
svarāja stha rāṣṭradā rāṣṭramamuṣmai datta.
Madhu-maṭirmadhumatībhiḥ pṛcyantāṁ mahi
kṣatram kṣatriyāya vanvānā'anādhrṣṭāḥ sīdata
sahaujaso mahi kṣatram kṣatriyāya dadhatīḥ.*

Members of the Council, bright as the sun in your bearing, makers of the nation, give me a great republic with the values of truth and justice. Stay firm in your brilliance of bearing, contributing to the nation, and give the common man a republic of truth and justice.

Leaders of the land, men of learning, illustrious in character as the sun, makers of the nation, be firm in your brilliance of learning, and give me a state of learning and enlightenment in truth of word and values. Stay firm in your brilliance, contributing to the nation, and give to the citizen a nation of learning and wisdom.

Men of vision and arts, creating joy in words of vision and light, be happy makers of the nation and give me a nation of happy people. Stay firm and strong in joy contributing to the nation, and create for the common man a nation of happiness and joy in truth of value and virtue.

Farmers, living in your farms with the wealth of animals, makers of the nation in truth of word and simplicity of character, give me a nation rich in food and milk. Farmers and husbandmen, stay firm, contributing to the nation, and give to the common man

a nation of happy and satisfied people.

Be men of will and ambition, makers of the nation, and give me a nation of courage and action in truth of word and deed. Stay firm in your will, contributing to the nation, and inspire the people to be a nation with passion for development and progress.

Be men of strength and prowess, makers of the nation, and give me a nation of power and prestige in truth of word and sincerity of character. Stay firm in your determination, contributing to the nation, and give to the citizens a nation of strength and dignity.

Women of the land, makers of the nation, be strong and powerful, and give me a nation of disciplined and virtuous young heroes of truth and honesty of word and action. Stay firm in your strength and dignity, contributing to the nation, and build up a nation of strong and heroic people for the citizens.

Be sustainers of the people, makers of the nation in words of truth and action in discipline, and give me a nation of happy and disciplined people. Stay firm in your generosity, supporting the people, contributing to the nation, and give the citizens a state of happy and disciplined people.

Be sustainers of the world, makers of a world-state in truth of word and action, and give me a universal nation of common human values. Stay firm, supporting the people of the world, contributing to the world state, and give to humanity one order of governance and organization of freedom for every citizen of the world.

People of knowledge, Dharma and universal

values, brilliant in your own right of character and wisdom, makers of a world nation in truth of word and action, stay brilliant and firm and give to every citizen of the world a world order of governance and universal justice.

Women of the world, sweet as honey and deeply loving, meet with others equally sweet and loving, keen and anxious for a grand world order and conscientiously working for a supreme sovereign world state, stay strong and fearless and, holding and sustaining that great world order for the sovereign rulers, sit and participate with men of equal power and brilliance.

5. (Agni & Others Devata, Varuna R̥shi)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् । अग्नये
स्वाहा सोमाय स्वाहा सवित्रे स्वाहा सरस्वत्यै स्वाहा
पूष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय
स्वाहा श्लोकाय स्वाहाशंशाय स्वाहा भगाय स्वाहार्यम्णे
स्वाहा ॥५॥

*Somasya tviṣirasi taveva me tviṣirbhūyāt.
Agnaye svāhā somāya svāhā savitre svāhā
sarasvatyai svāhā pūṣṇe svāhā bṛhaspataye
svāhendrāya svāhā ghoṣāya svāhā ślokāya
svāhā'mśāya svāhā bhagāya svāhāryamṇe
svāhā.*

Ruler of the land, you are the brilliance of Soma, light of the nation's glory. May my light of dignity be like yours. For the knowledge and power of fire and electricity for the nation, let there be specific and factual language and study of science. For Soma, life-sciences, knowledge of biology and medicine; for the sun,

astronomy and cosmology; for Saraswati (Veda and education), grammar and Vedanga, i.e., auxiliary studies on the subject; for Pusha (pranic vitality and material growth), yoga and economics; for Brihaspati (lord of the universe), spiritual knowledge ; for Indra (lord of the senses, jivatma, the soul), intelligence and inner light; for language and communication, effective teaching and discussion; for poetry and composition, poetics; for the subtle elements of nature, science of atoms; for honour and prosperity, industry and dedication; for Aryama (leader of justice), politics of value and jurisprudence.

6. (Apah Devata, Varuna R̥shi)

पवित्रे स्थो वैष्णव्यौ सवितुर्वीः प्रसवऽउत्पुनाम्यच्छिद्रेण
पवित्रेण सूर्यस्य रश्मिभिः । अनिभृष्टमसि वाचो बन्धुस्त-
पोजाः सोमस्य दात्रमसि स्वाहा राजस्वः ॥६॥

*Pavitre stho vaiṣṇavyau saviturvaḥ prasava'
utpunāmyacchidreṇa pavitreṇa sūryasya
raśmibhiḥ. Anibhṛṣṭamasi vāco bandhustapojāḥ
somasya dātramasi svāhā rājasvaḥ.*

Ruler of the land/President of the council, free from pollution of mind and character, seasoned and tempered in the discipline of austerity, dedicated as a brother to the sacred voice of knowledge, you are an instrument of Soma, nature's power of health and growth.

Both of you (ruler and people, teachers and students, boys as well as girls), endowed with universal virtues of mind and character, stay pure and unsullied. In this holy world of Lord Savita's creation, I sanctify you all with a ceaseless flow of the purest rays of the

sun and the light of higher knowledge. Act in truth of word and deed and create noble heroes for the nation.

7. (Varuna Devata, Varuna Rshi)

सध्मादो द्युम्निनीरापऽएताऽअनाधृष्टाऽअपस्यो वसानाः।
पस्त्यासु चक्रे वरुणः सधस्थमपाशऽशिशुर्मातृतमास्वन्तः॥७॥

*Sadhamādo dyumninīrāpa' etā' anādhr̥ṣṭā'
apasyo vasānāḥ. Pastyāsu cakre varuṇaḥ
sadhasthamapāṁ śīśurmātrtamāsvantah.*

The ruler, best choice of the people, should send the children of the mothers/nation to residential schools of the most affectionate and motherly teachers — mothers/nation, free and fearless, intelligent and educated, cool as water, smart at work, shining in prosperity, brilliant in achievement, living happy and together in beautiful homes.

8. (Yajamana Devata, Varuna Rshi)

क्षत्रस्योल्वमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि
क्षत्रस्य नाभिरसीन्द्रस्य वार्त्रघ्नमसि मित्रस्यासि
वरुणस्यासि त्वयायं वृत्रं वधेत्। दृवासि रुजासि क्षुमासि।
पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः
पात॥८॥

*Kṣatrasyolvamasi kṣatrasya jarāyvasi
kṣatrasya yonirasi kṣatrasya nābhirasīndrasya
vārtraghnamasi mitrasyāsi varuṇasyāsi tvayā-
yam vṛtram vadhet. Dṛvā'si rujāsi kṣumāsi.
Patainam prāñcam patainam pratyañcam
patainam tiryañcam digbhyaḥ pāta.*

Ruler of the nation, you are the strength and shield of the people, first cover of the republic, creator of its honour and dignity, and centre-pin of its governance.

You are like the thunderbolt of lightning for the clouds of the enemy. You are friends with the friends and best with the good. By you and with you the nation would eliminate the simulators, the evaders and the hypocrites. You are a destroyer of the forts of evil and a plague upon the enemy.

Defend him in all directions, from all directions, front, back and cross-wise.

9. (Prajapati Devata, Varuna Rshi)

आविर्मर्याऽआवित्तोऽअग्निर्गृहपतिरावित्तऽइन्द्रो
वृद्धश्रवाऽआवित्तौ मित्रावरुणौ धृतरतावावित्तः पूषा
विश्ववेदाऽआवित्ते द्यावापृथिवी विश्वशम्भुवावा-
वित्तादितिरुरुशर्मा॥९॥

*Āvirmarṣyā'āvitto'agnirgṛhapatirāvitta'indro
vṛddhaśravā'āvittau mitrāvaruṇau dhṛtavratā-
vāvittaḥ pūṣā viśvavedā'āvित्ते dyāvāpṛthivī
viśvaśambhuvāvāvittāditir-uruśarmā.*

All ye mortals, men and women, if the fire, sustainer of the home, or the man of knowledge and wisdom brilliant as agni (light) is well-known, and beneficent to you, if the man who has heard and attained the knowledge of all the Shastras is well-known and beneficent, if Indra, the man of power commanding the forces is well-known and committed to you, if friends and noble people dedicated to vows of goodness and virtue are close to you and kind, if Pusha, versatile man of medicine, giver of health and longevity is well-known and kind, if the heavens and electric energy and the earth are well-known and generous, if the mother and mother nature, generous givers of abundant love and joy, are well known, loved with reverence, and generous to you

— if you know, love and respect all these and they are kind and generous to you, then happiness is assured for you.

10. (Yajamana Devata, Varuna Ṛshi)

अवेष्टा दन्द्शूकाः प्राचीमारोह गायत्री त्वावतु
रथन्तरसामं त्रिवृत् स्तोमो वसन्तऽऋतुर्ब्रह्म
द्रविणम्॥१०॥

*Aveṣṭā dandaśūkāḥ prācīmāroha gāyatrī
tvāvatu rathantaraṁ sāma trivṛt stomo vasanta'
ṛturbrahma draviṇam.*

Cross the hurdles on the way, eliminate the deadly biters, go forward (east) and rise to the heights. And while you drive on the chariot of life, may the light of Gayatri lead you on; the music of the Samans inspire you ; the triple strength of body, mind and speech empower you; the three-fold voice of the Veda (knowledge, action and prayer) exhort you; and may the beauty of the spring season, the vision of the universe and the wealth of existence bless you on the way.

11. (Yajamana Devata, Varuna Ṛshi)

दक्षिणामारोह त्रिष्टुप् त्वावतु बृहत्सामं पञ्चदश स्तोमो
ग्रीष्मऽऋतुः क्षत्रं द्रविणम्॥११॥

*Dakṣiṇāmāroha triṣṭup tvāvatu bṛhatsāma
pancadaśa stomo grīṣma' ṛtuḥ kṣatram
draviṇam.*

Go forward on the right (south) and rise to the heights. And while you are on the way, the light of science contained in the Trishtup verses would reveal to you; the fifteenfold strength of great Samans (five

pranas, five senses, and five elements) would empower you; the heat of the summer season would hasten your speed, and the splendour of the nation's governance and the wealth of existence would bless you.

12. (Yajamana Devata, Varuna Ṛshi)

प्रतीचीमारोह जगती त्वावतु वैरूपसामं सप्तदश
स्तोमो वर्षाऽऋतुर्विद् द्रविणम्॥१२॥

*Prācīmāroha jagatī tvāvatu vairupaṁ sāma
saptadaśa stomo varṣā' ṛturviḍ draviṇam.*

Go forward west, and rise high, and the various science of wealth contained in the Jagati verses would reveal to you; the seventeen-fold power of the Samans (five organs of volition, five objects of volition, five subtle elements and the science of cause and effect of materials) would enrich you; and the showers of the rainy season and the economic wealth of the world would bless you.

13. (Yajamana Devata, Varuna Ṛshi)

उदीचीमारोहानुष्टुप् त्वावतु वैराजसामैकविंश स्तोमः
शरदृतुः फलं द्रविणम्॥१३॥

*Udīcīmārohānuṣṭup tvāvatu vairājaṁ sāmaika-
viṁśa stomaḥ śaradṛtuḥ phalaṁ draviṇam.*

Go forward north and rise high, and the art of communication of knowledge contained in Anushtup verses would reveal to you; the twenty-one-fold various brilliance of the Samans (sixteen potentials, faculties of the soul, four-fold effort for fulfilment in life and the freedom of action) would enlighten you; and the length of autumn season and wealth of the fruits of service would bless you.

14. (Yajamana Devata, Varuna Ṛshi)

ऊर्ध्वामारोह पङ्क्तिस्त्वावतु शाक्वररैवते सामनी
त्रिणवत्रय- स्त्रिंशौ स्तोमौ हेमन्तशिशिरावृतू वर्चो
द्रविणं प्रत्यस्तं नमुचेः शिरः॥१४॥

*Ūrdhvāmaroha paṅktistvāvatu śākvararavate
sāmanī triṇavatrayastriṁśau stomau hemanta-
śiśīrāvṛtū varco draviṇam pratyastam namuceḥ
śiraḥ.*

Move up and rise high, and the knowledge contained in the Pankti verses, Shakvara and the Raivata parts of the Samans, the knowledge of the three divisions of time (past, present and future), the science of three times nine numbers (3x9), and of the thirty-three powers of nature (8 Vasus, 11 Rudras, 12 Adityas, Indra, i.e., electric energy, and yajna, i.e., cosmic chemistry) would reveal to you; the lustre of knowledge and discipline, the gifts of winter and the wealth of life would bless you. The heads of the sinner, the thief and the preventer would be down.

15. (Paramatma Devata, Varuna Ṛshi)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात्।
मृत्योः पाह्योजोऽसि सहोऽस्यमृतमसि॥१५॥

*Somasya tviṣirasi taveva me tviṣirbhūyāt.
Mrtyoḥ pāhyojo'si saho'syamṛtamasi.*

You are the light of majesty and magnificence. May your light be mine too. You are the lustre of life, the constancy of courage, and the immortality of existence. Save me from mortality.

16. (Mitra-Varuna Devate, Varuna Ṛshi)

हिरण्यरूपाऽउषसो विरोकऽउभाविन्द्राऽउदिथः सूर्यश्च ।
आरोहतं वरुण मित्र गर्त्तं ततश्चक्षाथामदितिं दितिं
च मित्रोऽसि वरुणोऽसि॥१६॥

*Hiranyarūpā' uṣaso viroka' ubhāvindrā'
udithaḥ suryaśca. Ārohataṁ varuṇa mitra
gartam tatścakṣāthāmaditiṁ ditiṁ ca mitro'si
varuṇo'si.*

You are Mitra, friend of all. You are Varuna, the best of all and subduer of the enemies. Both of you are bright and powerful like gold, like the sun, like Indra. And just as the sun and the moon with their light light up the night and the dawn, so you too, with your illuminating actions, rise and enlighten the world around you. Ascend your chariot of knowledge, watch the world of permanence and impermanence, and spread the light.

17. (Kshatrapati Devata, Varuna Ṛshi)

सोमस्य त्वा द्युम्नेनाभिषिञ्चाम्यग्नेर्भ्राजसा सूर्यस्य वर्च-
सेन्द्रस्येन्द्रियेण क्षत्राणां क्षत्रपतिरेध्यति दिद्यून पाहि॥१७॥

*Somasya tvā dyumnenābhiṣiñcamyagnerbh-
rājasā sūryasya varcase'ndrasyendriyeṇa
kṣatrāṇāṁ kṣatrapatiredhyati didyūn pāhi.*

I anoint and consecrate you as the ruler with the light and grace of the moon, the brilliance of fire, the glory of the sun, and the swiftness of sense and mind like the velocity of electricity. Ascend the throne of the republic to do more than justice to the seat of governance. Develop the missiles of defence and protect and promote knowledge, Dharma and prosperity of the nation.

18. (Yajamana Devata, Devavata Ṛshi)

इमं देवाऽअसुपत्नःसुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय
महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्यं पुत्रममुष्यै
पुत्रमस्यै विशऽएष वोऽमी राजा सोमोऽस्माकं ब्राह्मणाना
ंश्रराजा ॥ १८ ॥

*Imaṁ devā'asaptanaṁ suvadhvaṁ mahate
kṣatrāya mahate jyaiṣṭhyāya mahate jāna-
rājyāyendrasyaendriyāya. Imamamuṣya putra-
mamuṣyai putramasyai viśa'eṣa vo'mī rājā
somo'smākaṁ brahmaṇānām rājā.*

This brilliant man of knowledge and virtuous character, son of a noble father and of a noble mother is our ruler, yours, ours and of all others, all Brahmanas, i.e., the learned community of the land.

Noble and educated men of the land and senior members of the army, all support him for the establishment of a grand world order of governance, for a great enlightened and meritorious community, for a great democracy of the people and for the dignity and honour of a mighty state. Let us render him universally acceptable so that he has to face no rival, no adversary, no enemy.

19. (Yajamana Devata, Devavata Ṛshi)

प्र पर्वतस्य वृषभस्य पृष्ठान्नावश्चरन्ति स्वसिचऽइयानाः ।
ताऽआववृत्रन्नधरागुदक्ताऽअहिं बुध्न्युमनु रीयमाणाः ।
विष्णोर्विक्रमणमसि विष्णोर्विक्रान्तमसि विष्णोः
क्रान्तमसि ॥ १९ ॥

*Pra parvatasya vṛṣabhasya pṛṣṭhānnāvaścar-
anti svasica'iyānāḥ. Tā'avavrtrannadhar-
āgudaktā'ahiṁ budhnyamanu rīyamāṇāḥ.*

*Viṣṇorvikramaṇamasi viṣṇorvikrāntamasi
viṣṇoḥ krānta-masi.*

From the top of the cloud, over the top of clouds, flying 'boats', fuelled and driven, roam around in the sky like boats on the sea. Piloted from down below on earth, soaring up like clouds into the sky, they pursue the clouds as Indra pursued Vritra. Master-maker of the nation, in the wide spaces of Lord Vishnu, you are capable of creating various kinds of motion. You are capable of creating special and definite steers of motion as the wind's. You are the cause and source of motion and speed by the power of nature's energy.

20. (Prajapati Devata, Devavata Ṛshi)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता
बभूव । यत्कामास्ते जुहुमस्तन्नोऽअस्त्वयममुष्यं
पिताऽसावस्य पिता वयश्शस्याम पतयो रयीणांश्वाहा ।
रुद्र यत्ते क्रिवि परं नाम तस्मिन् हुतमस्यमेष्टमसि
स्वाहा ॥ २० ॥

*Prajāpate na tvadetānyanyo viśvā rūpāṇi pari
tā babhūva. Yatkāmāste juhumastanno'
astvayamamuṣya pitā'sāvasya pitā vayaṁ syāma
patayo rayīṇāṁ svāhā. Rudra yatte krivi param
nāma tasmin hutamasyameṣṭamasi svāhā.*

Prajapati, Lord Supreme, father and protector of created beings, there is none other than you over, above and beyond, to be, to know, and to reveal all the forms of existence in the world.

Whatever the aim, object or desire for which we worship you, may that be fulfilled for us.

Father and guardian as you are of the seen and the unseen world, so may we be masters and guardians

of the riches of life in truth of word and action.

Rudra, Lord of justice and punishment, destroyer as you are of evil, that is the supreme divine name by which we worship you and celebrate you in the home in truth of word with honest action.

21. (Kshatrapati Devata, Devavata Ṛshi)

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा
युनज्मि । अव्यथायै त्वा स्वधायै त्वाऽरिष्टो अर्जुनो
मरुतां प्रसवेन जयापाम् मनसा समिन्द्रियेण॥२१॥

*Indrasya vajro'si mitrāvaruṇayostvā praśā-
stroḥ praśiṣā yunajmi. Avyathāyai tvā
svadhāyai tvā'riṣṭo arjuno marutām prasavena
jayāpāma manasā samindriyeṇa.*

Ruler of the land, you are like the thunderbolt of Indra (lightning) in power, inviolable, clean and spotless. I appoint you by the advice of the Governor of the council and the commander of the army for the exercise of your official powers freely and constructively without pain or fear or tyranny. Act with the inspiration, advice and support of the positive yajnic people of dynamic spirit and win your victories/goals. We are with you with all our will and power.

22. (Indra Devata, Devavata Ṛshi)

मा तऽइन्द्र ते वयं तुराषाडयुक्तासोऽअब्रह्मता विदसाम।
तिष्ठा रथमधि यं वज्रहस्ता रश्मीन्देव यमसे स्वश्वान्॥२२॥

*Mā ta'indra te vayam turāṣāḍayuktāso'
abrahmatā vidasāma. Tiṣṭhā rathamadhi yaṁ
vajrahastā raśmīn deva yamase svaśvān.*

Indra, Ruler of the land, hero of the thunderbolt in hand, swift as you are in action and victory over the enemy, may we, your officers and people, never, disaffected, fall off from you. May you too never suffer disaffection from Ishwara and never fall off from your faith.

Hero of the people, thunderbolt in hand, ascend and ride the chariot, take the reins in hand by which you drive the steeds and, swift in action, achieve your goals.

23. (Agni & Others Devatas, Devavata Ṛshi)

अग्नये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा
मरुतामोजसे स्वाहेन्द्रस्येन्द्रियाय स्वाहा। पृथिवि मातर्मा
मा हिंसिर्मोऽअहं त्वाम्॥२३॥

*Agnaye gr̥hapataye svāhā somāya vanaspataye
svāhā marutāmojase svāhendrasyendriyāya
svāhā. Pṛthivi mātarmā mā hiṁsīrmo' aham
tvām.*

Ruler and chiefs of the nation, provide and support for agni, the enlightened householder, a true policy of value and virtue; for soma, herbs and trees, forestry and knowledge of Botany; for the strength, energy and lustre of the most dynamic people (maruts), yoga and peace-giving words; for the honour of Indra, ruler, right conduct and good reading; for the working efficiency of the soul (Indra), good instruction and practice. Mother earth, hurt me not. Nor shall I hurt you. Mother mine, ruin me not with wrong instruction. Nor must I hurt you (with ingratitude).

24. (Surya Devata, Vamadeva Ṛshi)

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्।

नृषद्वरसदृतसद्वयोमसदब्जा गोजाऽऋतजाऽअद्विजाऽऋतं
बृहत् ॥ २४ ॥

*Haṅsaḥ śuciṣad-vasurantarikṣasadd-hotā
vedīṣad-atithirduroṇasat. Nṛṣadvarasdr̥ta-
sadvyomasadabjā gojā' ṛtajā adriajā' ṛtaṁ bṛhat.*

Ishvara, the Supreme Soul of the Universe, is the maker of forms from elements, present in all forms of purity, universal abode of all, present in the sky, creator of the universal yajna, present in the vedi on the earth, holy as a sacred visitor, present in the homes, in humans, in the best of things, in eternal nature and its law, and in all space, creator of the waters, of stars and planets, giver of the light of eternal knowledge of the Veda, creator of the clouds, mountains and forests, the very Truth and Law Itself, and the greatest and highest of existence.

25. (Surya Devata, Vamadeva Ṛshi)

इयदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोऽसि वर्चो
मयि धेहूर्गस्यूर्ज्जं मयि धेहि । इन्द्रस्य वां वीर्यकृतो बहूऽ-
अभ्युपावहरामि ॥ २५ ॥

*Iyadasyāyurasyāyurmayi dhehi yuṅṅasi varco'
si varco mayi dhehyurgasyūrjjaṁ mayi dhehi.
Indrasya vāṁ vīryakṛto bāhū' abhyupāva-
harāmi.*

You are so vast, so far, so great, wherever my eye goes. You are life Itself. Give me life and longevity. You join me with you in samadhi. You are the light and lustre of existence. Give me that lustre. You are Energy Itself. Give me energy.

Ruler and people of the land, you are the arms of the Lord of Power, creator of virility. I take you both

close to Him.

26. (Asandi Rajapatni Devate, Vamadeva Ṛshi)

स्योनासि सुषदासि क्षत्रस्य योनिरसि।
स्योनामासीद सुषदामासीद क्षत्रस्य योनिमासीद ॥ २६ ॥

*Syonāsi suṣadāsi kṣatrasya yonirasi. Syonāmā-
sīda suṣadāmāsīda kṣatrasya yonimāsīda.*

Woman of power: You are the beauty and grace of life, giver of peace and joy, and mother-maker of the nation. Come, take up your office of dignity to create joy and comfort for the people around and do justice to the judgement seat of the nation.

27. (Varuna Devata, Shunahshepa Ṛshi)

निषसाद धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः ॥ २७ ॥

*Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā.
Sāmrajyāya sukratuḥ.*

The man committed to national vows of Dharma, dedicated to noble actions, first and best of choice for justice, should occupy the offices of power and administration for the governance of the republic.

28. (Yajamana Devata, Shunahshepa Ṛshi)

अभिभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्मस्त्वं ब्रह्मासि
सवितासि सत्यप्रसवो वरुणोऽसि सत्यौजाऽइन्द्रोऽसि
विशौजा रुद्रोऽसि सुशेवः । बहुकार श्रेयस्कर भूयस्करेन्द्रस्य
वज्रोऽसि तेन मे रध्य ॥ २८ ॥

*Abhibhūrasyetāste Pañca diśaḥ kalpantām
brahmaṅstvam brahmāsi savitā'si satya-*

*prasavo varuṇo'si satyaujā'indro'si viśaujā
rudro'si suśevaḥ. Bahukāra śreyaskara
bhūyaskarendrasya vajro'si tena me radhya.*

Subduer of the evil and the wicked, you are the dominant ruler. May all the five directions be favourable to you. Man of spiritual vision and knowledge, you are a scholar of the Vedas and creator of all comfort and joy, light and honour with noble actions of truth. Man of first and best choice, possessed of excellence, truth is your real power and lustre. Man of dignity and majesty, your greatness lies in the strength and support of the people. Man of justice, destroyer of sin and crime, harbinger of various kinds of happiness, doer of good over and over again, you are the thunderbolt of lightning action. With that instant power, protect me, save me, perfect me.

29. (Agni Devata, Shunahshepa Ṛshi)

*अग्निः पृथुर्धर्मणस्पतिर्जुषाणोऽग्निः पृथुर्धर्मणस्पति-
राज्यस्य वेतु स्वाहा । स्वाहाकृताः सूर्यस्य रश्मिभिर्यतध्व-
सजातानां मध्यमेष्ठ्याय ॥ २९ ॥*

*Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ
pṛthurdharmaṇaspatirājyasya vetu svāhā.
Svāhākṛtāḥ sūryasya raśmibhiryatadhvaṃ
sajātānām madhyameṣṭhyāya.*

Just as agni (fire), great and expansive, observer of Dharma, served in yajna, receives the libations and, sitting in the midst of its associate created materials and living beings, atomizes the materials and, with the rays of the sun, radiates them into space, so should the ruler, brilliant, great and expansive like fire, observe his/her Raj Dharma, and in truth with justice, serve the nation.

So should also the noble and honest members of the Council, in truth of word and action, observe their Dharma and try to serve the nation.

30. (Savita & Others Devata, Shunahshepa Ṛshi)

*सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्ट्रा रूपैः पूष्णा
पशुभिरिन्द्रेणास्मे बृहस्पतिना ब्रह्मणा वरुणेनौजसाग्निना
तेजसा सोमेन राज्ञा विष्णुना दशम्या देवतया प्रसूतः
प्रसर्पामि ॥ ३० ॥*

*Savitṛā prasavitṛā sarasvatyā vācā tvaṣṭrā
rūpaiḥ pūṣṇā paśubhirindreṇāsme bṛhaspatinā
brahmaṇā varuṇenaujasāgninā tejasā somena
rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra
sarpāmi.*

Inspired by Lord Savita, the creator of life, for creativity, enlightened by the sacred word of the Veda by the grace of Saraswati, the Lord's spirit of omniscience, projecting various forms of development by the grace of Twashta, the Lord's power of art, breathing the generosity of the earth (Pusha) to nourish the animals and other living creatures, realizing the possibilities of growth through electric energy by the grace of Indra, the Lord's power and force of nature, with the magnanimity of Brihaspati, the Lord's immanence in the universe and His eternal wisdom revealed in the Veda, with a sense of honour and obligation by the grace of Varuna, the Lord's majesty and glory, with the heat of fire by the grace of Agni, the Lord's light and refulgence, with the soothing vitality and beneficence of mind like the vitality of Soma and beauty of the moon, and with broadness of mind inspired by the Lord's omnipresence in the universe, the tenth

attribute of the Lord as Vishnu, and finally, supported by the will and words of our people — inspired, shaped and committed thus I (the ruler) move on in the business of governance.

31. (Kshatrapati Devata, Shunahshepa Ṛshi)

अ॒श्विभ्यां॑ प॒च्यस्व॑ सर॑स्वत्यै प॒च्यस्वेन्द्रा॑य सु॒त्राम्णो॑
प॒च्यस्व॑ । वा॒युः पू॒तः प॒वित्रेण॑ प्र॒त्यङ्क्वसो॑मो अ॒ति॒स्त्रुतः॑ ।
इन्द्र॑स्य यु॒ज्यः सखा॑ ॥३१॥

Aśvibhyām pacyasva sarasvatyai pacyasve-
ndrāya sutrāmṇe pacyasva. Vāyuḥ pūtaḥ
pavitreṇa pratyāṅksomo atisrutah. Indrasya
yujyah sakhā.

Ruler/officer/citizen, develop and be mature by the instructions of the teacher and the preceptor. Be mature for the attainment of knowledge and wisdom, and for decent communication. Develop yourself and prepare for the honour and defence of the nation. Seasoned and sanctified as the pure wind through noble conduct and performance, be worthy of respect and admiration. Rise in knowledge, dignity and grace, be lovable as soma and the moon, and you would be a chosen companion of Indra, the ruler, and the Supreme Lord of life.

32. (Kshatrapati Devata, Shunahshepa Ṛshi)

कु॒वि॒द्ङ्ग॒ यव॑मन्तो॒ यवं चि॒द्यथा॑ दा॒न्त्यनु॑पूर्वं वि॒यूय॑ । इ॒हेहैषां॑
कृ॒णु॒हि भो॑र्जनानि॒ ये ब॒र्हिषो॑ नम॑ऽउ॒क्तिं य॑जन्ति ।
उ॒प॒या॒मगृ॑हीतोऽस्य॒श्विभ्यां॑ त्वा॒ सर॑स्वत्यै त्वेन्द्रा॑य त्वा
सु॒त्राम्णो॑ ॥३२॥

Kuvidāṅga yavamanto yavaṁ cidyathā

dāntyanupūrvaṁ viyūya. Ihehaiṣām kṛṇuhi
bhojanāni ye barhiṣo nama' uktim yajanti.
Upayāmagrḥīto' syaśvibhyām tvā sarasvatyai
tvendrāya tvā sutrāmṇe.

Ruler/Man of knowledge and honour, seasoned and sanctified you are in the discipline of education by teachers and preceptors. We accept you for the sake of knowledge and effective speech, in the service of the republic, for the honour and defence of the nation.

Senior men of knowledge sitting around the fire on seats of grass chant words of homage in praise of the divine. Treat them to food and liberal hospitality with reverence.

The farmers harvest barley in a certain order, sift the grain from the chaff and keep it safe. Protect the farmers, and, like them, sift the grain of truth from the chaff of untruth and protect the truth.

33. (Ashwinau Devate, Shunahshepa Ṛshi)

यु॒वः॒सुरा॑मम॒श्विना॒ नमु॑चा॒वासुरे॑ स॒चा ।
वि॒पि॒पा॒ना शु॑भस्पतीऽइन्द्रं॑ कर्म॑स्वा॒वतम्॑ ॥३३॥

Yuvaṁ surāmamaśvinā namucāvāsura sacā.
Vipipānā śubhaspatī' indraṁ karmasvāvatam.

President of the council and commander of the forces, bright and beneficent as the sun and the moon, dedicated to truth, protectors of the republic, and promoters of good social developments, both of you safeguard and advance the man of power and prosperity (such as the producer or the ruler or the administrator) who is whole heartedly and unfailingly dedicated to generous acts of public good (like the cloud showering

rain for humanity).

34. (Ashwinau Devate, Shunahshepa Rshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः।
यत्सुराम् व्यपिबुः शचीभिः सरस्वती त्वा
मघवन्नभिष्णक् ॥ ३४ ॥

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

Ruler of the land/President of the council, you have enjoyed the delightful exhilaration of life by virtue of noble intelligence and wonderful exploits worthy of celebration in song. May your wife, with the vision and wisdom of Saraswati, spirit of poetry, serve and celebrate you in the home.

President of the council, and Commander of the forces, both of you, with the order and approval of the ruler, and with actions worthy of song in poetry, defend the nation and the land as parents guard and promote their children.

इति दशमोऽध्यायः ॥