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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h

(ऽ) ’ क्ष kॅ

MANDALA-9

Mandala 9/Sukta 1

Pavamana Soma Devata, Madhucchanda Vaishvamitra Rshi

स्वादिष्टया मदिष्टया पवस्व सोम धारया।
इन्द्राय पातवे सुतः ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

रक्षोहा विश्वचर्षणिरभि योनिमयोहतम्।
द्रुणा सधस्थमासदत् ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam. Druṇā sadhasthamāsadat.*

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः।
पर्षि राधो मघोनाम् ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahantamaḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अभ्यर्ष महानां देवानां वीतिमन्धसा।
अभि वाजमुत श्रवः ॥ ४ ॥

4. *Abhyarṣa mahānāṁ devānāṁ vītimandhasā. Abhi vājamuta śravaḥ.*

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे।
इन्दो त्वे न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidarthaṁ divedive.*
Indo tve na āśasaḥ.

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता।
वारेण शश्वता तना ॥ ६ ॥

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

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश।
स्वसारः पार्ये दिवि ॥ ७ ॥

7. *Tamīmaṇvīḥ samarya ā gṛbhṇanti yoṣaṇo daśa.*
Svasāraḥ pārye divi.

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं हिन्वन्त्यग्रुवो धर्मन्ति बाकुरं धृतिम्।
त्रिधातु वारणं मधु ॥ ८ ॥

8. *Tamīṁ hinvantyagruvo dhamanti bākuraṁ dṛtim.*
Tridhātu vāraṇaṁ madhu.

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अभीमघ्न्या उत श्रीणन्ति धेनवः शिशुम्।
सोममिन्द्राय पातवे ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiśum.*
Somamindrāya pātave.

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अस्येदिन्द्रो मदेष्वा विश्वा वृत्राणि जिघ्नते।
शूरो मघा च मंहते ॥ १० ॥

10. *Asyedindro madeṣvā viśvā vṛtrāṇi jighnate.*
Śūro maghā ca maṁhate.

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

Mandala 9/Sukta 2

Pavamana Soma Devata, Medhatithi Kanva Rshi

पव॑स्व देव॒वीरति॑ प॒वित्रं॑ सोम॒ रंह्या॑।
इन्द्र॑मिन्दो॒ वृषा॑ वि॑श॥ १॥

1. *Pavasva devavīrati pavitraṁ soma raṁhyā. Indramindo vṛṣā viśa.*

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ व॑च्यस्व॒ मह्यि॒ प्सरो॒ वृषे॑न्दो द्यु॒म्नव॑त्तमः।
आ योनिं॑ धर्ण॒सिः स॑दः॥ २॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ. Ā yoniṁ dharṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधु॑क्षत प्रि॒यं मधु॒ धारा॑ सु॒तस्य॑ वे॒धसः॑।
अ॒पो व॑सिष्ट सु॒क्रतुः॥ ३॥

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭa sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

म॒हान्तं त्वा म॒हीरन्वापो॑ अर्षन्ति॒ सिन्ध॑वः।
यद्गोभि॑र्वासयि॒ष्यसे॑॥ ४॥

4. *Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ. Yadgobhirvāsayiṣyase.*

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

स॒मु॒द्रो अ॒प्सु मा॑मृजे विष्ट॒म्भो ध॒रुणो॑ दि॒वः।
सोम॑: प॒वित्रे॑ अस्म॒युः॥ ५॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ. Somaḥ pavitre asmayuḥ.*

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अचि॑क्रद॒द् वृषा॒ हरि॑र्म॒हान्मि॒त्रो न दर्श॑तः।
सं सूर्ये॑ण रोचते॥ ६॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ. Saṁ sūryeṇa rocate.*

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरस्त इन्द्र ओजसा मर्मृज्यन्ते अपस्युवः ।
याभिर्मदाय शुम्भसे ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे ।
तव प्रशस्तयो महीः ॥ ८ ॥

8. *Taṁ tvā madāya ghṛṣvaya u lokakṛtnumīmahe.*
Tava praśastayo mahīḥ.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्दविन्द्रयुर्मध्वः पवस्व धारया ।
पर्जन्यो वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindavindrayurmadhvaḥ pavasva dhārayā. Parjanyo vṛṣṭimāँ̆ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गोषा इन्दो नृषा अस्यश्वसा वाजसा उत ।
आत्मा यज्ञस्य पूर्व्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.*
Ātmā yajñasya pūrvyaḥ.

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

Mandala 9/Sukta 3

Pavamana Soma Devata, Ajigarti Shunah Shepa, Krtrma Vaishvamitra Devarata Rshi

एष देवो अमर्त्यः पर्णवीरिव दीयति ।
अभि द्रोणान्यासदम् ॥ १ ॥

1. *Eṣa devo amartyaḥ parṇavīriva dīyati.*
Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष देवो विपा कृतोऽति ह्वरांसि धावति ।
पवमानो अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā kṛto'ti hvarāṁsi dhāvati.*
Pavamāno adābhyaḥ.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष देवो विपन्युभिः पवमान ऋतायुभिः ।
हरिर्वाजाय मृज्यते ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ. Harirvājāya mṛjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वानि वार्या शूरो यन्निव सत्वभिः ।
पवमानः सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ. Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष देवो रथर्यति पवमानो दशस्यति ।
आविष्कृणोति वग्वनुम् ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati. Āviṣkṛṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विप्रैरभिष्टुतोऽपो देवो वि गाहते ।
दधद्रत्नानि दाशुषे ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate. Dadhadratnāni dāśuṣe.*

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं वि धावति तिरो रजांसि धारया ।
पवमानः कनिक्रदत् ॥ ७ ॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā. Pavamānaḥ kanikradat.*

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं व्यासरत्तिरो रजांस्यस्पृतः ।
पवमानः स्वध्वरः ॥ ८ ॥

8. *Eṣa divaṁ vyāsarat tiro rajāṁsyaspṛtaḥ. Pavamānaḥ svadhvaraḥ.*

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः ।
हरिः पवित्रे अर्षति ॥ ९ ॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutaḥ. Hariḥ pavitre arṣati.*

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः।
धारया पवते सुतः॥ १०॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

Mandala 9/Sukta 4

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

सना च सोम जेषि च पवमान महि श्रवः।
अथा नो वस्यसस्कृधि॥ १॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सना ज्योतिः सना स्व१र्विश्वा च सोम सौभगा।
अथा नो वस्यसस्कृधि॥ २॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना दक्षमुत क्रतुमप सोम मृधो जहि।
अथा नो वस्यसस्कृधि॥ ३॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवीतारः पुनीतन सोममिन्द्राय पातवे।
अथा नो वस्यसस्कृधि॥ ४॥

4. *Pavītāraḥ punītana somamindrāya pātave.*
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः।
अथा नो वस्यसस्कृधि॥ ५॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव॒ क्रत्वा॒ तवो॒तिभि॒र्ज्योक्प॑श्येम॒ सूर्य॑म्।
अथा॑ नो॒ वस्य॑सस्कृधि॥ ६॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अ॒भ्यर्ष॑ स्वायुध॒ सोम॑ द्वि॒बर्ह॑सं र॒यिम्।
अथा॑ नो॒ वस्य॑सस्कृधि॥ ७॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अ॒भ्य॒॑र्षा॑न॑पच्युतो र॒यिं स॒मत्सु॑ सास॒हिः।
अथा॑ नो॒ वस्य॑सस्कृधि॥ ८॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahiḥ.*
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां य॒ज्ञैर॑वीवृध॒न्पव॑मान॒ विधर्मणि।
अथा॑ नो॒ वस्य॑सस्कृधि॥ ९॥

9. *Tvāṁ yajñairavīvṛdhan pavamāna vidharmaṇi.*
Athā no vasyasaskṛdhi.

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

र॒यिं न॑श्चि॒त्रम॒श्विन॒मिन्दो॒ वि॒श्वायु॒मा भ॑र।
अथा॑ नो॒ वस्य॑सस्कृधि॥ १०॥

10. *Rayiṁ naścitram-aśvinam-indo viśvāyumā bhara.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

Mandala 9/Sukta 5

Apriya Sukta, Mantrawise Devata, Asita or Devala Kashyapa Rshi

स॒मि॑द्धो वि॒श्वत॒स्पति॒ः पव॑मानो॒ वि रा॑जति।
प्री॒णन्वृषा॒ कनि॑क्रदत्॥ १॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.*
Prīṇan vṛṣā kanikradat.

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

तनूनपात्पवमानः शृङ्गे शिशानो अर्षति।
अन्तरिक्षेण रारजत्॥ २॥

2. *Tanūnapāt pavamānaḥ śṛṅge śiśāno arṣati.*
Antarikṣeṇa rārajat.

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

ईळेन्यः पवमानो रयिर्वि राजति द्युमान्।
मधोर्धारा भिरोजसा॥ ३॥

3. *Īḷenyaḥ pavamāno rayirvi rājati dyumān.*
Madhor-dhārābhir-ojasā.

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

बर्हिः प्राचीनमोजसा पवमानः स्तृणन्हरिः।
देवेषु देव ईयते॥ ४॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ stṛṇan hariḥ.*
Deveṣu deva īyate.

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उदातैर्जिहते बृहद् द्वारो देवीर्हिरण्ययीः।
पवमानेन सुष्टुताः॥ ५॥

5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.*
Pavamānena suṣṭutāḥ.

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्पे बृहती मही पवमानो वृषण्यति।
नक्तोषासा न दर्शते॥ ६॥

6. *Suśilpe bṛhatī mahī pavamāno vṛṣaṇyati.*
Naktoṣāsā na darṣate.

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा देवा नृचक्षसा होतारा दैव्या हुवे।
पवमान इन्द्रो वृषा॥ ७॥

7. *Ubhā devā nṛcakṣasā hotārā daivyā huve.*
Pavamāna indro vṛṣā.

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही।
इमं नो यज्ञमा गमन्तिस्रो देवीः सुपेशसः॥ ८॥

8. *Bhāratī pavamānasya sarasvatīḷā mahī.*
Imaṁ no yajñamā gaman tisro devīḥ supeśasaḥ.

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टा॑रमग्र॒जां गो॒पां पु॑रो॒यावा॑न॒मा हु॑वे ।
इन्दु॒रिन्द्रो॒ वृषा॒ हरि॒: पव॑मानः प्र॒जाप॑तिः ॥ ९ ॥

9. *Tvaṣṭāramagrajāṁ gopāṁ puroyāvānamā huve.*
Indurindro vṛṣā hariḥ pavamānaḥ prajā-patiḥ.

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

व॒न॒स्पति॑ं॒पव॑मान॒ मध्वा॒ सम॑ङ्ग्धि॒ धार॑या ।
स॒हस्र॑वल्शं॒ हरि॑तं॒ भ्राज॑मानं॒ हिर॒ण्यय॑म् ॥ १० ॥

10. *Vanaspatiṁ pavamāna madhvā samaṅgdhi dhārayā. Sahasravalśaṁ haritaṁ bhrājamānaṁ hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वे॑ देवा॒: स्वाहा॑कृतिं॒ पव॑मान॒स्या ग॑त ।
वा॒युर्बृ॒हस्पति॒: सूर्यो॑ऽग्निरिन्द्रः॑ स॒जोष॑सः ॥ ११ ॥

11. *Viśve devāḥ svāhākṛtiṁ pavamānasyā gata.*
Vāyur-bṛhaspatiḥ sūryo'gnir-indraḥ sajoṣasaḥ.

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

Mandala 9/Sukta 6

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

म॒न्द्रया॑ सोम॒ धार॑या॒ वृषा॑ पवस्व देव॒युः ।
अव्यो॒ वारे॑ष्वस्म॒युः ॥ १ ॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuḥ.*
Avyo vāreṣvasmayuḥ.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अ॒भि त्यं मद्यं॒ मद॒मिन्द॒विन्द्र॒ इति॑ क्षर ।
अ॒भि वा॒जिनो॒ अर्व॑तः ॥ २ ॥

2. *Abhi tyaṁ madyaṁ madamindavindra iti kṣara.*
Abhi vājino arvataḥ.

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अभि त्यं पूर्व्यं मदं सुवानो अर्ष पवित्र आ।
अभि वाजमुत श्रवः॥ ३॥

3. *Abhi tyaṁ pūrvyaṁ madaṁ suvāno arṣa pavitra ā.*
Abhi vājamuta śravaḥ.

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अनु द्रप्सास इन्दव आपो न प्रवतासरन्।
पुनाना इन्द्रमाशत॥ ४॥

4. *Anu drapsāsa indava āpo na pravatāsaran.*
Punānā indramāśata.

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

यमत्यमिव वाजिनं मृजन्ति योषणो दश।
वने क्रीळन्तमत्यविम्॥ ५॥

5. *Yamatyamiva vājinaṁ mṛjanti yoṣaṇo daśa.*
Vane krīḷantam-atyavim.

The soul, now that it is past the process of purification, like soma after filteration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गोभिर्वृषणं रसं मदाय देववीतये।
सुतं भराय सं सृज॥ ६॥

6. *Taṁ gobhir-vṛṣaṇaṁ rasaṁ madāya devavītaye.*
Sutaṁ bharāya saṁ sṛja.

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

देवो देवाय धारयेन्द्राय पवते सुतः।
पयो यदस्य पीपयत्॥ ७॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.*
Payo yadasya pīpayat.

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंह्या सुष्वाणः पवते सुतः।
प्रत्नं नि पाति काव्यम्॥ ८॥

8. *Ātmā yajñasya raṁhyā suṣvāṇaḥ pavate sutaḥ.*
Pratnaṁ ni pāti kāvyam.

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

एवा पुनान इन्द्रयुर्मदं मदिष्ठ वीतये।
गुहा चिद्दधिषे गिरः ॥ ९ ॥

9. *Evā punāna indrayur-madaṁ madiṣṭha vītaye. Guhā ciddadhiṣe giraḥ.*

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

Mandala 9/Sukta 7

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

असृग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः।
विदाना अस्य योजनम् ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyaḥ. Vidānā asya yojanam.*

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प्र धारा मध्वो अग्रियो महीरपो वि गाहते।
हविर्हविष्षु वन्द्यः ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate. Havirhaviṣṣu vandyaḥ.*

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प्र युजो वाचो अग्रियो वृषाव चक्रदद्वने।
सद्माभि सत्यो अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane. Sadmābhi satyo adhvaraḥ.*

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या कविर्नृम्णा वसानो अर्षति।
स्ववाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirnṛmṇā vasāno arṣati. Svarvājī siṣāsati.*

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमानो अभि स्पृधो विशो राजेव सीदति।
यदीमृण्वन्ति वेधसः ॥ ५ ॥

5. *Pavamāno abhi spṛdho viśo rājeva sīdati. Yadīmṛṇvanti vedhasaḥ.*

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्यो वारे परि प्रियो हरिर्वनेषु सीदति।
रेभो वनुष्यते मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.*
Rebho vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वायुमिन्द्रमश्विना साकं मदेन गच्छति।
रणा यो अस्य धर्मभिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः।
विदाना अस्य शक्मभिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta ūrmayaḥ. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये।
श्रवो वसूनि सं जितम् ॥ ९ ॥

9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.*
Śravo vasūni saṁ jitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

Mandala 9/Sukta 8

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन्।
वर्धन्तो अस्य वीर्यम् ॥ १ ॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.*
Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पुनानासश्चमूषदो गच्छन्तो वायुमश्विना।
ते नो धान्तु सुवीर्यम् ॥ २ ॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.*
Te no dhāntu suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय।
ऋतस्य योनिमासदम् ॥ ३ ॥

3. *Indrasya soma rādhase punāno hārdi codaya.*
Ṛtasya yonimāsadam.

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ४ ॥

4. *Mṛjanti tvā daśa kṣipo hinvati sapta dhītayaḥ.*
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः ।
सं गोभिर्वासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.*
Saṁ gobhir-vāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः ।
परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.*
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघोन आ पवस्व नो जहि विश्वा अप द्विषः ।
इन्दो सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣaḥ.*
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि ।
सहो नः सोम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭiṁ divaḥ pari srava dyumnaṁ pṛthivyā adhi.*
Saho naḥ soma pṛtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् ।
भक्षीमहि प्रजामिषम् ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītaṁ svarvidam.*
Bhakṣīmahi prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

Mandala 9/Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ प्रि॒या दि॒वः क॒विर्वयां॑सि न॒प्त्योर्हि॒तः ।
सु॒वा॒नो या॑ति क॒विक्र॑तुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitaḥ.*
Suvāno yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

प्रप्र॒ क्षया॑य॒ पन्य॑से॒ जना॑य॒ जुष्टो॑ अ॒द्रु॒हे ।
वी॒त्यर्ष॒ चनि॑ष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.*
Vītyarṣa caniṣṭhayā.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स सू॒नुर्मा॒तरा॒ शुचि॑र्जा॒तो जा॒ते अ॑रोचयत् ।
म॒हान्म॒ही ऋ॒ता॒वृधा ॥ ३ ॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*
Mahān mahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स स॒प्त धी॒तिभि॑र्हि॒तो न॒द्यो॑ अजिन्वद॒द्रु॒हः ।
या एक॒मक्षि॑ वावृ॒धुः ॥ ४ ॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*
Yā ekamakṣi vāvṛdhuḥ.

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflow which reveal the exalting presence of the one universal light of existence.

ता अ॒भि स॒न्त॒मस्तृ॑तं म॒हे यु॒वा॒न॒मा द॑धुः ।
इन्दु॑मिन्द्र॒ तव॑ व्र॒ते ॥ ५ ॥

5. *Tā abhi santam-astṛtaṁ mahe yuvānamā dadhuḥ. Indum-indra tava vrate.*

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अभि वह्निरमर्त्यः सप्त पश्यति वावहिः ।
क्रिविर्देवीरतर्पयत् ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.*
Krivir-devīr-atarpayat.

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakrti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakrti.

अवा कल्पेषु नः पुमस्तमांसि सोम योध्या ।
तानि पुनान जङ्घनः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamāṁsi soma yodhyā.*
Tāni punāna jaṅghanaḥ.

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्यसे नवीयसे सूक्ताय साधया पथः ।
प्रत्नवद्रोचया रुचः ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.*
Pratnavad-rocayā rucaḥ.

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पवमान महि श्रवो गामश्वं रासि वीरवत् ।
सना मेधां सना स्वः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*
Sanā medhāṁ sanā svaḥ.

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

Mandala 9/Sukta 10

Pavamana Soma Devata, Asita or Davala Kashyapa Rshi

प्र स्वानासो रथा इवाऽर्वन्तो न श्रवस्यवः ।
सोमासो राये अक्रमुः ॥ १ ॥

1. *Pra svānāso rathā iva'rvanto na śravasyavaḥ.*
Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हिन्वानासो रथा इव दधन्विरे गभस्त्योः ।
भरासः कारिणामिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*
Bharāsaḥ kāriṇāmiva.

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते।
यज्ञो न सप्त धातृभिः ॥ ३ ॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि सुवानास इन्दवो मदाय बर्हणा गिरा।
सुता अर्षन्ति धारया ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*
Sutā arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आपानासो विवस्वतो जनन्त उषसो भगम्।
सूरा अण्वं वि तन्वते ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.

अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः।
वृष्णो हरस आयवः ॥ ६ ॥

6. *Apa dvārā matīnāṁ pratnā ṛṇvanti kāravaḥ.*
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

समीचीनास आसते होतारः सप्तजामयः।
पदमेकस्य पिप्रतः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayaḥ.*
Padamekasya pipratāḥ.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा नाभिं न आ ददे चक्षुश्चित्सूर्ये सचा।
कवेरपत्यमा दुहे ॥ ८ ॥

8. *Nābhā nābhiṁ na ā dade cakṣuścit sūrye sacā.*
Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अभि प्रिया दिवस्पदमध्वर्युभिर्गुहा हितम्।
सूरः पश्यति चक्षसा ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūraḥ paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

Mandala 9/Sukta 11

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्मै गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते॥ १॥

1. *Upāsmai gāyatā naraḥ pavamānāyendave.*
Abhi devāँ iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः।
देवं देवाय देवयु॥ २॥

2. *Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.*
Devaṁ devāya devayu.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः पवस्व शं गवे शं जनाय शमर्वते।
शं राजन्नोषधीभ्यः॥ ३॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.*
Śaṁ rājann-oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे।
सोमाय गाथमर्चत॥ ४॥

4. *Babhrave nu svatavase'ruṇāya divispṛśe.*
Somāya gātham-arcata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन।
मधावा धावता मधु॥ ५॥

5. *Hastacyutebhir-adribhiḥ sutaṁ somaṁ punī-tana.*
Madhāvā dhāvatā madhu.

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नम॒सेदुप॑ सीदत द्र॒ध्नेद्र॒भि श्रीणीतन।
इन्दु॒मिन्द्रे॑ दधातन॥ ६॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*
Indum-indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अ॒मि॒त्र॒हा विच॑र्षणिः पव॑स्व सोम॒ शं गवे॑।
दे॒वेभ्यो॑ अनुका॒मकृ॑त्॥ ७॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śaṁ gave.*
Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्द्रा॑य सोम॒ पात॑वे॒ मदा॑य॒ परि॑ षिच्यसे।
म॒न॒श्चिन्मन॑स॒स्पतिः॥ ८॥

8. *Indrāya soma pātave madāya pari ṣicyase.*
Manaścin-manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पव॑मान सु॒वीर्य॑ र॒यिं सो॑म रिरीहि नः।
इन्द्र॒विन्द्रे॑ण नो यु॒जा॥ ९॥

9. *Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.*
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

Mandala 9/Sukta 12

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा॑ असृग्रमिन्द॑वः सु॒ता ऋ॒तस्य॒ सादने।
इन्द्रा॑य॒ मधु॑मत्तमाः॥ १॥

1. *Somā asṛgram-indavaḥ sutā ṛtasya sādane.*
Indrāya madhuttamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अ॒भि विप्रा॑ अनूषत॒ गावो॑ व॒त्सं न मा॒तरः॑।
इन्द्रं॒ सोम॑स्य पी॒तये॑॥ २॥

2. *Abhi viprā anūṣata gāvo vatsaṁ na mātaraḥ.*
Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित्।
सोमो गौरी अधि श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दिवो नाभा विचक्षणोऽव्यो वारे महीयते।
सोमो यः सुक्रतुः कविः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सोमः कलशेष्वाँ अन्तः पवित्र आहितः।
तमिन्दुः परि षस्वजे ॥ ५ ॥

5. *Yaḥ somaḥ kalaśeṣvāň antaḥ pavitra āhitaḥ.*
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि।
जिन्वन्कोशं मधुश्चुतम् ॥ ६ ॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.*
Jinvan kośaṁ madhuścutam.

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तोत्रो वनस्पतिर्धीनामनन्तः सबर्दुघः।
हिन्वानो मानुषा युगा ॥ ७ ॥

7. *Nityastotro vanaspatir-dhīnāmantaḥ sabardughaḥ. Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सोमो हिन्वानो अर्षति।
विप्रस्य धारया कविः ॥ ८ ॥

8. *Abhi priyā divaspadā somo hinvāno arṣati.*
Viprasya dhārayā kaviḥ.

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ प॑वमान धारय र॒यिं स॒हस्र॑वर्चसम्।
अ॒स्मे इ॑न्दो स्वा॒भुव॑म्॥ ९॥

9. *Ā pavamāna dhāraya rayiṁ sahasravarcasam.*
Asme indo svābhuvam.

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

Mandala 9/Sukta 13

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोम॑: पुना॒नो अ॑र्षति स॒हस्र॑धारो॒ अत्य॑विः।
वा॒योरिन्द्र॑स्य निष्कृ॒तम्॥ १॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.*
Vāyorindrasya niṣkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पव॑मानमवस्यवो॒ विप्र॑म॒भि प्र गा॑यत।
सु॒ष्वा॒णं दे॒ववी॑तये॥ २॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.*
Suṣvāṇaṁ devavītaye.

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and

energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पव॑न्ते॒ वाज॑सातये॒ सोमा॑: स॒हस्र॑पाजसः।
गृ॒णा॒ना देव॑वी॑तये॥ ३॥

3. *Pavante vājasātaye somāḥ sahasrapājasaḥ.*
Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उ॒त नो॒ वाज॑सातये॒ पव॑स्व बृ॒ह॒तीरिषः।
द्यु॒मदि॑न्दो सु॒वीर्य॑म्॥ ४॥

4. *Uta no vājasātaye pavasva bṛhatīriṣaḥ.*
Dyumad-indo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

ते न॑: सह॒स्रिणं र॒यिं पव॑न्ता॒मा सु॒वीर्य॑म्।
सु॒वा॒ना दे॒वास॒ इन्द॑वः॥ ५॥

5. *Te naḥ sahasriṇaṁ rayiṁ-pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियाना न हेतृभिरसृग्रं वाजसातये।
वि वारमव्यमाशवः॥ ६॥

6. *Atyā hiyānā na hetṛbhir-asṛgraṁ vājasātaye.*
Vi vāram-avyam-āśavaḥ.

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अर्षन्तीन्दवोऽभि वत्सं न धेनवः।
दधन्विरे गर्भस्त्योः॥ ७॥

7. *Vāśrā arṣantīndavo'bhi vatsaṁ na dhenavaḥ.*
Dadhanvire gabhastyoḥ.

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्द्राय मत्सरः पवमान कनिक्रदत्।
विश्वा अप द्विषो जहि॥ ८॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.*
Viśvā apa dviṣo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अपघ्नन्तो अरावणः पवमानाः स्वर्दृशः।
योनावृतस्य सीदत॥ ९॥

9. *Apaghnanto arāvṇaḥ pavamānāḥ svardṛśaḥ.*
Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

Mandala 9/Sukta 14

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः।
कारं बिभ्रत्पुरुस्पृहम्॥ १॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.*
Kāraṁ bibhrat puruspṛham.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गिरा यदी सबन्धवः पञ्च व्राता अपस्यवः।
परिष्कृण्वन्ति धर्णसिम्॥ २॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasya-vaḥ.*
Pariṣkṛṇvanti dharṇasim.

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणो रसे विश्वे देवा अमत्सत।
यदी गोभिर्वसायते ॥ ३ ॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.*
Yadī gobhirvasāyate.

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणानो वि धावति जहच्छर्याणि तान्वा।
अत्रा सं जिघ्रते युजा ॥ ४ ॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.*
Atrā saṁ jighrate yujā.

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नसीभिर्यो विवस्वतः शुभ्रो न मामृजे युवा।
गाः कृण्वानो न निर्णिजम् ॥ ५ ॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.*
Gāḥ kṛṇvāno na nirṇijam.

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिरश्चता गव्या जिगात्यण्व्या।
वग्नुमियर्ति यं विदे ॥ ६ ॥

6. *Ati śritī tiraścatā gavyā jigātyaṇvyā.*
Vagnumiyarti yaṁ vide.

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि क्षिपः समग्मत मर्जयन्तीरिषस्पतिम्।
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipaḥ samagmata marjayantīriṣaspatim.*
Pṛṣṭhā gṛbhṇata vājinaḥ.

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि मर्मृशद्विश्वानि सोम पार्थिवा।
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmṛśad viśvāni soma pārthivā.*
Vasūni yāhysmayuḥ.

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

Mandala 9/Sukta 15

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एष धिया यात्यण्व्या शूरो रथेभिराशुभिः।
गच्छन्निन्द्रस्य निष्कृतम्॥ १॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhir-āśubhiḥ.*
Gacchann-indrasya niṣkṛtam.

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायते बृहते देवतातये।
यत्रामृतासस आसते॥ २॥

2. *Eṣa purū dhiyāyate bṛhate devatātaye.*
Yatrāmṛtāsa āsate.

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हितो वि नीयतेऽन्तः शुभ्रावता पथा।
यदी तुञ्जन्ति भूर्णयः॥ ३॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.*
Yadī tuñjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा।
नृम्णा दधान ओजसा॥ ४॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः।
पतिः सिन्धूनां भवन्॥ ५॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-aṁśubhiḥ.*
Patiḥ sindūnāṁ bhavan.

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिब्दना परुषा ययिवाँ अति।
अव शादेषु गच्छति॥ ६॥

6. *Eṣa vasūni pibdanā paruṣā yayivāñ ati.*
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः ।
प्रचक्राणं महीरिषः ॥ ७ ॥

7. *Etaṁ mṛjanti marjyamupa droṇeṣvāyavaḥ.*
Pracakrāṇaṁ mahīriṣaḥ.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः ।
स्वायुधं मदिन्तमम् ॥ ८ ॥

8. *Etamu tyaṁ daśa kṣipo mṛjanti sapta dhītayaḥ.*
Svāyudhaṁ madintamam.

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

Mandala 9/Sukta 16

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र ते सोतार ओण्यो३ रसं मदाय घृष्वये ।
सर्गो न तक्त्येतशः ॥ १ ॥

1. *Pra te sotāra oṇyo rasaṁ madāya ghṛṣvaye.*
Sargo na taktyetaśaḥ.

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that

essence of experience is for you.

क्रत्वा दक्षस्य रथ्यमपो वसानमन्धसा ।
गोषामण्वेषु सश्चिम ॥ २ ॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.*
Goṣām-aṇveṣu saścima.

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अनप्तमप्सु दुष्टरं सोमं पवित्र आ सृज ।
पुनीहीन्द्राय पातवे ॥ ३ ॥

3. *Anaptam-apsu duṣṭaraṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प्र पुनानस्य चेतसा सोमः पवित्रे अर्षति ।
क्रत्वा सधस्थमासदत् ॥ ४ ॥

4. *Pra punānasya cetasā somaḥ pavitre arṣati.*
Kratvā sadhastham-āsadat.

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प्र त्वा॒ नमो॑भिरिन्दव॒ इन्द्र॒ सोमा॑ असृक्षत।
म॒हे भरा॑य का॒रिण॑ः ॥ ५ ॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.*
Mahe bharāya kāriṇaḥ.

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पु॒ना॒नो रू॒पे अ॒व्यये॒ विश्वा॒ अर्षन्नभि श्रिय॑ः।
शू॒रो॒ न गोषु॑ तिष्ठति ॥ ६ ॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दि॒वो न सानु॑ पिप्युषी॒ धारा॑ सु॒तस्य॑ वे॒धस॑ः।
वृथा॑ प॒वित्रे॑ अर्षति ॥ ७ ॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.*
Vṛthā pavitre arṣati.

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं सो॑म विप॒श्चित॑ं तना॑ पुना॒न आ॒युषु॑।
अव्यो॒ वार॑ं॒ वि धा॑वसि ॥ ८ ॥

8. *Tvaṁ soma vipaścitaṁ tanā punāna āyuṣu.*
Avyo vāraṁ vi dhāvasi.

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

Mandala 9/Sukta 17

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र नि॒म्नेने॑व॒ सिन्ध॑वो॒ घ्नन्तो॑ वृ॒त्राणि॒ भूर्ण॑यः।
सोमा॑ असृग्रमा॒शव॑ः ॥ १ ॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūrṇayaḥ. Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अ॒भि सु॑वा॒नास॒ इन्द॑वो वृ॒ष्टय॑ः पृथि॒वीमि॑व।
इन्द्रं॒ सोमा॑सो अक्षरन् ॥ २ ॥

2. *Abhi suvānāsa indavo vṛṣṭayaḥ pṛthivīmiva.*
Indraṁ somāso akṣaran.

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूर्मिर्मत्सरो मदः सोमः पवित्रे अर्षति।
विघ्नन्रक्षांसि देवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्रे परि षिच्यते।
उक्थैर्यज्ञेषु वर्धते ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*
Ukthair-yajñeṣu vardhate.

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री सोम रोचना रोहन्न भ्राजसे दिवम्।
इष्णन्त्सूर्यं न चोदयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*
Iṣṇant-sūryaṁ na codayaḥ.

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विप्रा अनूषत मूर्धन्यज्ञस्य कारवः।
दधानाश्चक्षसि प्रियम् ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.*
Dadhānāś-cakṣasi priyam.

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु त्वा वाजिनं नरो धीभिर्विप्रा अवस्यवः।
मृजन्ति देवतातये ॥ ७ ॥

7. *Tamu tvā vājinaṁ naro dhībhirviprā avasyavaḥ.*
Mṛjanti devatātaye.

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधोर्धारामनु क्षर तीव्रः सधस्थमासदः।
चारुर्ऋताय पीतये ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-āsadaḥ. Cārurṛtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

Mandala 9/Sukta 18

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ सुवा॒नो गि॑रि॒ष्ठाः प॒वित्रे॒ सोमो॑ अक्षाः ।
मदे॑षु सर्व॒धा अ॑सि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.*
Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं विप्रस्त्वं क॒विर्मधु॒ प्र जा॒तमन्ध॑सः ।
मदे॑षु सर्व॒धा अ॑सि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव॒ विश्वे॑ स॒जोष॑सो दे॒वास॑: पी॒तिमा॑शत ।
मदे॑षु सर्व॒धा अ॑सि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.*
Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ यो विश्वा॑नि॒ वार्या॒ वसू॑नि॒ हस्त॑योर्द॒धे ।
मदे॑षु सर्व॒धा अ॑सि ॥ ४ ॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*
Madeṣu sarvadhā asi.

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इ॒मे रोद॑सी म॒ही सं मा॒तरे॑व॒ दोह॑ते ।
मदे॑षु सर्व॒धा अ॑सि ॥ ५ ॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*
Madeṣu sarvadhā asi.

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि॒ यो रोद॑सी उ॒भे स॒द्यो वाजे॑भि॒रर्ष॑ति ।
मदे॑षु सर्व॒धा अ॑सि ॥ ६ ॥

6. *Pari yo rodasī ubhe sadyo vājebhir-arṣati.*
Madeṣu sarvadhā asi.

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शु॒ष्मी क॒लशे॒ष्वा पु॑ना॒नो अ॑चिक्रदत् ।
मदे॑षु सर्व॒धा अ॑सि ॥ ७ ॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*
Madeṣu sarvadhā asi.

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

Mandala 9/Sukta 19

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु।
तन्नः पुनान आ भर॥ १॥

1. *Yat soma citram-ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती।
ईशाना पिप्यतं धियः॥ २॥

2. *Yuvaṁ hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyataṁ dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृषा पुनान आयुषु स्तनयन्नधि बर्हिषि।
हरिः सन्योनिमासदत्॥ ३॥

3. *Vṛṣā punāna āyuṣu stanayann-adhi barhiṣi. Hariḥ san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतयो वृषभस्याधि रेतसि।
सूनोर्वत्सस्य मातरः॥ ४॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi. Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakrti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद् वृषण्यन्तीभ्यः पुनानो गर्भमादधत्।
याः शुक्रं दुहते पयः॥ ५॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamādadhat. Yāḥ śukraṁ duhate payaḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शिक्षापतस्थुषो भियसमा धेहि शत्रुषु।
पवमान विदा रयिम्॥ ६॥

6. *Upa śikṣāpatasthuṣo bhiyasamā dhehi śatruṣu. Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्रोंः सोम॒ वृष्ण्यं॒ नि शुष्मं॒ नि वयंस्तिर।
दूरे वा॑ स॒तो अन्ति॑ वा॥ ७॥

7. *Ni śatroḥ soma vṛṣṇyaṁ ni śuṣmaṁ ni vayastira. Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

Mandala 9/Sukta 20

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र क॒विर्दे॒ववी॑त॒येऽव्यो॒ वारे॑भिरर्षति।
सा॒ह्वान्विश्वा॑ अ॒भि स्पृधः॥ १॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati. Sāhvān viśvā abhi spṛdhaḥ.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा॑ जरि॒तृभ्य॒ आ वाजं॒ गोम॑न्त॒मिन्व॑ति।
पव॑मानः सह॒स्रिण॑म्॥ २॥

2. *Sa hi ṣmā jaritṛbhya ā vājaṁ gomantam-invati. Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि॒ विश्वा॑नि॒ चेत॑सा मृ॒शसे॒ पव॑से म॒ती।
स नः॑ सोम॒ श्रवो॑ विदः॥ ३॥

3. *Pari viśvāni cetasā mṛśase pavase matī. Sa naḥ soma śravo vidaḥ.*

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अ॒भ्यर्ष बृ॒हद्यशो॑ म॒घव॑द्भ्यो ध्रु॒वं र॒यिम्।
इषं स्तो॒तृभ्य॒ आ भ॑र॥ ४॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bharā.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राजे॑व सु॒व्र॒तो गिर॑ः सो॒मा वि॑वेशिथ।
पु॒ना॒नो व॑ह्ने अद्भुत॥ ५॥

5. *Tvaṁ rājeva suvrato giraḥ somā viveśitha. Punāno vahne adbhuta.*

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः ।
सोमश्चमूषु सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścamūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

क्रीळुर्मखो न मंहयुः पवित्रं सोम गच्छसि ।
दधत्स्तोत्रे सुवीर्यम् ॥ ७ ॥

7. *Krīḷurmakho na maṁhayuḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

Mandala 9/Sukta 21

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एते धावन्तीन्दवः सोमा इन्द्राय घृष्वयः ।
मत्सरासः स्वर्विदः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghṛṣvayaḥ. Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प्रवृण्वन्तो अभियुजः सुष्वये वरिवोविदः ।
स्वयं स्तोत्रे वयस्कृतः ॥ २ ॥

2. *Pravṛṇvanto abhiyujaḥ suṣvaye varivovidaḥ. Svayaṁ stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृथा क्रीळन्त इन्दवः सधस्थमभ्येकमित् ।
सिन्धोरूर्मा व्यक्षरन् ॥ ३ ॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit. sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

एते विश्वानि वार्या पवमानास आशत ।
हिता न सप्तयो रथे ॥ ४ ॥

4. *Ete viśvāni vāryā pavamānāsa āśata.*
Hitā na saptayo rathe.

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिंन्पिशङ्गंमिन्दवो दधाता वेनमादिशे।
यो अस्मभ्यमरावा॥ ५॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.*
Yo asmabhyam-arāvā.

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋभुर्न रथ्यं नवं दधाता केतमादिशे।
शुक्राः पवध्वमर्णसा॥ ६॥

6. *Ṛbhurna rathyaṁ navaṁ dadhātā ketamādiśe.*
Śukrāḥ pavadhvam-arṇasā.

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

एत उ त्ये अवीवशन्काष्ठां वाजिनो अक्रत।
सतः प्रासाविषुर्मतिम्॥ ७॥

7. *Eta u tye avīvaśan kāṣṭhāṁ vājino akrata.*
Sataḥ prāsāviṣur-matim.

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

Mandala 9/Sukta 22

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एते सोमास आशवो रथाइव प्र वाजिनः।
सर्गाः सृष्टा अहेषत॥ १॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.*
Sargāḥ sṛṣṭā aheṣata.

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एते वाताइवोरवः पर्जन्यस्येव वृष्टयः।
अग्नेरिव भ्रमा वृथा॥ २॥

2. *Ete vātā ivoravaḥ parjanyasyeva vṛṣṭayaḥ.*
Agneriva bhramā vṛthā.

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एते पूता विपश्चितः सोमासो दध्याशिरः।
विपा व्यानशुर्धियः॥ ३॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Vipā vyānaśurdhiyaḥ.

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एते मृष्टा अमर्त्याः ससृवांसो न शश्रमुः ।
इयक्षन्तः पथो रजः ॥ ४ ॥

4. *Ete mṛṣṭā amrtyāḥ sasṛvāṁso na śaśramuḥ.*
Iyakṣantaḥ patho rajaḥ.

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एते पृष्ठानि रोदसोर्विप्रयन्तो व्यानशुः ।
उतेदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorviprayanto vyānaśuḥ.*
Utedam-uttamaṁ rajaḥ.

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु प्रवत आशत ।
उतेदमुत्तमाय्यम् ॥ ६ ॥

6. *Tantuṃ tanvānam-uttamam-anu pravata āśata.*
Utedam-uttamāyyam.

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सोम पणिभ्य आ वसु गव्यानि धारयः ।
ततं तन्तुमचिक्रदः ॥ ७ ॥

7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.*
Tataṁ tantum-acikradaḥ.

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

Mandala 9/Sukta 23

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा असृग्रमाशवो मधोर्मदस्य धारया ।
अभि विश्वानि काव्या ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.*
Abhi viśvāni kāvyā.

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः ।
रुचे जनन्त सूर्यम् ॥ २ ॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.*
Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakrti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान नो भराऽर्यो अदाशुषो गयम्।
कृधि प्रजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*
Kṛdhi prajāvatīriṣaḥ.

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungiving, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अभि सोमास आयवः पवन्ते मद्यं मदम्।
अभि कोशं मधुश्चुतम् ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyaṁ madam.*
Abhi kośaṁ madhuścutam.

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सोमो अर्षति धर्णसिर्दधान इन्द्रियं रसम्।
सुवीरो अभिशस्तिपाः ॥ ५ ॥

5. *Somo arṣati dharṇasir-dadhāna indriyaṁ rasam.*
Suvīro abhiśastipāḥ.

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्द्राय सोम पवसे देवेभ्यः सधमाद्यः।
इन्दो वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyaḥ.*
Indo vājaṁ siṣāsasi.

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beauteous flow of life, and bless us with food, energy, victory and total fulfilment.

अस्य पीत्वा मदानामिन्द्रो वृत्राण्यप्रति।
जघान जघनच्च नु ॥ ७ ॥

7. *Asya pītvā madānāmindro vṛtrāṇyaprati.*
Jaghāna jaghanacca nu.

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

Mandala 9/Sukta 24

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प्र सोमासो अधन्विषुः पवमानास इन्दवः।
श्रीणाना अप्सु मृञ्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.*
Śriṇānā apsu mṛñjata.

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अभि गावो अधन्विषुरापो न प्रवता यतीः ।
पुनाना इन्द्रमाशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*
Pūnānā indram-āśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प्र पवमान धन्वसि सोमेन्द्राय पातवे ।
नृभिर्यतो वि नीयसे ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*
Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं सोम नृमादनः पवस्व चर्षणीसहे ।
सस्निर्यो अनुमाद्यः ॥ ४ ॥

4. *Tvaṁ soma nṛmādanaḥ pavasva carṣaṇīsahe.*
Sasniryo anumādyaḥ.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्दो यदद्रिभिः सुतः पवित्रं परिधावसि ।
अरमिन्द्रस्य धाम्ने ॥ ५ ॥

5. *Indo yadadribhiḥ sutaḥ pavitraṁ paridhāvasi.*
Aram-indrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पवस्व वृत्रहन्तमोक्थेभिरनुमाद्यः ।
शुचिः पावको अद्भुतः ॥ ६ ॥

6. *Pavasva vṛtrahantamokthebhir-anumādyaḥ.*
Śuciḥ pāvako adbhutaḥ.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचिः पावक उच्यते सोमः सुतस्य मध्वः ।
देवावीरघशंसहा ॥ ७ ॥

7. *Śuciḥ pāvaka ucyate somaḥ sutasya madhvaḥ.*
Devāvīr-aghaśaṁsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

Mandala 9/Sukta 25

Pavamana Soma Devata, Drdhachyuta Agastya Rshi

पव॑स्व दक्ष॒साध॑नो दे॒वेभ्य॑: पी॒तये॑ हरे।
म॒रुद्भ्यो॑ वा॒यवे॒ मद॑: ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare.*
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पव॑मान धि॒या हि॒तो॒३॑ऽ भि योनिं॑ कनि॑क्रदत्।
धर्म॑णा वा॒युमा वि॑श ॥ २ ॥

2. *Pavamāna dhiyā hito'bhi yoniṁ kanikradat.*
Dharmaṇā vāyumā viśa.

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं दे॒वैः शो॑भते॒ वृषा॑ क॒विर्योना॒वधि॑ प्रि॒यः।
वृ॒त्र॒हा दे॑व॒वीत॑मः ॥ ३ ॥

3. *Saṁ devaiḥ śobhate vṛṣā kavir-yonāvadhi priyaḥ.*
Vṛtrahā devavītamaḥ.

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा॑ रू॒पाण्या॑वि॒शन्पु॑ना॒नो या॑ति हर्य॒तः।
यत्रा॒मृता॑स॒ आस॑ते ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan punāno yāti haryataḥ.*
Yatrāmṛtāsa āsate.

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अ॒रु॒षो ज॒नय॒न्गिर॒: सोम॑: पवत आयु॒षक्।
इन्द्रं॒ गच्छ॑न्क॒विक्र॑तुः ॥ ५ ॥

5. *Aruṣo janayan giraḥ somaḥ pavata āyuṣak.*
Indraṁ gacchan kavikratuḥ.

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ प॑वस्व मदिन्तम प॒वित्रं॒ धार॑या कवे।
अ॒र्कस्य॒ योनि॑मा॒सद॑म् ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonim-āsadam.

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

Mandala 9/Sukta 26

Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi

तमꣳमृक्षन्त वाजिनꣳमुपस्थे अदि꣡तेरधि꣢।
विप्रा꣡सो꣢ अण्व्या धि꣣या॥ १॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.*
Viprāso aṇvyā dhiyā.

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावो꣡ अ꣣भ्यनूषत स꣣हस्त्रधार꣣मक्षि꣡तम्।
इन्दुं ध꣣र्तार꣣मा दि꣣वः॥ २॥

2. *Taṁ gāvo abhyanūṣata sahasradhāramakṣi-tam.*
Induṁ dhartāramā divaḥ.

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं वे꣣धां मे꣣धयाह्यन्पवꣳमान꣣मधि द्यवि꣢।
ध꣣र्ण꣡सिं भूरि꣢धायसम्॥ ३॥

3. *Taṁ vedhāṁ medhayāhyan pavamānamadhi dyavi. Dharṇasiṁ bhūridhāyasam.*

That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमꣳह्यन्भु꣣रिजो꣡र्धि꣣या स꣣ंवसा꣡नं वि꣣वस्व꣡तः।
पति꣡ꣳवा꣣चो अदा꣡भ्यम्॥ ४॥

4. *Tamahyan bhurijordhiyā saṁvasānaṁ vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सा꣣नावधि꣡ जा꣣मयो꣣ हरि꣡ꣳ हिन्व꣣न्त्यद्रि꣡भिः।
ह꣣र्य꣡तं भूरि꣢चक्षसम्॥ ५॥

5. *Taṁ sānāvadhi jāmayo hariṁ hinvantyadri-bhiḥ.*
Haryataṁ bhūricakṣasam.

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वे꣣धस꣣ः पवꣳमान गिरा꣣वृधम्।
इन्द꣣विन्द्रा꣣य मत्स꣣रम्॥ ६॥

6. *Taṁ tvā hinvanti vedhasaḥ pavamāna girāvṛ-dham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

Mandala 9/Sukta 27

Pavamana Soma Devata, Nrmedha Angirasa Rshi

एष कविर्भिष्टुतः पवित्रे अधि तोशते।
पुनानो घ्नन्नप स्रिधः॥ १॥

1. *Eṣa kavir-abhiṣṭutaḥ pavitre adhi tośate.*
Punāno ghnannapa sridhaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इन्द्राय वायवे स्वर्जित्परि षिच्यते।
पवित्रे दक्षसाधनः॥ २॥

2. *Eṣa indrāya vāyave svarjit pari ṣicyate.*
Pavitre dakṣasādhanaḥ.

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः।
सोमो वनेषु विश्ववित्॥ ३॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.*
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिक्रदत्पवमानो हिरण्ययुः।
इन्दुः सत्राजिदस्तृतः॥ ४॥

4. *Eṣa gavyur-acikradat pavamāno hiraṇyayuḥ.*
Induḥ satrājidastṛtaḥ.

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूर्येण हासते पवमानो अधि द्यवि।
पवित्रे मत्सरो मदः॥ ५॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.*
Pavitre matsaro madaḥ.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्म्यसिष्यदद्न्तरिक्षे वृषा हरिः ।
पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.*
Punāna indur-indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

Mandala 9/Sukta 28

Pavamana Soma Devata, Priyamedha Angirasa Rshi

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः ।
अव्यो वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.*
Avyo vāraṁ vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः ।
विश्वा धामान्याविशन् ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyaḥ sutaḥ.*
Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष देवः शुभायतेऽधि योनावमर्त्यः ।
वृत्रहा देवतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvamatryaḥ.*
Vṛtrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil.

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।
अभि द्रोणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.*
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूर्यमरोचयत्पवमानो विचर्षणिः ।
विश्वा धामानि विश्ववित् ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*
Viśvā dhāmāni viśvavit.

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति ।
देवावीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.*
Devāvīr-aghaśaṁsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

Mandala 9/Sukta 29

Pavamana Soma Devata, Nrmedha Angirasa Rshi

प्रास्य॒ धारा॑ अक्षर॒न्वृष्ण॑ः सु॒तस्यौज॑सा।
दे॒वाँ अनु॑ प्र॒भूष॑तः॥ १॥

1. *Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasā.*
Devāň anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं॑ मृजन्ति वे॒धसो॑ गृणन्तः॑ का॒रवो॑ गि॒रा।
ज्योति॑र्जज्ञा॒नमु॒क्थ्य॑म्॥ २॥

2. *Saptiṁ mṛjanti vedhaso gṛṇantaḥ kāravo girā.*
Jyotir-jajñānam-ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सु॒षहा॑ सोम॒ तानि॑ ते पुना॒नाय॑ प्रभूवसो।
वर्धा॑ समु॒द्रमु॒क्थ्य॑म्॥ ३॥

3. *Suṣahā soma tāni te punānāya prabhūvaso.*
Vardhā samudram-ukthyam.

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा॒ वसू॑नि सं॒जय॒न्पव॑स्व सोम॒ धार॑या।
इ॒नु द्वेषां॑सि स॒ध्र्य॑क्॥ ४॥

4. *Viśvā vasūni saṁjayan pavasva soma dhārayā.*
Inu dveṣāṁsi sadhryak.

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

रक्षा॒ सु नो॒ अर॑रुषः स्व॒नात्स॑मस्य॒ कस्य॑ चित्।
नि॒दो यत्र॑ मुमु॒च्महे॑॥ ५॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.*
Nido yatra mumucmahe.

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्दो॒ पार्थि॑वं र॒यिं दि॒व्यं प॑वस्व॒ धार॑या।
द्यु॒मन्तं॑ शुष्म॒मा भ॑र॥ ६॥

6. *Endo pārthivaṁ rayiṁ divyaṁ pavasva dhārayā. Dyumantaṁ śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

Mandala 9/Sukta 30

Pavamana Soma Devata, Bindu Angirasa Rshi

प्र धारा॑ अस्य शु॒ष्मिणो॒ वृथा॑ प॒वित्रे॑ अक्षरन्।
पु॒ना॒नो वाच॑मिष्यति॥ १॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamiṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दु॑र्हिया॒नः सो॒तृभि॑र्मृ॒ज्यमा॑नः॒ कनि॑क्रदत्।
इय॑र्ति॒ वग्गु॒मि॑न्द्रि॒यम्॥ २॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.

आ नः॒ शुष्मं॑ नृषाह्यं॑ वी॒रव॑न्तं पुरु॒स्पृह॑म्।
पव॑स्व सोम॒ धार॑या॥ ३॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ puruspṛham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प्र सोमो॒ अति॒ धार॑या॒ पव॑मानो असिष्यदत्।
अ॒भि द्रोणा॑न्या॒सद॑म्॥ ४॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अ॒प्सु त्वा॒ मधु॑मत्तमं॒ हरिं॑ हिन्व॒न्त्यद्रि॑भिः।
इन्दु॒विन्द्रा॑य पी॒तये॑॥ ५॥

5. *Apsu tvā madhumattamaṁ hariṁ hinvantyadribhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the supplicant to his full satisfaction.

सु॒नोता॒ मधु॑मत्तमं॒ सोम॒मिन्द्रा॑य व॒ज्रिणे॑।
चारु॑ शर्धा॑य मत्स॒रम्॥ ६॥

6. *Sunotā madhumattamaṁ somam-indrāya vajriṇe. Cāruṁ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamantine soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

Mandala 9/Sukta 31

Pavamana Soma Devata, Gotama Rahugana Rshi

प्र सोमासः स्वाध्यः पवमानासो अक्रमुः ।
रयिं कृण्वन्ति चेतनम् ॥ १ ॥

1. *Pra somāsaḥ svādhyaḥ pavamānāso akramuḥ. Rayiṁ kṛṇvanti cetanam.*

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिवस्पृथिव्या अधि भवेन्दो द्युम्नवर्धनः ।
भवा वाजानां पतिः ॥ २ ॥

2. *Divas-pṛthivyā adhi bhavendo dyumnavardhanaḥ. Bhavā vājānāṁ patiḥ.*

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं वाता अभिप्रियस्तुभ्यमर्षन्ति सिन्धवः ।
सोम वर्धन्ति ते महः ॥ ३ ॥

3. *Tubhyaṁ vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te maḥ.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य संगथे ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam. Bhavā vājasya saṁgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं गावो घृतं पयो बभ्रो दुदुह्रे अक्षितम् ।
वर्षिष्ठे अधि सानवि ॥ ५ ॥

5. *Tubhyaṁ gāvo ghṛtaṁ payo babhro duduhre akṣitam. Varṣiṣṭhe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriments of life and adore you on top of generosity and universal love.

स्वायुधस्य ते सतो भुवनस्य पते वयम् ।
इन्दो सखित्वमुश्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.*
Indo sakhitvam-uśmasi.

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

Mandala 9/Sukta 32

Pavamana Soma Devata, Shyavashva Atreya Rshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनः।
सुता विदथे अक्रमुः॥ १॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.*
Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये॥ २॥

2. *Ādīṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indum-indrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम्।
अत्यो न गोभिरज्यते॥ ३॥

3. *Ādīṁ haṁso yathā gaṇaṁ viśvasyāvīvaśan-matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभे सोमावचाकशन्मृगो न तक्तो अर्षसि।
सीदन्नृतस्य योनिमा॥ ४॥

4. *Ubhe somāvacākaśan mṛgo na takto arṣasi.*
Sīdann-ṛtasya yonimā.

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakrti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावो अनूषत योषा जारमिव प्रियम्।
अगन्नाजिं यथा हितम्॥ ५॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam.*
Agannājiṁ yathā hitam.

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च।
सनिं मेधामुत श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṁ ca. Saniṁ medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

Mandala 9/Sukta 33

Pavamana Soma Devata, Trita Aptya Rshi

प्र सोमासो विपश्चितोऽपां न यन्त्यूर्मयः।
वनानि महिषाइव ॥ १ ॥

1. *Pra somāso vipaścito'pāṁ na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन् ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṁ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमा अर्षन्ति विष्णवे ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyaḥ. Somā arṣanti viṣṇave.*

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः।
हरिरेति कनिक्रदत् ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.*

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अभि ब्रह्मीरनूषत यह्वीर्ऋतस्य मातरः।
मर्मृज्यन्ते दिवः शिशुम् ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yahvīr-ṛtasya mātaraḥ. Marmṛjyante divaḥ śiśum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रायः समुद्रांश्चतुरोऽ स्मभ्यं सोम विश्वतः।
आ पवस्व सहस्रिणः॥ ६॥

6. *Rāyaḥ samudrāṁś-caturo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

Mandala 9/Sukta 34

Pavamana Soma Devata, Trita Aptya Rshi

प्र सुवानो धारया तनेन्दुर्हिन्वानो अर्षति।
रुजद् दृळ्हा व्योजसा॥ १॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati. Rujad-dṛḷhā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमो अर्षति विष्णवे॥ २॥

2. *Suta indrāya vāyave varuṇāya marudbhyaḥ. Somo arṣati viṣṇave.*

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः।
दुहन्ति शक्मना पयः॥ ३॥

3. *Vṛṣāṇaṁ vṛṣabhir-yataṁ sunvanti somamadri-bhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamantine discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुवत्त्रितस्य मर्ज्यो भुवदिन्द्राय मत्सरः।
सं रूपैरज्यते हरिः॥ ४॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsa-raḥ. Saṁ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अ॒भीमृत॑स्य॒ वि॒ष्टपं॑ दु॒ह॒ते पृ॒श्नि॑मातरः ।
चारु॑ प्रि॒यत॑मं ह॒विः ॥ ५ ॥

5. *Abhīmṛtasya viṣṭapaṁ duhate pṛśnimātaraḥ.*
Cāru priyatamaṁ haviḥ.

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

सम॑ेनमह्रुता इ॒मा गिरो॑ अर्षन्ति स॒स्रुतः॑ ।
धे॒नूर्वा॒श्रो अ॑वीवशत् ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutaḥ.*
Dhenūrvāśro avīvaśat.

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

Mandala 9/Sukta 35

Pavaman Soma Devata, Prabhuvasu Angirasa Rshi

आ नः॑ पवस्व॒ धार॑या॒ पव॑मान र॒यिं पृ॒थुम् ।
यया॒ ज्योति॑र्वि॒दासि॑ नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayiṁ pṛ-thum.*
Yayā jyotir-vidāsi naḥ.

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्दो॑ समुद्रमी॒ङ्ख॑य॒ पव॑स्व विश्वमेजय ।
रा॒यो ध॒र्ता न॒ ओज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.*
Rāyo dhartā na ojasā.

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒रेण॑ वीरवो॒ऽ भि ष्या॑म पृतन्य॒तः ।
क्षर॑ा णो अ॒भि वार्य॑म् ॥ ३ ॥

3. *Tvayā vīreṇa vīravo'bhi ṣyāma pṛtanyataḥ.*
Kṣarā ṇo abhi vāryam.

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प्र वाज॒मिन्दु॑रिष्यति॒ सिषा॑सन्वाज॒सा ऋषिः॑ ।
व्र॒ता वि॑दा॒न आयु॑धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.*
Vratā vidāna āyudhā.

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गीर्भिर्वीचमीङ्खयं पुनानं वासयामसि।
सोमं जनस्य गोपतिम्॥ ५॥

5. *Taṁ gīrbhir-vācam-īṅkhyaṁ punānaṁ vāsayāmasi. Somaṁ janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

विश्वो यस्य व्रते जनो दाधार धर्मणस्पतेः।
पुनानस्य प्रभूवसोः॥ ६॥

6. *Viśvo yasya vrate jano dādhāra dharmaṇaspate. Punānasya prabhūvasoḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

Mandala 9/Sukta 36

Pavamana Soma Devata, Prabhuvasu Angirasa Rshi

असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः।
कार्ष्मन्वाजी न्यक्रमीत्॥ १॥

1. *Asarji rathyo yathā pavitre camvoḥ sutaḥ. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः सोम जागृविः पवस्व देववीरति।
अभि कोशं मधुश्चुतम्॥ २॥

2. *Sa vahniḥ soma jāgṛviḥ pavasva devavīrati. Abhi kośaṁ madhuścutam.*

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स नो ज्योतींषि पूर्व्य पवमान वि रोचय।
क्रत्वे दक्षाय नो हिनु॥ ३॥

3. *Sa no jyotīṁṣi pūrvya pavamāna vi rocaya. Kratve dakṣāya no hinu.*

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शुम्भमान ऋतायुभिर्मृज्यमानो गभस्त्योः।
पवते वारे अव्ययेः॥ ४॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ. Pavate vare avyaye.*

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा दाशुषे वसु सोमो दिव्यानि पार्थिवा।
पवतामान्तरिक्ष्या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.*
Pavatām-āntarikṣyā.

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दिवस्पृष्ठमश्वयुर्गव्ययुः सोम रोहसि।
वीरयुः शवसस्पते ॥ ६ ॥

6. *Ā divaspṛṣṭham-aśvayur-gvyayuḥ soma rohasi.*
Vīrayuḥ śavasaspate.

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

Mandala 9/Sukta 37

Pavamana Soma Devata, Rahugana Angirasa Rshi

स सुतः पीतये वृषा सोमः पवित्रे अर्षति।
विघ्नन्रक्षांसि देवयुः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः।
अभि योनिं कनिक्रदत् ॥ २ ॥

2. *Sa pavitre vicakṣaṇo hariarṣati dharṇasiḥ.*
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder.

स वाजी रोचना दिवः पवमानो वि धावति।
रक्षोहा वारमव्ययम् ॥ ३ ॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*
Rakṣohā vāram-avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रितस्याधि सानवि पवमानो अरोचयत्।
जामिभिः सूर्यं सह ॥ ४ ॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*
Jāmibhiḥ sūryaṃ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः ।
सोमो वाजमिवासरत् ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyaḥ.*
Somo vājamivāsarat.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स देवः कविनेषितोऽअभि द्रोणानि धावति ।
इन्दुरिन्द्राय मंहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito'bhi droṇāni dhāvati.*
Indurindrāya maṁhanā.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

Mandala 9/Sukta 38

Pavamana Soma Devata, Rahugana Angirasa Rshi

एष उ स्य वृषा रथोऽव्यो वारेभिरर्षति ।
गच्छन्वाजं सहस्रिणम् ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebhirarṣati.*
Gacchan vājaṁ sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls

and in choice beauties of existence.

एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः ।
इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Etaṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indumindrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity.

एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः ।
याभिर्मदाय शुम्भते ॥ ३ ॥

3. *Etaṁ tyaṁ harito daśa marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येनो न विक्षु सीदति ।
गच्छन्नजारो न योषितम् ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.*
Gacchañjāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्यो रसोऽ व चष्टे दिवः शिशुः।
य इन्दुर्वारमाविशत्॥ ५॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*
Ya indur-vāram-āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पीतये सुतो हरिरर्षति धर्णसिः।
क्रन्दन्योनिमभि प्रियम्॥ ६॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsiḥ.*
Krandan yonimabhi priyam.

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakrti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

Mandala 9/Sukta 39

Pavamana Soma Devata, Brhanmati Angirasa Rshi

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना।
यत्र देवा इति ब्रवन्॥ १॥

1. *Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.*
Yatra devā iti bravan.

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः।
वृष्टिं दिवः परि स्रव॥ २॥

2. *Pariṣkṛṇvann-aniṣkṛtaṁ janāya yātayann-iṣaḥ.*
Vṛṣṭiṁ divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सुत एति पवित्र आ त्विषिं दधान ओजसा।
विचक्षाणो विरोचयन्॥ ३॥

3. *Suta eti pavitra ā tviṣiṁ dadhāna ojasā.*
Vicakṣāṇo virocayan.

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अयं स यो दिवस्परि रघुयामा पवित्र आ।
सिन्धोरूर्मा व्यक्षरत्॥ ४॥

4. *Ayaṁ sa yo divaspari raghuyāmā pavitra ā.*
Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आविवासन्परावतो अथो अर्वावतः सुतः।
इन्द्राय सिच्यते मधु॥ ५॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.*
Indrāya sicyate madhu.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः ।
योनावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata hariṁ hanvantyadribhiḥ.*
Yonāvṛtasya sīdata.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

Mandala 9/Sukta 40

Pavamana Soma Devata, Brhanmati Angirasa Rshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः ।
शुम्भन्ति विप्रं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.*
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ योनिमरुणो रुहद्गमदिन्द्रं वृषा सुतः ।
ध्रुवे सदसि सीदति ॥ २ ॥

2. *Ā yonimaruṇo ruhad-gamad-indraṁ vṛsā sutaḥ.*
Dhruve sadasi sīdati.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः ।
आ पवस्व सहस्रिणम् ॥ ३ ॥

3. *Nū no rayiṁ mahāmindo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

विश्वा सोम पवमान द्युम्नानीन्दवा भर ।
विदाः सहस्रिणीरिषः ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.*
Vidāḥ sahasriṇīriṣaḥ.

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः॑ पुना॒न आ भ॑र र॒यिं स्तो॒त्रे सु॒वीर्य॑म्।
ज॒रि॒तुर्व॑र्धया॒ गिरः॑ ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.*
Jaritur-vardhayā giraḥ.

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पु॒ना॒न इ॑न्द॒वा भ॑र॒ सोम॑ द्वि॒बर्ह॑सं र॒यिम्।
वृष॑न्निन्दो न उ॒क्थ्य॑म् ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Vṛṣannindo na ukthyam.

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

Mandala 9/Sukta 41

Pavamana Soma Devata, Medhyatithi Kanva Rshi

प्र ये गावो॒ न भूर्ण॑यस्त्वे॒षा अ॒यासो॒ अक्र॑मुः।
घ्नन्तः॑ कृ॒ष्णाम॒प त्वच॑म् ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.*
Ghnantaḥ kṛṣṇāmapa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सु॒वि॒तस्य॑ मनाम॒हेऽ॑ति॒ सेतुं॑ दुरा॒व्य॑म्।
सा॒ह्वांसो॒ दस्यु॑मव्र॒तम् ॥ २ ॥

2. *Suvitasya manāmahe'ti setuṁ durāvyam.*
Sāhvāṁso dasyum-avratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृ॒ण्वे वृ॒ष्टेरि॑व स्व॒नः प॑वमानस्य शु॒ष्मिणः॑।
च॒र॒न्ति वि॒द्युतो॑ दि॒वि ॥ ३ ॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.*
Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ प॑वस्व म॒हीमिषं॒ गोम॑दिन्दो हिर॑ण्यवत्।
अश्वा॑व॒द्वाज॑वत्सु॒तः ॥ ४ ॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*
Aśvāvad-vājavat sutaḥ.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचर्षण आ मही रोदसी पृण।
उषाः सूर्यो न रश्मिभिः ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī pṛṇa.*
Uṣāḥ sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि णः शर्मयन्त्या धारया सोम विश्वतः।
सरा रसेव विष्टपम् ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

Mandala 9/Sukta 42

Pavamana Soma Devata, Medhyatithi Kanva Rshi

जनयन्रोचना दिवो जनयन्नप्सु सूर्यम्।
वसानो गा अपो हरिः ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*
Vasāno gā apo hariḥ.

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as

earth, pervading, bearing and transcending them all.

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि।
धारया पवते सुतः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.*
Dhārayā pavate sutaḥ.

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वावृधानाय तूर्वये पवन्ते वाजसातये।
सोमाः सहस्रपाजसः ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.*
Somāḥ sahasrapājasaḥ.

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यते।
क्रन्दन्देवाँ अजीजनत् ॥ ४ ॥

4. *Duhānaḥ pratnamit payaḥ pavitre pari ṣicyate.*
Krandan devāň ajījanat.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अभि विश्वानि वार्याभि देवाँ ऋतावृधः ।
सोमः पुनानो अर्षति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāň ṛtāvṛdhaḥ.*
Somaḥ punāno arṣati.

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गोमन्नः सोम वीरवदश्वावद्वाजवत्सुतः ।
पवस्व बृहतीरिषः ॥ ६ ॥

6. *Gomannaḥ soma vīravad-aśvāvad-vājavat sutaḥ.*
Pavasva bṛhatīriṣaḥ.

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

Mandala 9/Sukta 43

Pavamana Soma Devata, Medhyatithi Kanva Rshi

यो अत्यइव मृज्यते गोभिर्मदाय हर्यतः ।
तं गीर्भिर्वीसयामसि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.*
Taṁ gīrbhir-vāsayāmasi.

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं नो विश्वा अवस्युवो गिरः शुम्भन्ति पूर्वथा ।
इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Taṁ no viśvā avasyuvo giraḥ śumbhanti pūrvathā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः ।
विप्रस्य मेध्यातिथेः ॥ ३ ॥

3. *Punāno yāti haryataḥ somo gīrbhiḥ pariskṛtaḥ. Viprasya medhyātitheḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

पवमान विदा रयिमस्मभ्यं सोम सुश्रियम् ।
इन्दो सहस्रवर्चसम् ॥ ४ ॥

4. *Pavamāna vidā rayim-asmabhyaṁ soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इन्दुरत्यो न वाजसृत्कनिक्रन्ति पवित्र आ।
यदक्षारति देवयुः ॥ ५ ॥

5. *Induratyo na vājasṛt kanikranti pavitra ā.*
Yadakṣārati devayuḥ.

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

पवस्व वाजसातये विप्रस्य गृणतो वृधे।
सोम रास्व सुवीर्यम् ॥ ६ ॥

6. *Pavasva vājasātaye viprasya gṛṇato vṛdhe.*
Soma rāsva suvīryam.

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

Mandala 9/Sukta 44

Pavamana Soma Devata, Ayasya Angirasa Rshi

प्र ण इन्दो महे तन ऊर्मिं न बिभ्रदर्षसि।
अभि देवाँ अयास्यः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṁ na bhibhradarṣasi. Abhi devāň ayāsyaḥ.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

मती जुष्टो धिया हितः सोमो हिन्वे परावति।
विप्रस्य धारया कविः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ somo hinve parāvati.*
Viprasya dhārayā kaviḥ.

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अयं देवेषु जागृविः सुत एति पवित्र आ।
सोमो याति विचर्षणिः ॥ ३ ॥

3. *Ayaṁ deveṣu jāgṛviḥ suta eti pavitra ā.*
Somo yāti vicarṣaṇiḥ.

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरम्।
बर्हिष्माँ आ विवासति ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhvaram. Barhiṣmāň ā vivāsati.*

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स नो॒ भगा॑य वा॒यवे॒ विप्र॑वीरः स॒दावृ॑धः ।
सोमो॑ दे॒वेष्वा य॑मत् ॥ ५ ॥

5. *Sa no bhagāya vāyave vipravīraḥ sadāvṛdhaḥ. Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स नो॑ अ॒द्य वसु॑त्तये क्रतु॒विद्गा॑तु॒वित्त॑मः ।
वाजं॑ जेषि॒ श्रवो॑ बृ॒हत् ॥ ६ ॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ. Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

Mandala 9/Sukta 45

Pavamana Soma Devata, Ayasya Angirasa Rshi

स प॑वस्व॒ मदा॑य॒ कं नृ॒चक्षा॑ दे॒ववी॑तये ।
इन्द॒विन्द्रा॑य पी॒तये॑ ॥ १ ॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye. Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स नो॑ अर्षा॒भि दू॒त्यं॑ त्वमिन्द्राय तोशसे ।
दे॒वान्त्सखि॑भ्य॒ आ वर॑म् ॥ २ ॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase. Devāntsakhibhya ā varam.*

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उ॒त त्वाम॑रु॒णं व॒यं गोभि॑रञ्ज्मो॒ मदा॑य॒ कम् ।
वि नो॑ रा॒ये दुरो॑ वृधि ॥ ३ ॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam. Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यू॑ प॒वित्र॑मक्रमीद्वा॒जी धु॒रं॒ न याम॑नि ।
इन्दु॑र्दे॒वेषु॑ पत्यते ॥ ४ ॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani. Indurdeveṣu patyate.*

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी॒ सखा॑यो अस्वर॒न्वने॒ क्रीळ॑न्त॒मत्य॑विम्।
इन्दुं॒ नावा॑ अनूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*
Induṁ nāvā anūṣata.

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया॑ पवस्व॒ धार॑या॒ यया॑ पी॒तो वि॒चक्ष॑से।
इन्दो॑ स्तो॒त्रे सु॒वीर्य॑म् ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.*
Indo stotre suvīryam.

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

Mandala 9/Sukta 46

Pavamana Soma Devata, Ayasya Angirasa Rshi

असृ॑ग्रन्दे॒ववी॑त॒येऽत्या॑स॒: कृत्व्या॑इव।
क्षर॑न्तः पर्व॒ता॒वृध॑: ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtvyā iva.*
kṣarantaḥ parvatāvṛdhaḥ.

Performers of heroic action, like universal

presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परि॑ष्कृतास॒ इन्द॑वो॒ योषे॑व॒ पित्र्या॑वती।
वा॒युं सोमा॑ असृक्षत ॥ २ ॥

2. *Pariṣkṛtāsa indavo yoṣeva pitryāvatī.*
Vāyuṁ somā asṛkṣata.

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

ए॒ते सोमा॑स॒ इन्द॑व॒: प्रय॑स्वन्तश्च॒मू सु॒ताः।
इन्द्रं॑ वर्धन्ति॒ कर्म॑भिः ॥ ३ ॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.*
Indraṁ vardhanti karmabhiḥ.

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धा॑वता सुहस्त्यः शु॒क्रा गृ॑भ्णीत म॒न्थिना॑।
गोभि॑: श्रीणीत मत्स॒रम् ॥ ४ ॥

4. *Ā dhāvatā suhastyaḥ śukrā gṛbhṇīta manthinā.*
Gobhiḥ śrīṇīta matsaram.

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय प्रयन्ता राधसो महः ।
अस्मभ्यं सोम गातुवित् ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahaḥ.*
Asmabhyaṁ soma gātuvit.

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः ।
इन्द्राय मत्सरं मदम् ॥ ६ ॥

6. *Etaṁ mṛjanti marjyaṁ pavamānaṁ daśa kṣipaḥ.*
Indrāya matsaraṁ madam.

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakrti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

Mandala 9/Sukta 47

Pavamana Soma Devata, Kavi Bhargava Rshi

अया सोमः सुकृत्यया महश्चिदभ्यवर्धत ।
मन्दान उद् वृषायते ॥ १ ॥

1. *Ayā somaḥ sukṛtyayā mahaścid-abhyavardhata.*
Mandāna udvṛṣāyate.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृतानीदस्य कर्त्वा चेतन्ते दस्युतर्हणा ।
ऋणा च धृष्णुश्चयते ॥ २ ॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.*
Ṛṇā ca dhṛṣṇuścayate.

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् ।
उक्थं यदस्य जायते ॥ ३ ॥

3. *Āt soma indriyo raso vajraḥ sahasrasā bhuvat.*
Ukthaṁ yadasya jāyate.

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamantine courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति।
यदी मर्मृज्यते धियः ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati. Yadī marmṛjyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सिषासतू रयीणां वाजेष्ववर्तामिव।
भरेषु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva. Bhareṣu jigyuṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

Mandala 9/Sukta 48

Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः।
चारुं सुकृत्ययेमहे ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cāruṁ sukṛtyayemahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम्।
शतं पुरो रुरुक्षणिम् ॥ २ ॥

2. *Saṁvṛktadhṛṣṇum-ukthyaṁ mahāmahivrataṁ madam. Śataṁ puro rurukṣaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः।
सुपर्णो अव्यथिर्भरत् ॥ ३ ॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम्।
गोपामृतस्य विर्भरत् ॥ ४ ॥

4. *Viśvasmā it svardṛśe sādhāraṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा॑ हिन्वा॒न इ॑न्द्रि॒यं ज्यायो॑ महि॒त्वमा॑नशे।
अ॒भि॒ष्टि॒कृद्वि॑चर्षणिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṁ jyāyo mahitvam-ānaśe.*
Abhiṣṭikṛd-vicarṣaṇiḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

Mandala 9/Sukta 49

Pavamana Soma Devata, Kavi Bhargava Rshi

पव॑स्व वृ॒ष्टिमा सु नो॒ऽपामू॒र्मिं दि॒वस्परि॑।
अ॒य॒क्ष्मा बृ॒ह॒तीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no'pām-ūrmiṁ divaspari.*
Ayakṣmā bṛhatīriṣaḥ.

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया॑ पवस्व॒ धार॑या॒ यया॒ गाव॑ इ॒हाग॑मन्।
जन्या॑स॒ उप॑ नो गृ॒हम् ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman.*
Janyāsa upa no gṛham.

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृ॒तं प॑वस्व॒ धार॑या य॒ज्ञेषु॑ देव॒वी॑तमः।
अ॒स्मभ्यं॑ वृ॒ष्टिमा प॑व ॥ ३ ॥

3. *Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamaḥ.*
Asmabhyaṁ vṛṣṭimā pava.

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स न॑ ऊ॒र्जे व्य॑व्ययं प॒वित्रं॑ धाव॒ धार॑या।
दे॒वास॑: शृ॒णव॒न्हि क॑म् ॥ ४ ॥

4. *Sa na ūrje vyavyayaṁ pavitraṁ dhāva dhārayā.*
Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पव॑मानो असिष्यद॒द्रक्षा॑ंस्यप॒जङ्घ॑नत्।
प्र॒त्न॒वद्रो॑चय॒न्रुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāṁsyapajaṅghanat.*
Pratnavad-rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

Mandala 9/Sukta 50

Pavamana Soma Devata, Uchathya Angirasa Rshi

उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः ।
वाणस्य चोदया पविम् ॥ १ ॥

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.*
Vāṇasya codayā pavim.

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

प्रसवे त उदीरते तिस्रो वाचो मखस्युवः ।
यदव्य एषि सानवि ॥ २ ॥

2. *Prasave ta udīrate tisro vāco makhasyuvaḥ.*
Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्यो वारे परि प्रियं हरिं हिन्वन्त्यद्रिभिः ।
पवमानं मधुश्चुतम् ॥ ३ ॥

3. *Avyo vāre pari priyaṁ hariṁ hinvantyadribhiḥ.*
Pavamānaṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit

of divinity replete with honey sweets of ecstasy.

आ पवस्व मदिन्तम पवित्रं धारया कवे ।
अर्कस्य योनिमासदम् ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonimāsadam.

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः ।
इन्दविन्द्राय पीतये ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.*
Indavindrāya pītaye.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

Mandala 9/Sukta 51

Pavamana Soma Devata, Uchathya Angirasa Rshi

अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ सृज ।
पुनीहीन्द्राय पातवे ॥ १ ॥

1. *Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

दि॒वः पी॒यूष॑मुत्त॒मं सोम॒मिन्द्रा॑य व॒ज्रिणे॑ ।
सु॒नोता॒ मधु॑मत्तमम् ॥ २ ॥

2. *Divaḥ pīyūṣam-uttamaṁ somam-indrāya vajriṇe. Sunotā madhumattamam.*

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations.

तव॒ त्य इ॑न्दो॒ अन्ध॑सो दे॒वा मधो॒र्व्य॑श्नते ।
पव॑मानस्य म॒रुत॑ः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate. Pavamānasya marutaḥ.*

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि सो॑म व॒र्धय॑न्त्सु॒तो मदा॑य॒ भूर्ण॑ये ।
वृष॑न्त्स्तो॒तार॑मू॒तये॑ ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūrṇaye. Vṛṣant-stotāram-ūtaye.*

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अ॒भ्य॑र्ष विचक्षण प॒वित्रं॑ धार॑या सु॒तः ।
अ॒भि वाज॑मु॒त श्रव॑ः ॥ ५ ॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutaḥ. Abhi vājamuta śruvaḥ.*

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

Mandala 9/Sukta 52

Pavamana Soma Devata, Uchathya Angirasa Rshi

परि॑ द्यु॒क्षः स॒नद्र॑यि॒र्भर॒द्वाजं॑ नो॒ अन्ध॑सा ।
सु॒वा॒नो अ॑र्ष प॒वित्र॒ आ ॥ १ ॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājaṁ no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव॑ प्र॒त्नेभि॒रध्व॑भि॒रव्यो॒ वारे॒ परि॑ प्रि॒यः ।
स॒हस्र॑धारो या॒त्तना॑ ॥ २ ॥

2. *Tava pratnebhir-adhvabhir-avyo vāre pari priyaḥ. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

चरुर्न यस्तमींङ्खयेन्दो न दानमीङ्खय।
वधैर्वधस्नवीङ्खय॥ ३॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅ-khaya.*
Vadhair-vadhasnavīṅkhaya.

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि शुष्ममिन्दवेषां पुरुहूत जनानाम्।
यो अस्माँ आदिदेशति॥ ४॥

4. *Ni śuṣmam-indaveṣāṁ puruhūta janānām.*
Yo asmāṅ ādideśati.

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

शतं न इन्द ऊतिभिः सहस्रं वा शुचीनाम्।
पवस्व मंहयद्रयिः॥ ५॥

5. *Śataṁ na inda ūtibhiḥ sahasraṁ vā śucīnām.*
Pavasva maṁhayad-rayiḥ.

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

Mandala 9/Sukta 53

Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः।
नुदस्व याः परिस्पृधः॥ १॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.*
Nudasva yāḥ parispṛdhaḥ.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अया निजघ्निरोजसा रथसङ्गे धने हिते।
स्तवा अबिभ्युषा हृदा॥ २॥

2. *Ayā nijaghnirojasā rathasaṁge dhane hite.*
Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अस्य व्रतानि नाधृषे पवमानस्य दूढ्या।
रुज यस्त्वा पृतन्यति॥ ३॥

3. *Asya vratāni nādhṛṣe pavamānasya dūḍhyā.*
Ruja yastvā pṛtanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम्।
इन्दुमिन्द्राय मत्सरम्॥ ४॥

4. *Taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

Mandala 9/Sukta 54

Pavamana Soma Devata, Avatsara Kashyapa Rshi

अस्य प्रत्नामनु द्युतं शुक्रं दुदुह्रे अह्रयः।
पयः सहस्रसामृषिम्॥ १॥

1. *Asya pratnāmanu dyutaṁ śukraṁ duduhre ahrayaḥ. Payaḥ sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अयं सूर्य इवोपदृगयं सरांसि धावति।
सप्त प्रवत आ दिवम्॥ २॥

2. *Ayaṁ sūrya ivopadṛg-ayaṁ sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि।
सोमो देवो न सूर्यः॥ ३॥

3. *Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari. Somo devo na sūryaḥ.*

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि णो देववीतये वाजाँ अर्षसि गोमतः।
पुनान इन्दविन्द्रयुः॥ ४॥

4. *Pari ṇo devavītaye vājāँ arṣasi gomataḥ. Punāna indavindrayuḥ.*

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

Mandala 9/Sukta 55

Pavamana Soma Devata, Avatsara Kashyapa Rshi

यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्रव।
सोम विश्वा च सौभगा॥ १॥

1. *Yavaṁ-yavaṁ no andhasā puṣṭaṁ-puṣṭaṁ pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इन्दो॒ यथा॒ तव॒ स्तवो॒ यथा॑ ते जा॒तमन्ध॑सः ।
नि ब॒र्हिषि॑ प्रि॒ये स॑दः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.*
Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उ॒त नो॑ गो॒विद॑श्व॒वित्पव॑स्व सो॒मान्ध॑सा ।
म॒क्षू॒तमे॒भि॒रह॑भिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.*
Makṣūtamebhir-ahabhiḥ.

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

यो जि॒नाति॒ न जीय॑ते॒ हन्ति॒ शत्रु॑म॒भीत्य॑ ।
स पव॑स्व सहस्रजित् ॥ ४ ॥

4. *Yo jināti na jīyate hanti śatrum-abhītya.*
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who

no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

Mandala 9/Sukta 56

Pavamana Soma Devata, Avatsara Kashyapa rshi

परि॒ सोम॑ ऋ॒तं बृ॒हदा॒शुः प॒वित्रे॑ अर्षति ।
वि॒घ्नन्र॒क्षांसि॑ देव॒युः ॥ १ ॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सोमो॒ वाज॒मर्ष॑ति॒ शत॑ं धारा॑ अप॒स्यु॑वः ।
इन्द्र॑स्य स॒ख्यमा॑वि॒शन् ॥ २ ॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*
Indrasya sakhyamāviśan.

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अ॒भि त्वा॒ योष॑णो॒ दश॑ जा॒रं न क॒न्या॑नूषत ।
मृ॒ज्यसे॑ सोम सा॒तये॑ ॥ ३ ॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.*
Mṛjyase soma sātaye.

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्द्रा॑य विष्णवे स्वा॒दुरि॑न्दो॒ परि॑ स्रव।
नृ॒न्त्स्तो॒तॄन्पा॒ह्यंह॑सः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-indo pari srava.*
Nṝnt-stotṝn pāhyaṁhasaḥ.

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

Mandala 9/Sukta 57

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प्र ते॒ धारा॑ असश्चतो॒ दि॒वो न य॑न्ति वृ॒ष्टय॑: ।
अच्छा॒ वाजं॑ सहस्रिणम् ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.*
Acchā vājaṁ sahasriṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अ॒भि प्रि॒याणि॒ काव्या॒ विश्वा॒ चक्षा॑णो अर्षति ।
हरि॑स्तुञ्जा॒न आयु॑धा ॥ २ ॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*
Haris-tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स मर्मृ॑जा॒न आयु॒भिरि॒भो राजे॑व सु॒व्र॒तः ।
श्ये॒नो न वंसु॑ षीदति ॥ ३ ॥

3. *Sa marmṛjāna āyubhir-ibho rājeva suvrataḥ.*
Śyeno na vaṁsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स नो॒ विश्वा॑ दि॒वो वसू॒तो पृ॑थि॒व्या अधि॑ ।
पु॒ना॒न इ॑न्दवा भर ॥ ४ ॥

4. *Sa no viśvā divo vasūto pṛthivyā adhi.*
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

Mandala 9/Sukta 58

Pavamana Soma Devata, Avatsara Kashyapa Rshi

तर॒त्स म॒न्दी धा॑वति॒ धारा॑ सु॒तस्यान्ध॑सः ।
तर॒त्स म॒न्दी धा॑वति ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*
Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उस्रा वेद वसूनां मर्तस्य देव्यवसः।
तरत्स मन्दी धावति॥ २॥

2. *Usrā veda vasūnāṁ martasya devyavasaḥ.*
Tarat sa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे।
तरत्स मन्दी धावति॥ ३॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*
Tarat sa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
तरत्स मन्दी धावति॥ ४॥

4. *Ā yayostriṁśataṁ tanā sahasrāṇi ca dadmahe.*
Tarat sa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

Mandala 9/Sukta 59

Pavamana Soma Devata, Avatsara Kashyapa Rshi

पवस्व गोजिदश्वजिद्विश्वजित्सोम रण्यजित्।
प्रजावद्रत्नमा भर॥ १॥

1. *Pavasva gojid-aśvajid-viśvajit soma raṇyajit.*
Prajāvad-ratnamā bhara.

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पवस्वाद्भ्यो अदाभ्यः पवस्वौषधीभ्यः।
पवस्व धिषणाभ्यः॥ २॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhībhyaḥ.*
Pavasva dhiṣaṇābhyaḥ.

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं सोम पवमानो विश्वानि दुरिता तर।
कविः सीद नि बर्हिषि॥ ३॥

3. *Tvaṁ soma pavamāno viśvāni duritā tara.*
Kaviḥ sīda ni barhiṣi.

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पव॑मान॒ स्व॑र्विदो॒ जाय॑मानोऽभवो म॒हान्।
इन्दो॒ विश्वाँ॑ अ॒भीद॑सि॥ ४॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.*
Indo viśvāň abhīdasi.

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

Mandala 9/Sukta 60

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प्र गा॑यत्रे॒ण गा॑यत॒ पव॑मानं॒ विच॑र्षणिम्।
इन्दुं॑ स॒हस्र॑चक्षसम्॥ १॥

1. *Pra gāyatreṇa gāyata pavamānaṁ vicarṣaṇim.*
Induṁ sahasracakṣasam.

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा॑ स॒हस्र॑चक्षस॒मथो॑ स॒हस्र॑भर्णसम्।
अति॒ वार॑मपाविषुः॥ २॥

2. *Taṁ tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति॒ वारा॒न्पव॑मानो असिष्यदत्क॒लशाँ॑ अ॒भि धा॑वति।
इन्द्र॑स्य॒ हार्द्या॑वि॒शन्॥ ३॥

3. *Ati vārān pavamāno asiṣyadat kalaśāň abhi dhāvati. Indrasya hārdyāviśan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इन्द्र॑स्य सोम॒ राध॑से॒ शं प॑वस्व विचर्षणे।
प्र॒जाव॒द्रेत॒ आ भ॑र॥ ४॥

4. *Indrasya soma rādhase śaṁ pavasva vicarṣaṇe.*
Prajāvadreta ā bhara.

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

Mandala 9/Sukta 61

Pavamana Soma Devata, Amahiyu Angirasa Rshi

अ॒या वी॒ती परि॑ स्रव॒ यस्त॑ इन्दो॒ मदे॒ष्वा।
अ॒वाह॑न्नव॒तीर्नव॑॥ १॥

1. *Ayā vītī pari srava yasta indo madeṣvā.*
Avāhan navatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिये दिवोदासाय शम्बरम्।
अध त्यं तुर्वशं यदुम्॥ २॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.*
Adha tyaṁ turvaśaṁ yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत्।
क्षरा सहस्रिणीरिषः॥ ३॥

3. *Pari ṇo aśvam-aśvavid-gomad-indo hiraṇyavat.*
Kṣarā sahasriṇīriṣaḥ.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.

पवमानस्य ते वयं पवित्रमभ्युन्दतः।
सखित्वमा वृणीमहे॥ ४॥

4. *Pavamānasya te vayaṁ pavitram-abhyundataḥ.*
Sakhitvamā vṛṇīmahe.

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया।
तेभिर्नः सोम मृळय॥ ५॥

5. *Ye te pavitram-ūrmayo'bhikṣaranti dhārayā.*
Tebhirnaḥ soma mṛḷaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः पुनान आ भर रयिं वीरवतीमिषम्।
ईशानः सोम विश्वतः॥ ६॥

6. *Sa naḥ punāna ā bhara rayiṁ vīravatīmiṣam.*
Īśānaḥ soma viśvataḥ.

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम्।
समादित्येभिरख्यत॥ ७॥

7. *Etamu tyaṁ daśa ksipo mṛjanti sindhumātaram. Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्द्रेणोत वायुना सुत एति पवित्र आ।
सं सूर्यस्य रश्मिभिः॥ ८॥

8. *Samindreṇota vāyunā suta eti pavitra ā. Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स नो भगाय वायवे पूष्णे पवस्व मधुमान्।
चारुर्मित्रे वरुणे च॥ ९॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhumān. Cārurmitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उच्चा ते जातमन्धसो दिवि षद्भूम्या ददे।
उग्रं शर्म महि श्रवः॥ १०॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade. Ugraṁ śarma mahi śravaḥ.*

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्।
सिषासन्तो वनामहे॥ ११॥

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

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः।
वरिवोवित्परि स्रव॥ १२॥

12. *Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit pari srava.*

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
इन्दुं देवा अयासिषुः॥ १३॥

13. *Upo ṣu jātam-apturaṁ gobhir-bhaṅgaṁ pariṣkṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव।
य इन्द्रस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsaṁ saṁśiśvarīriva. Ya indrasya hṛdaṁsaniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अर्षा णः सोम शं गवे धुक्षस्व पिप्युषीमिषम्।
वर्धा समुद्रमुक्थ्यम् ॥ १५ ॥

15. *Aṛsā ṇaḥ soma śaṁ gave dhukṣasva pipyuṣīmiṣam. Vardhā samudram-ukthyam.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम्।
ज्योतिर्वैश्वानरं बृहत् ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum. Jyotir-vaiśvānraṁ bṛhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पवमानस्य ते रसो मदो राजन्नदुच्छुनः।
वि वारमव्यमर्षति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ. Vi vāram-avyamarṣati.*

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पवमान रसस्तव दक्षो वि राजति द्युमान्।
ज्योतिर्विश्वं स्वर्दृशे ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān. Jyotir-viśvaṁ svardṛṣe.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा।
देवावीरघशंसहा ॥ १९ ॥

19. *Yaste mado vareṇyas-tenā pavasvāndhāsā. Devāvīr-aghaśaṁsahā.*

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निर्वृत्रममित्रियꣳ सस्निर्वाजं दिवेदिवे।
गोषा उ अश्वसा असि॥ २०॥

20. *Jaghnir-vṛtram-amitriyaṁ sasnir-vājaṁ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्लो अरुषो भव सूपस्थाभिर्न धेनुभिः।
सीदञ्छ्येनो न योनिमा॥ २१॥

21. *Saṁmiślo aruṣo bhava sūpasthābhirna dhenu-bhiḥ. Sīdañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स पवस्व य आविथेन्द्रं वृत्राय हन्तवे।
वव्रिवांसं महीरपः॥ २२॥

22. *Sa pavasva ya āvithendraṁ vṛtrāya hantave. Vavrivāṁsaṁ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासो वयं धना जयेम सोम मीढ्वः।
पुनानो वर्ध नो गिरः॥ २३॥

23. *Suvīrāso vayaṁ dhanā jayema soma mīḍhvaḥ. Punāno vardha no giraḥ.*

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वोतासस्तवावसा स्याम वन्वन्त आमुरः।
सोम व्रतेषु जागृहि॥ २४॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ. Soma vrateṣu jāgṛhi.*

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवते मृधोऽप सोमो अरावणः।
गच्छन्निन्द्रस्य निष्कृतम्॥ २५॥

25. *Apaghnan pavate mṛdho'pa somo arāvṇaḥ. Gacchann-indrasya niṣkṛtam.*

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

महो नो राय आ भर पवमान जही मृधः ।
रास्वेन्दो वीरवद्यशः ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.*
Rāsvendo vīravadyaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा शतं चन ह्रुतो राधो दित्सन्तमा मिनन् ।
यत्पुनानो मखस्यसे ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.*
Yat punāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने ।
विश्वा अप द्विषो जहि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.*
Viśvā apa dviṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of

honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य ते सख्ये वयं तवेन्दो द्युम्न उत्तमे ।
सासह्याम पृतन्यतः ॥ २९ ॥

29. *Asya te sakhye vayaṁ tavendo dyumna uttame.*
Sāsahyāma pṛtanyataḥ.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे ।
रक्षा समस्य नो निदः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.*
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

Mandala 9/Sukta 62

Pavamana Soma Devata, Jamadagni Bhargava Rshi

एते असृग्रमिन्दवस्तिरः पवित्रमाशवः ।
विश्वान्यभि सौभगा ॥ १ ॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ.*
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः।
तना कृण्वन्तो अर्वते॥ २॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*
Tanā kṛṇvanto arvate.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम्।
इळामस्मभ्यं संयतम्॥ ३॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.*
Iḷām-asmabhyaṁ saṁyatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असाव्यंशुर्मदाय।ऽप्सु दक्षो गिरिष्ठाः।
श्येनो न योनिमासदत्॥ ४॥

4. *Asāvyaṁśur-madāyā'psu dakṣo giriṣṭhāḥ.*
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभ्रमन्धो देववातमप्सु धूतो नृभिः सुतः।
स्वदन्ति गावः पयोभिः॥ ५॥

5. *Śubhram-andho devavātam-apsu dhūto nṛbhiḥ sutaḥ. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदीमश्वं न हेतारोऽ शूशुभन्नमृताय।
मध्वो रसं सधमादे॥ ६॥

6. *Ādīmaśvaṁ na hetāro'śūśubhann-amṛtāya.*
Madhvo rasaṁ sadhamāde.

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्ते धारा मधुश्चुतोऽ सृग्रमिन्द ऊतये।
ताभिः पवित्रमासदः॥ ७॥

7. *Yāste dharā madhuścuto'sṛgram-inda ūtate.*
Tābhiḥ pavitram-āsadaḥ.

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सो अर्षेन्द्राय पीतये तिरो रोमाण्यव्यया।
सीदन्योना वनेष्वा॥ ८॥

8. *So arṣendrāya pītaye tiro romāṇyavyayā.*
Sīdan yonā vaneṣvā.

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दो॒ परि॑ स्रव॒ स्वादि॑ष्ठो अङ्गि॑रोभ्यः ।
व॒रि॒वो॒विद् घृ॒तं पय॑: ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.*
Varivovid-ghṛtaṁ payaḥ.

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity.

अ॒यं वि॑चर्ष॒णिर्हि॒तः पव॑मान॒: स चे॑तति ।
हि॒न्वा॒न आप्यं बृ॒हत् ॥ १० ॥

10. *Ayaṁ vicarṣaṇir-hitaḥ pavamānaḥ sa cetati.*
Hinvāna āpyaṁ bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

ए॒ष वृषा॒ वृष॑व्रत॒: पव॑मानो अशस्ति॒हा ।
कर॒द्वसू॑नि दा॒शुषे॑ ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno aśastihā.*
Karadvasūni dāśuṣe.

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ प॑वस्व सह॒स्रिणं र॒यिं गोम॑न्तम॒श्विन॑म् ।
पु॒रु॒श्च॒न्द्रं पु॑रु॒स्पृह॑म् ॥ १२ ॥

12. *Ā pavasva sahasriṇaṁ rayiṁ gomantam-aśvinam.*
Puruścandraṁ puruspṛham.

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

ए॒ष स्य परि॑ षिच्यते मर्मृ॒ज्यमा॑न आ॒युभि॑: ।
उ॒रु॒गा॒यः क॒विक्र॑तुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*
Urugāyaḥ kavikratuḥ.

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

स॒हस्रो॑तिः श॒तामघो॒ वि॒मानो॒ रज॑सः क॒विः ।
इन्द्रा॑य पवते॒ मद॑: ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasaḥ kaviḥ.*
Indrāya pavate madaḥ.

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गि॒रा जा॒त इ॒ह स्तुत इन्दु॒रिन्द्रा॑य धीयते।
विर्योना॑ वस॒ताविव॥ १५॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*
Viryonā vasatāviva.

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पव॑मानः सु॒तो नृ॒भिः सोमो॒ वाज॑मिवासरत्।
च॒मूषु॒ शक्म॑ना॒सद॑म्॥ १६॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāsarat.*
Camūṣu śakmanāsadam.

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रि॑पृ॒ष्ठे त्रि॑वन्धु॒रे रथे॑ युञ्जन्ति॒ यात॑वे।
ऋषी॑णां स॒प्त धी॒तिभिः॥ १७॥

17. *Taṁ tripṛṣṭhe trivandhure rathe yuñjanti yātave.*
Ṛṣīṇāṁ sapta dhītibhiḥ.

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सो॑तारो धन॒स्पृत॑मा॒शुं वाजा॑य॒ यात॑वे।
हरिं॑ हिनोत वा॒जिन॑म्॥ १८॥

18. *Taṁ sotāro dhanaspṛtam-āśuṁ vājāya yātave.*
Hariṁ hinota vājinam.

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आ॒वि॒श॒न्क॒लशं॑ सु॒तो विश्वा॒ अर्षा॒॑न्यभि श्रियः॑।
शूरो॒ न गोषु॑ तिष्ठति॥ १९॥

19. *Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त॑ इन्दो॒ मदा॑य॒ कं पयो॑ दुहन्त्या॒यवः॑।
दे॒वा दे॒वेभ्यो॑ मधु॥ २०॥

20. *Ā ta indo madāya kaṁ payo duhantyāyavaḥ.*
Devā devebhyo madhu.

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सोमं पवित्र आ सृजता मधुमत्तमम्।
देवेभ्यो देवश्रुत्तमम्॥ २१॥

21. *Ā naḥ somaṁ pavitra ā sṛjatā madhumatta-mam.*
Devebhyo devaśruttamam.

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एते सोमा असृक्षत गृणानाः श्रवसे महे।
मदिन्तमस्य धारया॥ २२॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.*
Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि।
सनद्वाजः परि स्रव॥ २३॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.*
Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence

of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः।
गृणानो जमदग्निना॥ २४॥

24. *Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.*
Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः।
अभि विश्वानि काव्या॥ २५॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं समुद्रिया अपोऽग्रियो वाचं ईरयन्।
पवस्व विश्वमेजय॥ २६॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.*
Pavasva viśvamejaya.

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे।
तुभ्यमर्षन्ति सिन्धवः॥ २७॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.*
Tubhyamarṣanti sindhavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प्र ते दिवो न वृष्टयो धारा यन्त्यसश्चतः।
अभि शुक्रामुपस्तिरम्॥ २८॥

28. *Pra te divo na vṛṣṭayo dhārā yantyasaścataḥ.*
Abhi śukrām-upastiram.

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्द्रायेन्दुं पुनीतनोग्रं दक्षाय साधनम्।
ईशानं वीतिराधसम्॥ २९॥

29. *Indrāyenduṁ punītanograṁ dakṣāya sādha-nam.*
Īśānaṁ vītirādhasam.

O people of the earth, performers of soma yajna, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पवमान ऋतः कविः सोमः पवित्रमासदत्।
दधत्स्तोत्रे सुवीर्यम्॥ ३०॥

30. *Pavamāna ṛtaḥ kaviḥ somaḥ pavitram-āsadat.*
Dadhat stotre suvīryam.

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

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Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

आ पवस्व सहस्रिणं रयिं सोम सुवीर्यम्।
अस्मे श्रवांसि धारय॥ १॥

1. *Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam.*
Asme śravāṁsi dhāraya.

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इषमूर्जं च पिन्वस इन्द्राय मत्सरिन्तमः।
चमूष्वा नि षीदसि॥ २॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ. Camūṣvā ni ṣīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्द्रा॑य॒ विष्णवे॒ सोम॑: क॒लशे॑ अक्षरत्।
मधु॑माँ अस्तु वा॒यवे॑॥ ३॥

3. *Suta indrāya viṣṇave somaḥ kalaśe akṣarat. Madhumāň astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

ए॒ते अ॑सृग्रमा॒शवो॑ऽ ति॒ ह्वरां॑सि ब॒भ्रव॑:।
सोमा॑ ऋ॒तस्य॒ धार॑या॥ ४॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ. Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं॒ वर्ध॑न्तो अ॒प्तुर॑: कृ॒ण्वन्तो॒ विश्व॒मार्य॑म्।
अ॒प॒घ्नन्तो॒ अरा॑व्ण:॥ ५॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु॒ स्वमा रजो॒ऽभ्यर्ष॑न्ति ब॒भ्रव॑:।
इन्द्रं॒ गच्छ॑न्त॒ इन्द॑व:॥ ६॥

6. *Sutā anu svamā rajo'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अ॒या प॑वस्व॒ धार॑या॒ यया॒ सूर्य॒मरो॑चय:।
हि॒न्वा॒नो मानु॑षीर॒पः॥ ७॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयु॑क्त॒ सूर॒ एत॑शं॒ पव॑मानो म॒नावधि।
अ॒न्तरि॑क्षेण॒ यात॑वे॥ ८॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या हरितो दश सूरो अयुक्त यातवे।
इन्दुरिन्द्र इति ब्रुवन्॥ ९॥

9. *Uta tyā harito daśa sūro ayukta yātave.*
Indurindra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!" and he flies over the paths of his holy choice.

परीतो वायवे सुतं गिर इन्द्राय मत्सरम्।
अव्यो वारेषु सिञ्चत॥ १०॥

10. *Parīto vāyave sutaṁ gira indrāya matsaram.*
Avyo vāreṣu siñcata.

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पवमान विदा रयिमस्मभ्यं सोम दुष्टरम्।
यो दूणाशो वनुष्यता॥ ११॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭaram. Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अभ्यर्ष सहस्रिणं रयिं गोमन्तमश्विनम्।
अभि वाजमुत श्रवः॥ १२॥

12. *Abhyarṣa sahasriṇaṁ rayiṁ gomantamaśvi-nam.*
Abhi vājamuta śravaḥ.

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सोमो देवो न सूर्योऽद्रिभिः पवते सुतः।
दधानः कलशे रसम्॥ १३॥

13. *Somo devo na sūryo'dribhiḥ pavate sutaḥ.*
Dadhānaḥ kalaśe rasam.

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

एते धामान्यार्या शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन्॥ १४॥

14. *Ete dhāmānyāryā śukrā ṛtasya dhārayā.*
Vājaṁ gomantam-akṣaran.

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सुता इन्द्राय वज्रिणे सोमासो दध्याशिरः।
पवित्रमत्यक्षरन्॥ १५॥

15. *Sutā indrāya vajriṇe somāso dadhyāśiraḥ.*
Pavitram-atyakṣaran.

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प्र सोमा॑स मधुमत्तमो रा॒ये अर्ष पवित्र॒ आ।
मदो॒ यो देव॒वीत॑मः॥ १६॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.*
Mado yo devavītamaḥ.

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

तमी॑ मृजन्त्या॒यवो॒ हरिं॑ न॒दीषु॑ वा॒जिन॑म्।
इन्दु॒मिन्द्रा॑य मत्स॒रम्॥ १७॥

17. *Tamī mṛjantyāyavo hariṁ nadīṣu vājinam.*
Indumindrāya matsaram.

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ प॑वस्व॒ हिर॑ण्यव॒दश्वा॑वत्सोम वी॒रव॑त्।
वाज॑ं गोम॑न्त॒मा भ॑र॥ १८॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.*
Vājaṁ gomantamā bhara.

Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि॒ वाजे॒ न वा॑ज॒युमव्यो॒ वार॑ेषु सिञ्चत।
इन्द्रा॑य॒ मधु॑मत्तमम्॥ १९॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*
Indrāya madhumattamam.

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

क॒विं मृ॑जन्ति॒ मर्ज्यं॑ धी॒भिर्विप्रा॑ अव॒स्यव॑ः।
वृषा॒ कनिक्रदर्षति॥ २०॥

20. *Kaviṁ mṛjanti marjyaṁ dhībhir-viprā avasya-vaḥ. Vṛṣā kanikrad-arṣati.*

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृष॑णं धी॒भिर॒प्तुर॑ं सोम॑मृ॒तस्य॒ धार॑या।
म॒ती विप्रा॑ः सम॑स्वरन्॥ २१॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhā-rayā. Matī viprāḥ samasvaran.*

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पव॑स्व देवायु॒षगिन्द्रं॑ गच्छतु ते॒ मद॑ः ।
वा॒युमा रो॑ह॒ धर्म॑णा ॥ २२ ॥

22. *Pavasva devāyuṣag-indraṁ gacchatu te madaḥ.*
Vāyumā roha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पव॑मान॒ नि तो॑शसे र॒यिं सो॑म श्रवा॒य्य॑म् ।
प्रि॒यः स॑मु॒द्रमा वि॑श ॥ २३ ॥

23. *Pavamāna ni tośase rayiṁ soma śravāyyam.*
Priyaḥ samudramā viśā.

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अ॒प॒घ्न॒न्प॑वसे॒ मृध॑ः क्रतु॒वित्सो॑म मत्स॒रः ।
नु॒दस्वादे॑वयुं॒ जन॑म् ॥ २४ ॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ. Nudasvādevayuṁ janam.*

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पव॑माना असृक्षत॒ सोमा॑ः शु॒क्रास॒ इन्द॑वः ।
अ॒भि विश्वा॑नि॒ काव्या॑ ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.*
Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पव॑मानास आ॒शव॑ः शु॒भ्रा अ॑सृग्र॒मिन्द॑वः ।
घ्न॒न्तो॒ विश्वा॒ अप॒ द्विष॑ः ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.*
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पव॑माना दि॒वस्प॒र्य॒न्तरि॑क्षादसृक्षत ।
पृ॒थि॒व्या अधि॒ सान॑वि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.*
Pṛthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः सोम धारयेन्दो विश्वा अप स्रिधः ।
जहि रक्षांसि सुक्रतो ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.*
Jahi rakṣāṁsi sukrato .

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्त्सोम रक्षसोऽभ्यर्ष कनिक्रदत् ।
द्युमन्तं शुष्ममुत्तमम् ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्मे वसूनि धारय सोम दिव्यानि पार्थिवा ।
इन्दो विश्वानि वार्या ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pārthivā.*
Indo viśvāni vāryā.

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

Mandala 9/Sukta 64

Pavamana Soma Devata, Kashyapa Maricha Rshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः ।
वृषा धर्माणि दधिषे ॥ १ ॥

1. *Vṛṣā soma dyumāṅ asi vṛṣā deva vṛṣavrataḥ.*
Vṛṣā dharmāṇi dadhiṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णस्ते वृष्ण्यं शवो वृषा वनं वृषा मदः ।
सत्यं वृषन्वृषेदसि ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyaṁ ṣavo vṛṣā vanaṁ vṛṣā madaḥ.*
Satyaṁ vṛṣan vṛṣedasi.

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः ।
वि नो राये दुरो वृधि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.*
Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया ।
शुक्रासो वीरयाशवः ॥ ४ ॥

4. *Asṛkṣata pra vājino gavyā somāso aśvayā.*
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः ।
पवन्ते वारे अव्यये ॥ ५ ॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*
Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा ।
पवन्तामान्तरिक्ष्या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pārthivā.*
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पवमानस्य विश्ववित्र ते सर्गा असृक्षत ।
सूर्यस्येव न रश्मयः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*
Sūryasyeva na raśmayaḥ.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

केतुं कृण्वन्दिवस्परि विश्वा रूपाभ्यर्षसि ।
समुद्रः सोम पिन्वसे ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*
Samudraḥ soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हिन्वानो वाचमिष्यसि पवमान विधर्मणि ।
अक्रान्देवो न सूर्यः ॥ ९ ॥

9. *Hinvāno vācamiṣyasi pavamāna vidharmaṇi.*
Akrān devo na sūryaḥ.

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चेतनः प्रियः कवीनां मती।
सृजदश्वं रथीरिव॥ १०॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṁ matī. Sṛjadaśvaṁ rathīriva.*

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊर्मिर्यस्ते पवित्र आ देवावीः पर्यक्षरत्।
सीदन्नृतस्य योनिमा॥ ११॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat. Sīdannṛtasya yonīmā.*

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स नो अर्ष पवित्र आ मदो यो देववीतमः।
इन्दविन्द्राय पीतये॥ १२॥

12. *Sa no arṣa pavitra ā mado yo devavītamaḥ. Indavindrāya pītaye.*

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.

इषे पवस्व धारया मृज्यमानो मनीषिभिः।
इन्दो रुचाभि गा इहि॥ १३॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ. Indo rucābhi gā ihi.*

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः।
हरे सृजान आशिरम्॥ १४॥

14. *Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ. Hare sṛjāna āśiram.*

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पुनानो देववीतय इन्द्रस्य याहि निष्कृतम्।
द्युतानो वाजिभिर्यतः॥ १५॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam. Dyutāno vājibhiryataḥ.*

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प्र हिन्वानास इन्दवोऽच्छा समुद्रमाशवः ।
धिया जूता असृक्षत ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.*
Dhiyā jūtā asṛkṣata.

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

मर्मृजानास आयवो वृथा समुद्रमिन्दवः ।
अग्मन्नृतस्य योनिमा ॥ १७ ॥

17. *Marmṛjānāsa āyavo vṛthā samudramindavaḥ.*
Agmannṛtasya yonimā.

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि णो याह्यस्मयुर्विश्वा वसून्योजसा ।
पाहि नः शर्म वीरवत् ॥ १८ ॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.*
Pāhi naḥ śarma vīravat.

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमाति वह्निरेतशः पदं युजान ऋक्वभिः ।
प्र यत्समुद्र आहितः ॥ १९ ॥

19. *Mimāti vahniretaśaḥ padaṁ yūjāna ṛkvabhiḥ.*
Pra yat samudra āhitaḥ.

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, voluable, in a state of undisturbed stability.

आ यद्योनिं हरिण्ययमाशुर्ऋतस्य सीदति ।
जहात्यप्रचेतसः ॥ २० ॥

20. *Ā yadyoniṁ hiraṇyayam-āśurṛtasya sīdati.*
Jahātyapracetasaḥ.

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अभि वेना अनूषतेयक्षन्ति प्रचेतसः ।
मज्जन्त्यविचेतसः ॥ २१ ॥

21. *Abhi venā anūṣateyakṣanti pracetasaḥ.*
Majjantyavicetasaḥ.

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः ।
ऋतस्य योनिमासदम् ॥ २२ ॥

22. *Indrāyendo marutvate pavasva madhumatt-amaḥ.*
Ṛtasya yonimāsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा॒ विप्रा॑ वचो॒विद॒ः परि॑ष्कृण्वन्ति वे॒धस॑ः ।
सं त्वा॑ मृजन्त्या॒यव॑ः ॥ २३ ॥

23. *Taṁ tvā viprā vacovidaḥ pariṣkṛṇvanti vedha-saḥ.*
Saṁ tvā mṛjantyāyavaḥ.

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं ते मि॒त्रो अ॑र्य॒मा पिब॑न्ति॒ वरु॑णः क॒वे ।
पव॑मानस्य म॒रुत॑ः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.*
Pavamānasya marutaḥ.

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं सो॑म विप॒श्चितं॑ पुना॒नो वाच॑मिष्यसि ।
इन्दो॑ स॒हस्र॑भर्णसम् ॥ २५ ॥

25. *Tvaṁ soma vipaścitaṁ punāno vācamiṣyasi.*
Indo sahasrabharṇasam.

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उ॒तो स॒हस्र॑भर्णसं॒ वाचं॑ सोम मख॒स्यु॒वम् ।
पु॒ना॒न इ॑न्द॒वा भ॑र ॥ २६ ॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makha-syuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पु॒ना॒न इ॑न्दवेषां॒ पुरु॑हूत॒ जना॑नाम् ।
प्रि॒यः स॑मु॒द्रमा वि॑श ॥ २७ ॥

27. *Punāna indaveṣāṁ puruhūta janānām.*
Priyaḥ samudramā viśa.

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

दवि॑द्युतत्या रु॒चा प॑रि॒ष्टोभ॑न्त्या कृ॒पा ।
सोमा॑ः शु॒क्रा गवा॑शिरः ॥ २८ ॥

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā.*
Somāḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वानो हेतृभिर्यत आ वाजं वाज्यक्रमीत्।
सीदन्तो वनुषो यथा ॥ २९ ॥

29. *Hinvāno hetṛbhiryata ā vājaṁ vājyakramīt.*
Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋधक्सोम स्वस्तये संजग्मानो दिवः कविः।
पवस्व सूर्यो दृशे ॥ ३० ॥

30. *Ṛdhak soma svastaye saṁjagmāno divaḥ kaviḥ.*
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

Mandala 9/Sukta 65

Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

हिन्वन्ति सूरमुस्रयः स्वसारो जामयस्पतिम्।
महामिन्दुं महीयुवः ॥ १ ॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
Mahāminduṁ mahīyuvaḥ.

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पवमान रुचारुचा देवो देवेभ्यस्परि।
विश्वा वसून्या विश ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः।
इषे पवस्व संयतम् ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*
Iṣe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे।
पवमान स्वाध्यः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*
Pavamāna svādhyaḥ.

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ पवस्व सुवीर्यं मन्दमानः स्वायुध।
इहो ष्विन्दवा गहि॥ ५ ॥

5. *Ā pavasva suvīryaṁ mandamānaḥ svāyudha. Iho ṣvindavā gahi.*

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यदद्भिः परिषिच्यसे मृज्यमानो गभस्त्योः।
द्रुणा सधस्थमश्नुषे॥ ६ ॥

6. *Yadadbhiḥ pariṣicyase mṛjyamāno gabhastyoḥ. Druṇā sadhastham-aśnuṣe.*

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प्र सोमाय व्यश्ववत्पवमानाय गायत।
महे सहस्रचक्षसे॥ ७ ॥

7. *Pra somāya vyaśvavat pavamānāya gāyata. Mahe sahasracakṣase.*

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver

of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य वर्णं मधुश्चुतं हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ hariṁ hinvantya-dribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य ते वाजिनो वयं विश्वा धनानि जिग्युषः।
सखित्वमा वृणीमहे॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा पवस्व धारया मरुत्वते च मत्सरः।
विश्वा दधान ओजसा॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsaraḥ. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा धर्तारमोण्योः पवमान स्वर्दृशम्।
हिन्वे वाजेषु वाजिनम्॥ ११॥

11. *Taṁ tvā dhartāram-oṇyoḥ pavamāna svardṛ-śam.*
Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अया चित्तो विपानया हरिः पवस्व धारया।
युजं वाजेषु चोदय॥ १२॥

12. *Ayā citto vipānayā hariḥ pavasva dhārayā.*
Yujaṁ vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ न इन्दो महीमिषं पवस्व विश्वदर्शतः।
अस्मभ्यं सोम गातुवित्॥ १३॥

13. *Ā na indo mahīmiṣaṁ pavasva viśvadarṣataḥ.*
Asmabhyaṁ soma gātuvit.

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशा अनूषतेन्दो धाराभिरोजसा।
एन्द्रस्य पीतये विश॥ १४॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.*
Endrasya pītaye viśa.

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य ते मद्यं रसं तीव्रं दुहन्त्यद्रिभिः।
स पवस्वाभिमातिहा॥ १५॥

15. *Yasya te madyaṁ rasaṁ tīvraṁ duhantyadri-bhiḥ.*
Sa pavasvābhimātihā.

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मेधाभिरीयते पवमानो मनावधि।
अन्तरिक्षेण यातवे॥ १६॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.*
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ नं इन्दो शतग्विनं गवां पोषं स्वश्व्यम्।
वहा भगत्तिमूतये॥ १७॥

17. *Ā na indo śatagvinaṁ gavāṁ poṣaṁ svaśvyam. Vahā bhagattimūtaye.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः सोम सहो जुवो रूपं न वर्चसे भर।
सुष्वाणो देववीतये॥ १८॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara. Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अर्षा सोम द्युमत्तमोऽ भि द्रोणानि रोरुवत्।
सीदञ्छ्येनो न योनिमा॥ १९॥

19. *Arṣā soma dyumattamo'bhi droṇāni roruvat. Sīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमो अर्षति विष्णवे॥ २०॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ. Somo arṣati viṣṇave.*

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्रिणम्॥ २१॥

21. *Isaṁ tokāya no dadhad-asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

ये सोमासः परावति ये अर्वावति सुन्विरे।
ये वादः शर्यणावति॥ २२॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Ye vādaḥ śaryaṇāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम्।
ये वा जनेषु पञ्चसु॥ २३॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.*
Ye vā janeṣu pañcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम्।
सुवाना देवास इन्दवः॥ २४॥

24. *Te no vṛṣṭiṁ divaspari pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

पवते हर्यतो हरिर्गृणानो जमदग्निना।
हिन्वानो गोरधि त्वचि॥ २५॥

25. *Pavate haryato harir-gṛṇāno jamadagninā.*
Hinvāno gorādhi tvaci.

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प्र शुक्रासो वयोजुवो हिन्वानासो न सप्तयः।
श्रीणाना अप्सु मृञ्जत॥ २६॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.*
Śrīṇānā apsu mṛñjata.

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा सुतेष्वाभुवो हिन्विरे देवतातये।
स पवस्वानया रुचा॥ २७॥

27. *Taṁ tvā suteṣvābhuvo hinvire devatātaye.*
Sa pavasvānayā rucā.

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ ते॒ दक्षं॑ मयो॒भुव॑ं॒ वह्नि॑म॒द्या वृ॑णीमहे।
पान्त॒मा पु॑रु॒स्पृह॑म्॥ २८॥

28. *Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntamā puruspṛham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ म॒न्द्रमा वरे॑ण्य॒मा विप्र॒मा म॑नी॒षिण॑म्।
पान्त॒मा पु॑रु॒स्पृह॑म्॥ २९॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā puruspṛham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ र॒यिमा सु॑चे॒तु॒न॒मा सु॑क्रतो त॒नूष्वा।
पान्त॒मा पु॑रु॒स्पृह॑म्॥ ३०॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā puruspṛham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.

Mandala 9/Sukta 66

Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21) Devate, Shatam Vaikhanasas Rshis

पव॑स्व विश्वचर्षणे॒ऽ भि विश्वा॑नि॒ काव्या।
सखा॒ सखि॑भ्य॒ ईड्यः॥ १॥

1. *Pavasva viśvacarṣaṇe'bhi viśvāni kāvyā. Sakhā sakhibhya īḍyaḥ.*

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां॑ विश्व॑स्य राजसि॒ ये प॑वमान॒ धाम॑नी।
प्र॒ती॒ची सो॑म त॒स्थतुः॥ २॥

2. *Tābhyāṁ viśvasya rājasi ye pavamāna dhāmanī. Pratīcī soma tasthatuḥ.*

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि॒ धामा॑नि॒ यानि॑ ते॒ त्वं सो॑मासि वि॒श्वतः।
पव॑मान ऋ॒तुभिः॑ कवे॥ ३॥

3. *Pari dhāmāni yāni te tvaṁ somāsi viśvataḥ. Pavamāna ṛtubhiḥ kave.*

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पव॑स्व ज॒नय॒न्निषो॒ऽ भि विश्वा॑नि॒ वार्या॑ ।
सखा॒ सखि॑भ्य ऊ॒तये॑ ॥ ४ ॥

4. *Pavasva janayanniṣo'bhi viśvāni vāryā.*
Sakhā sakhibhya ūtaye.

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒क्रासो॑ अ॒र्चयो॑ दि॒वस्पृ॒ष्ठे वि त॑न्वते ।
प॒वित्रं॒ सोम॒ धाम॑भिः ॥ ५ ॥

5. *Tava śukrāso arcayo divaspṛṣṭhe vi tanvate.*
Pavitraṁ soma dhāmabhiḥ.

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तवे॒मे स॒प्त सिन्ध॑वः प्र॒शिषं॑ सोम सिस्रते ।
तुभ्यं॑ धावन्ति धे॒नव॑ः ॥ ६ ॥

6. *Taveme sapta sindhavaḥ praśiṣaṁ soma sisrate.*
Tubhyaṁ dhāvanti dhenavaḥ.

These seven seas, these seven modes of Prakrti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प्र सो॑म याहि॒ धार॑या सु॒त इन्द्रा॑य मत्स॒रः ।
दधा॑नो॒ अक्षि॑ति॒ श्रव॑ः ॥ ७ ॥

7. *Pra soma yāhi dhārayā suta indrāya matsaraḥ.*
Dadhāno akṣiti śravaḥ.

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

सम्॒ त्वा धी॒भिर॑स्वरन्हिन्व॒तीः स॒प्त जा॒मय॑ः ।
विप्र॑मा॒जा वि॒वस्व॑तः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāmayaḥ. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakrti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृ॒जन्ति॑ त्वा॒ सम॒ग्रुवो॒ऽ व्ये॑ जी॒रावधि॒ ष्वणि॑ ।
रे॒भो यद॒ज्यसे॒ वने॑ ॥ ९ ॥

9. *Mṛjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi.*
Rebho yadajyase vane.

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पव॑मानस्य ते कवे॒ वाजि॒न्त्सर्गा॑ असृक्षत ।
अर्व॑न्तो॒ न श्र॑व॒स्यव॑ः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata.*
Arvanto na śravasyavaḥ.

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा॒ कोशं॑ मधु॒श्चुत॒मसृ॑ग्रं॒ वारे॑ अ॒व्यये॑।
अवा॑वशन्त धी॒तय॑: ॥ ११ ॥

11. *Acchā kośaṁ madhuścutam-asṛgraṁ vāre avyaye. Avāvaśanta dhītayaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा॑ समु॒द्रमिन्द॒वोऽ स्तं॒ गावो॒ न धे॒नव॑:।
अग्म॑न्नृ॒तस्य॒ योनि॒मा ॥ १२ ॥

12. *Acchā samudram-indavo'staṁ gāvo na dhenavaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प्र ण॑ इन्दो म॒हे रण॒ आपो॑ अर्षन्ति॒ सिन्ध॑व:।
यद्गोभि॑र्वासयि॒ष्यसे॑ ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsayiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakrti.

अस्य॑ ते स॒ख्ये व॒यमिय॑क्षन्त॒स्त्वोत॑य:।
इन्दो॑ सखि॒त्वमु॑श्मसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ. Indo sakhitvam-uśamasi.*

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ प॑वस्व॒ गवि॑ष्टये म॒हे सो॑म नृ॒चक्ष॑से।
एन्द्र॑स्य ज॒ठरे॑ विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase. Endrasya jaṭhare viśa.*

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

म॒हाँ अ॑सि सोम॒ ज्येष्ठ॑ उ॒ग्राणा॑मिन्द॒ ओजि॑ष्ठ:।
युध्वा॒ सञ्छश्व॑ज्जिगेथ ॥ १६ ॥

16. *Mahāň asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ. Yudhvā sañ-chaśvaj-jigetha.*

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उग्रेभ्यश्चिदोजीयाञ्छूरेभ्यश्चिच्छूरतरः ।
भूरिदाभ्यश्चिन्मंहीयान् ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrataraḥ. Bhūridābhyaś-cin-maṁhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं सोम सूर एषस्तोकस्य साता तनूनाम् ।
वृणीमहे सख्याय वृणीमहे युज्याय ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः ।
आरे बाधस्व दुच्छुनाम् ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः ।
तमीमहे महागयम् ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।
दधद्रयिं मयि पोषम् ॥ २१ ॥

21. *Agne pavasva svapā asme varcaḥ suvīryam. Dadhadrayiṁ mayi poṣam.*

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पवमानो अति स्रिधोऽभ्यर्षति सुष्टुतिम् ।
सूरो न विश्वदर्शतः ॥ २२ ॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim. Sūro na viśvadarśataḥ.*

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स मर्मृजान आयुभिः प्रयस्वान्प्रयसे हितः ।
इन्दुरत्यो विचक्षणः ॥ २३ ॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitaḥ. Induratyo vicakṣaṇaḥ.*

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पव॑मान ऋ॒तं बृ॒हच्छु॒क्रं ज्योति॑रजीजनत्।
कृ॒ष्णा तमां॑सि॒ जङ्घ॑नत्॥ २४॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat. Kṛṣṇā tamāṁsi jaṅghanat.*

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पव॑मानस्य॒ जङ्घ्न॑तो॒ हरे॑श्चन्द्रा अ॑सृक्षत।
जी॒रा अ॑जि॒रशो॑चिषः॥ २५॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata. Jīrā ajiraśociṣaḥ.*

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पव॑मानो र॒थीत॑मः शु॒भ्रेभि॑: शु॒भ्रशं॑स्तमः।
हरि॑श्चन्द्रो म॒रुद्ग॑णः॥ २६॥

26. *Pavamāno rathitamaḥ śubhrebhiḥ śubhraśastamaḥ. Hariścandro marudgaṇaḥ.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पव॑मानो॒ व्य॑श्नवद्र॒श्मिभि॑र्वाज॒सात॑मः।
दध॑त्स्तो॒त्रे सु॒वीर्य॑म्॥ २७॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamaḥ. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प्र सु॑वा॒न इन्दु॑रक्षाः प॒वित्र॒मत्य॒व्ययम्।
पु॒ना॒न इन्दु॒रिन्द्र॒मा॥ २८॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

ए॒ष सोमो॒ अधि॑ त्व॒चि गवां क्रीळ॒त्यद्रि॑भिः।
इन्द्रं॒ मदा॑य॒ जोहु॑वत्॥ २९॥

29. *Eṣa somo adhi tvaci gavāṁ krīḷatyadribhiḥ. Indraṁ madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य॑ ते द्यु॒म्नव॒त्पय॒ः पव॑मा॒नाभृ॑तं दि॒वः ।
तेन॑ नो मृळ जी॒वसे॑ ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

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Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)

त्वं सो॑मासि धार॒युर्म॒न्द्र ओजि॑ष्ठो अध्व॒रे ।
पव॑स्व मंह॒यद्र॑यिः ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhvare. Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सु॒तो नृ॒माद॑नो दध॒न्वान्म॑त्स॒रिन्त॑मः ।
इन्द्रा॑य सू॒रिर॑न्ध॑सा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ. Indrāya sūrirandhasā.*

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सु॑ष्वा॒णो अद्रि॑भि॒र॒भ्य॑र्ष॒ कनि॑क्रदत् ।
द्यु॒मन्तं॒ शुष्म॑मुत्त॒मम् ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat. Dyumantaṁ śuṣmam-uttamam.*

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्दु॒र्हिन्वा॒नो अ॑र्षति ति॒रो वारा॑ण्य॒व्यया॑ ।
हरि॒र्वाज॑मचिक्रदत् ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.*
Harir-vājam-acikradat.

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्दो॒ व्यव्यमर्षसि॒ वि श्रवांसि॒ वि सौभगा।
वि वाजा॑न्त्सोम॒ गोम॑तः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṁsi vi saubhagā.*
Vi vājānt-soma gomataḥ.

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न॑ इन्दो शत॒ग्विनं॑ र॒यिं गोम॑न्तम॒श्विन॑म्।
भरा॑ सोम सह॒स्रिण॑म् ॥ ६ ॥

6. *Ā na indo śatagvinaṁ rayiṁ gomantamaśvi-nam.*
Bharā soma sahasriṇam.

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पव॑मानास॒ इन्द॑वस्ति॒रः प॒वित्र॑मा॒शव॑ः।
इन्द्रं॒ यामे॑भिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.*
Indraṁ yāmebhir-āśata.

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

क॒कुहः सो॒म्यो रस॒ इन्दु॒रिन्द्रा॑य पू॒र्व्यः।
आ॒युः प॑वत आ॒यवे॑ ॥ ८ ॥

8. *Kakuhaḥ somyo rasa indurindrāya pūrvyaḥ.*
Āyuḥ pavata āyave.

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

हि॒न्व॒न्ति॒ सू॒र॒मुस्र॑यः पव॑मानं मधु॒श्चुत॑म्।
अ॒भि गि॒रा सम॑स्वरन् ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścu-tam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अ॒वि॒ता नो॑ अ॒जाश्व॑ः पू॒षा याम॑नियामनि।
आ भ॑क्षत्क॒न्या॑सु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.*
Ā bhakṣat kanyāsu naḥ.

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अयं सोमः कपर्दिने घृतं न पवते मधु।
आ भक्षत्कन्यासु नः ॥ ११ ॥

11. *Ayaṁ somaḥ kapardine ghṛtaṁ na pavate madhu.*
Ā bhakṣat kanyāsu naḥ.

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghrta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अयं त आघृणे सुतो घृतं न पवते शुचि।
आ भक्षत्कन्यासु नः ॥ १२ ॥

12. *Ayaṁ ta āghṛṇe suto ghṛtaṁ na pavate śuci.*
Ā bhakṣat kanyāsu naḥ.

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghrta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वाचो जन्तुः कवीनां पवस्व सोम धारया।
देवेषु रत्नधा असि ॥ १३ ॥

13. *Vāco jantuḥ kavīnāṁ pavasva soma dhārayā.*
Deveṣu ratnadhā asi.

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ कलशेषु धावति श्येनो वर्म वि गाहते।
अभि द्रोणा कनिक्रदत् ॥ १४ ॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*
Abhi droṇā kanikradat.

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि प्र सोम ते रसोऽ सर्जि कलशे सुतः।
श्येनो न तक्तो अर्षति ॥ १५ ॥

15. *Pari pra soma te raso'sarji kalaśe sutaḥ.*
Śyeno na takto arṣati.

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥ १६ ॥

16. *Pavasva soma mandayann-indrāya madhu-mattamaḥ.*

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृग्रन्देववीतये वाजयन्तो रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

ते सुतासो मदिन्तमाः शुक्रा वायुमसृक्षत ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

ग्राव्णा तुन्नो अभिष्टुतः पवित्रं सोम गच्छसि ।
दधत्स्तोत्रे सुवीर्यम् ॥ १९ ॥

19. *Gravṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तुन्नो अभिष्टुतः पवित्रमति गाहते ।
रक्षोहा वारमव्ययम् ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate.*
Rakṣohā vāram-avyayam.

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness

of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरके भयं विन्दति मामिह ।
पवमान वि तज्जहि ॥ २१ ॥

21. *Yadanti yacca dūrake bhayaṁ vindati māmiha.*
Pavamāna vi tajjahi.

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमानः सो अद्य नः पवित्रेण विचर्षणिः ।
यः पोता स पुनातु नः ॥ २२ ॥

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

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत्ते पवित्रमर्चिष्यग्ने वितततमन्तरा ।
ब्रह्म तेन पुनीहि नः ॥ २३ ॥

23. *Yat te pavitram-arciṣyagne vitatama-ntarā.*
Brahma tena punīhi naḥ.

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्ते॑ प॒वित्र॑मर्चि॒वदग्ने॒ तेन॑ पुनीहि नः ।
ब्रह्म॒स॒वैः पु॑नीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ. Brahmasavaiḥ punīhi naḥ.*

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां देव सवितः प॒वित्रे॑ण स॒वेन॑ च ।
मां पु॑नीहि वि॒श्वतः॑ ॥ २५ ॥

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

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं दे॑व सवित॒र्वर्षि॑ष्ठैः सोम॒ धाम॑भिः ।
अग्ने॒ दक्षै॑ः पुनीहि नः ॥ २६ ॥

26. *Tribhiṣṭvaṁ deva savitar-varṣiṣṭhaiḥ soma dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पु॒नन्तु मां दे॑वज॒नाः पु॒नन्तु॒ वस॑वो धि॒या ।
विश्वे॑ देवाः पुनी॒त मा॒ जात॑वेदः पुनी॒हि मा॑ ॥ २७ ॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā. Viṣve devāḥ punīta mā jātavedaḥ punīhi mā.*

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प्र प्या॑यस्व॒ प्र स्य॑न्दस्व॒ सोम॒ विश्वे॑भिर॒ꣳशुभिः॑ ।
दे॒वेभ्य॑ उत्त॒मं ह॒विः ॥ २८ ॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-aṁśubhiḥ. Devebhya uttamaṁ haviḥ.*

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उप॑ प्रि॒यं पनि॑प्रतं॒ युवा॑नमाहुती॒वृध॑म् ।
अग॑न्म॒ बिभ्र॑तो॒ नमः॑ ॥ २९ ॥

29. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham. Aganma bibhrato namaḥ.*

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अलाय्यस्य परशुर्ननाश तमा पवस्व देव सोम।
आखुं चिदेव देव सोम॥ ३०॥

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhuṁ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पावमानीरध्येत्यृषिभिः संभृतं रसम्।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना॥ ३१॥

31. *Yaḥ pāvamānīr-adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Sarvaṁ sa pūtamaśnāti svaditaṁ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम्।
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम्॥ ३२॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir-madhūdakam.*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

Mandala 9/Sukta 68

Pavamana Soma Devata, Vatsapri Bhalandana Rshi

प्र देवमच्छा मधुमन्त इन्दवोऽसिष्यदन्त गाव आ न धेनवः।
बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्रिया निर्णिजं धिरे॥ १॥

1. *Pra devamacchā madhumanta indavo'siṣyadanta gāva ā na dhenavaḥ. Barhirṣado vacanāvanta ūdhabhiḥ parisrutamusriyā nirṇijaṁ dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रोरुवदभि पूर्वा अचिक्रददुपारुहः श्रथयन्त्स्वादते हरिः।
तिरः पवित्रं परियन्नुरु ज्रयो नि शर्याणि दधते देव आ वरम्॥ २॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ śrathayant-svādate hariḥ. Tiraḥ pavitraṁ pariyannuru jrayo ni śaryāṇi dadhate deva ā varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluities and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि यो ममे यम्या संयती मदः साकंवृधा पयसा पिन्वदक्षिता।
मही अपारे रजसी विवेविददभिव्रजन्नक्षितं पाज आ ददे॥ ३॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vive-vidad-abhivrajann-akṣitaṁ pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मातरा विचरन्वाजयन्नपः प्र मेधिरः स्वधया पिन्वते पदम्।
अंशुर्यवेन पिपिशे यतो नृभिः सं जामिभिर्नसते रक्षते शिरः॥ ४॥

4. *Sa mātarā vicaran vājayann-apaḥ pra medhi-raḥ svadhayā pinvate padam. Aṁśur-yavena pipiśe yato nṛbhiḥ saṁ jāmibhir-nasate rakṣate śiraḥ.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं दक्षेण मनसा जायते कविर्ऋतस्य गर्भो निहितो यमा परः। यूना ह सन्ता प्रथमं वि जज्ञतुर्गुहा हितं जनिम नेममुद्यतम्॥ ५॥

5. *Saṁ dakṣeṇa manasā jāyate kavir-ṛtasya garbho nihito yamā paraḥ. Yūnā ha santā prathamaṁ vi jajñatur-guhā hitaṁ janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

मन्द्रस्य रूपं विविदुर्मनीषिणः श्येनो यदन्धो अभरत्परावतः। तं मर्जयन्त सुवृधं नदीष्वाँ उशन्तमंशुं परियन्तमृग्मियम्॥ ६॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno yadandho abharat parāvataḥ. Taṁ marjayanta suvṛdhaṁ nadīṣvāँ uśantam-aṁśuṁ pariyan-tam-ṛgmiyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश योषणः सुतं सोम ऋषिभिर्मतिभिर्धीतिभिर्हितम्। अव्यो वारेभिरुत देवहूतिभिर्नृभिर्यतो वाजमा दर्षि सातये ॥ ७ ॥

7. *Tvāṁ mṛjanti daśa yoṣaṇaḥ sutaṁ soma ṛṣibhir-matibhir-dhītibhir-hitam. Avyo vārebhiruta devahūtibhir-nṛbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परि प्रयन्तं वय्यं सुषंसदं सोमं मनीषा अभ्यनूषत स्तुभः। यो धारया मधुमाँ ऊर्मिणा दिव इयर्ति वाचं रयिषाळमर्त्यः ॥ ८ ॥

8. *Pariprayantaṁ vayyaṁ suṣaṁsadaṁ somaṁ manīṣā abhyanūṣata stubhaḥ. Yo dhārayā madhumāँ ūrmiṇā diva iyarti vācaṁ rayiṣāḷamartyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,

gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अयं दिव इयर्ति विश्वमा रजः सोमः पुनानः कलशेषु सीदति। अद्भिर्गोभिर्मृज्यते अद्रिभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम् ॥ ९ ॥

9. *Ayaṁ diva iyarti viśvamā rajaḥ somaḥ punānaḥ kalaśeṣu sīdati. Adbhir-gobhir-mṛjyate adribhiḥ sutaḥ punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamantine and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

एवा नः सोम परिषिच्यमानो वयो दधच्चित्रतमं पवस्व। अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥ १० ॥

10. *Evā naḥ soma parīṣicyamāno vayo dadhacci-tratamaṁ pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

Mandala 9/Sukta 69

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुप सर्ज्यूधनि।
उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥ १ ॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vrateṣvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि। पवमानः सन्तनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥ २ ॥

2. *Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ saṁtaniḥ praghnatāmiva madhumān drapsaḥ pari vāramarṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नप्तीरदितेर्ऋतं यते।
हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न शोभते ॥ ३ ॥

3. *Avye vadhūyuḥ pavate pari tvaci śrathnīte naptīraditerṛtaṁ yate. Harirakrān yajataḥ saṁyato mado nṛmṇā śiśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम्। अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥ ४ ॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devīrupa yanti niṣkṛtam. Atyakramīdarjunaṁ vāramavyayamatkaṁ na niktaṁ pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत।
दिवस्पृष्ठं बर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभस्मयम्॥ ५॥

Amṛktena ruśatā vāsasā harir-amartyo nirṇijānaḥ pari vyata. Divaspṛṣṭhaṁ barhaṇā nirṇije kṛtopastaraṇaṁ camvor-nabhasmayam.

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरते।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन॥ ६॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasupaḥ sākamīrate. Tantuṁ tataṁ pari sargāsa āśavo nendrādṛte pavate dhāma kiṁ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत। शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः॥ ७॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā madāso gātumāśata. Śaṁ no niveśe dvipade catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम्।
यूयं हि सोम पितरो मम स्थन दिवो मूर्धानः प्रस्थिता वयस्कृतः॥ ८॥

8. *Ā naḥ pavasva vasumaddhiraṇyavadaśvāvadgomadyavamat suvīryam. Yūyaṁ hi soma pitaro mama sthana divo mūrdhānaḥ prasthitā vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एते सोमाः पवमानास इन्द्रं रथा इव प्र ययुः सातिमच्छ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ॥ ९॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva pra yayuḥ sātimaccha. Sutāḥ pavitramati yantyavyaṁ hitvī vavriṁ harito vṛṣṭimaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द्रविन्द्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः। भरा चन्द्राणि गृणते वसूनि देवैद्यावापृथिवी प्रावतं नः॥ १०॥

10. *Indavindrāya bṛhate pavasva sumṛḷīko ana-vadyo riśādāḥ. Bharā candrāṇi gṛṇate vasūni devai-rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

Mandala 9/Sukta 70

Pavamana Soma Devata, Renu Vaishvamitra Rshi

त्रिरस्मै सप्त धेनवो दुदुह्रे सत्यामाशिरं पूर्व्ये व्योमनि। चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत॥ १॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śiraṁ pūrvye vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भिक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे। तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो विदुः॥ २॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maṁhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

ते अस्य सन्तु केतवोऽ मृत्यवोऽ दाभ्यासो जनुषी उभे अनु। येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत ॥ ३ ॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmṇā ca devyā punata ādidrājānaṁ mananā agṛbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमानो दशभिः सुकर्मभिः प्र मध्यमासु मातृषु प्रमे सचा। व्रतानि पानो अमृतस्य चारुण उभे नृचक्षा अनु पश्यते विशौ ॥ ४ ॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He

watches at first hand what people do in thought, word and deed.

स मर्मृजान इन्द्रियाय धायसे ओभे अन्ता रोदसी हर्षते हितः। वृषा शुष्मेण बाधते वि दुर्मतीरादेदिशानः शर्यहेव शुरुधः ॥ ५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādhate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मातरा न ददृशान उस्रियो नानददेति मरुतामिव स्वनः। जानन्नृतं प्रथमं यत्स्वर्णरं प्रशस्तये कमवृणीत सुक्रतुः ॥ ६ ॥

6. *Sa mātarā na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamaṁ yat svarṇaraṁ praśastaye kamavṛṇīta sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमो वृषभस्तविष्यया शृङ्गे शिशानो हरिणी विचक्षणः। आ योनिं सोमः सुकृतं नि षीदति गव्ययी त्वग्भवति निर्णिगव्ययी॥ ७॥

7. *Ruvati bhīmo vṛṣabhastaviṣyayā śṛṅge śiśāno hariṇī vicakṣaṇaḥ. Ā yoniṁ somaḥ sukṛtaṁ ni ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरेपसमव्ये हरिर्न्यधाविष्ट सानवि। जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियते सुकर्मभिः॥ ८॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व सोम देववीतये वृषेन्द्रस्य हार्दि सोमधानमा विश। पुरा नो बाधाद्दुरितादि पारय क्षेत्रविद्धि दिश आहा पिपृच्छते॥ ९॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pāraya kṣetraviddhi diśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हितो न सप्तिरभि वाजमर्षेन्द्रस्येन्दो जठरमा पवस्व। नावा न सिन्धुमति पर्षि विद्वाञ्छूरो न युध्यन्नव नो निदः स्पः॥ १०॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭha-ramā pavasva. Nāvā na sindhumati parṣi vidvāñ-chūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

Mandala 9/Sukta 71

Pavamana Soma Devata, Rshabha Vaishvamitra Rshi

आ दक्षिणा सृज्यते शुष्म्याꣳ सदं वेति द्रुहो रक्षसः पाति जागृविः। हरिरोपशं कृणुते नभस्पयं उपस्तिरे चम्वोꣳर्ब्रह्म निर्णिजे॥ १॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadaṁ veti druho rakṣasaḥ pāti jāgṛviḥ. Hariropaśaṁ kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प्र कृष्टिहेव शूष एति रोरुवदसुर्यं१ वर्ण नि रिणीते अस्य तम्। जहाति वव्रिं पितुरेति निष्कृतमुपप्रुतं कृणुते निर्णिजं तना ॥ २ ॥

2. *Pra kṛṣṭiheva śūṣa eti roruvadasuryaṁ varṇaṁ ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-mupaprutaṁ kṛṇute nirṇijaṁ tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती। स मोदते नसते साधते गिरा नेनिक्ते अप्सु यजते परीमणि ॥ ३ ॥

3. *Adribhiḥ sutaḥ pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādhate girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि द्युक्षं सहसः पर्वतावृधं मध्वः सिञ्चन्ति हर्म्यस्य सक्षणिम्। आ यस्मिन्गावः सुहुताद ऊधनि मूर्धञ्छ्रीणन्त्यग्रियं वरीमभिः ॥ ४ ॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ suhutāda ūdhani mūrdhañ-chrīṇantyagriyaṁ varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी रथं न भुरिजोरहेषत दश स्वसारो अदितेरुपस्थ आ। जिगादुप ज्रयति गोरपीच्यं पदं यदस्य मतुथा अजीजनन् ॥ ५ ॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro aditerupastha ā. Jigādupa jrayati gorapīcyaṁ padaṁ yadasya matuthā ajījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्येनो न योनिं सदनं धिया कृतं हिरण्ययमासदं देव एषति। ए रिणन्ति बर्हिषि प्रियं गिराऽश्वो न देवाँ अप्येति यज्ञियः॥ ६॥

6. *Śyeno na yoniṁ sadanaṁ dhiyā kṛtaṁ hiraṇya-yamāsadaṁ deva eṣati. E riṇanti barhiṣi priyaṁ girā'śvo na devāṅ apyeti yajñiyaḥ.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा व्यक्तो अरुषो दिवः कविर्वृषा त्रिपृष्ठो अनविष्ट गा अभि। सहस्रणीतिर्यतिः परायती रेभो न पूर्वीरुषसो वि राजति॥ ७॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā tripṛṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyatī rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificent giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्वेषं रूपं कृणुते वर्णो अस्य स यत्राशयत्समृता सेधति स्रिधः। अप्सा याति स्वधया दैव्यं जनं सं सुष्टुती नसते सं गोअग्रया॥ ८॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayā daivyaṁ janaṁ saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उक्षेव यूथा परियन्नरावीदधि त्विषीरधित सूर्यस्य। दिव्यः सुपर्णोऽव चक्षत क्षां सोमः परि क्रतुना पश्यते जाः॥ ९॥

9. *Ukṣeva yūthā pariyannarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

Mandala 9/Sukta 72

Pavamana Soma Devata, Harimanta Angirasa Rshi

हरिं मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते।
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित्परि-
प्रियः ॥ १ ॥

1. *Hariṁ mṛjantyaruṣo na yujyate saṁ dhenubhiḥ kalaśe somo ajyate. Udvācamīrayati hinvate matī Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति बहवो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः।
यदीं मृजन्ति सुगभस्तयो नरः सनीळाभिर्दशभिः काम्यं
मधु ॥ २ ॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somaṁ jaṭhare yadāduhuḥ. Yadīṁ mṛjanti sugabhastayo naraḥ sanīḷābhir-daśabhiḥ kām-yaṁ madhu.*

When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरमाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो
रवम्। अन्वस्मै जोषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः
क्षेति जामिभिः ॥ ३ ॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhi-tustiro ravam. Anvasmai joṣamabhara-dvinaṁ-gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूतो अद्रिषुतो बर्हिषि प्रियः पतिर्गवां प्रदिव इन्दुर्ऋत्वियः।
पुरंधिवान्मनुषो यज्ञसाधनः शुचिर्धिया पवते सोम इन्द्र
ते ॥ ४ ॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavāṁ pradiva indur-ṛtviyaḥ. Purandhivān manuṣo yajñasādhanaḥ śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चोदितो धारया सुतोऽनुष्वधं पवते सोम इन्द्र ते। आप्राः क्रतून्त्समजैरध्वरे मतीर्वेर्न द्रुषच्चम्वोऽ३ रास-दद्धरिः ॥ ५ ॥

5. *Nṛbāhubhyāṁ codito dhārayā suto'nuṣvadhaṁ pavate soma indra te. Āprāḥ kratūntsamajai-radhavare matīrverna druṣac-camvorāsadadd-hariḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवयोऽ पसो मनीषिणः। समी गावो मतयो यन्ति संयतं ऋतस्य योना सदने पुनर्भुवः ॥ ६ ॥

6. *Aṁśuṁ duhanti stanayantam-akṣitaṁ kaviṁ kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti saṁyata ṛtasya yonā sadane punarbhu-vaḥ.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभा पृथिव्या धरुणो महो दिवोऽ३ऽ पामूर्मौ सिन्धुष्वन्त-रुक्षितः। इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते चारु मत्सरः ॥ ७ ॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hṛde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamantine force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू पवस्व परि पार्थिवं रजः स्तोत्रे शिक्षन्नाधून्वते च सुक्रतो। मा नो निर्भाग्वसुनः सादनस्पृशो रयिं पिशङ्गं बहुलं वसीमहि ॥ ८ ॥

8. *Sa tū pavasva pari pārthivaṁ rajaḥ stotre śikṣa-nnādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanaspṛśo rayiṁ piśaṅgaṁ bahulaṁ vasīmahi.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न इन्दो शतदात्वश्व्यं सहस्त्रंदातु पशुमद्धिरण्यवत्। उप मास्व बृहती रेवतीरिषोऽधि स्तोत्रस्य पवमान नो गहि॥ ९॥

9. *Ā tū na indo śatadātvaśvyaṁ sahasradātu paśumaddhiraṇyavat. Upa māsva bṛhatī revatīriṣo' dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

स्रक्वे द्रप्सस्य धमतः समस्वरन्नृतस्य योना समरन्त नाभयः। त्रीन्त्स मूर्ध्नो असुरश्चक्र आरभे सत्यस्य नावः सुकृतमपीपरन्॥ १॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya yonā samaranta nābhayaḥ. Trīntsa mūrdhno asuraścakra ārabhe satyasya nāvaḥ sukṛtamapīparan.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakrti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

सम्यक्सम्यञ्चो महिषा अहेषत सिन्धोरूर्मावधि वेना अवीविपन्। मधोर्धारांभिर्जनयन्तो अर्कमित्प्रियामिन्द्रस्य तन्वमवीवृधन्॥ २॥

2. *Samyak samyañco mahiṣā aheṣata sindhorūrmāvadhi venā avīvipan. Madhor-dhārābhir-janayanto arkamit priyām-indrasya tanvam-avīvṛdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

पवित्रवन्तः परि वाचमासते पितैषां प्रत्नो अभि रक्षति व्रतम्। महः समुद्रं वरुणस्तिरो दधे धीरा इच्छेकुर्धरुणेष्वारभम्॥ ३॥

3. *Pavitravantaḥ pari vācam-āsate pitaiṣāṁ pratno abhi rakṣati vratam. Mahaḥ samudraṁ varuṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

सहस्त्रधारेऽव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः ।
अस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवः ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पितुर्मातुरध्या ये समस्वरन्नृचा शोचन्तः संदहन्तो अव्रतान् ।
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमनो दिवस्परि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīṁ bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

प्रत्नान्मानादध्या ये समस्वर्ञ्छ्लोकयन्त्रासो रभसस्य मन्तवः । अपानक्षासो बधिरा अहासत ऋतस्य पन्थां न तरन्ति दुष्कृतः ॥ ६ ॥

6. *Pratnānmānādadhyā ye samasvarañ-chlokaya-ntrāso rabhasasya mantavaḥ. Apānakṣāso badhi-rā ahāsata ṛtasya panthāṁ na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

सहस्त्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।
रुद्रास एषामिषिरासो अद्रुहः स्पशः स्वञ्चः सुदृशो नृचक्षसः ॥ ७ ॥

7. *Sahasradhāre vitate pavitra ā vācaṁ punanti kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adru-haḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋतस्य गोपा न दभाय सुक्रतुस्त्री ष पवित्रा हृद्य१न्तरा दधे। विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति कर्ते अव्रतान्॥ ८॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋतस्य तन्तुर्विततः पवित्र आ जिह्वाया अग्रे वरुणस्य मायया। धीरास्श्चित्तत्समिनक्षन्त आशताऽत्रा कर्तमव पदात्य-प्रभुः॥ ९॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre varuṇasya māyayā. Dhīrāścit tat saminakṣanta āśatā'trā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at

the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

Mandala 9/Sukta 74

Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi

शिशुर्न जातोऽव चक्रदद्वने स्वर्१र्यद्वाज्यरुषः सिषासति। दिवो रेतसा सचते पयोवृधा तमीमहे सुमती शर्म सप्रथः॥ १॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumatī śarma saprathaḥ.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पर्येति विश्वतः। सेमे मही रोदसी यक्षदावृता समीचीने दाधार समिषः कविः॥ २॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo aṁśuḥ paryeti viśvataḥ. Seme mahī rodasī yakṣadāvṛtā samīcīne dādhāra samiṣaḥ kaviḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि प्सरः सुकृतं सोम्यं मधूर्वी गव्यूतिरदितेर्ऋतं यते। ईशे यो वृष्टेरित उस्त्रियो वृषाऽपां नेता य इतऊतिर्ऋग्मियः॥ ३॥

3. *Mahi psaraḥ sukṛtaṁ somyaṁ madhūrvī gavyūtir-aditer-ṛtaṁ yate. Īṣe yo vṛṣṭerita usriyo vṛṣā'pāṁ netā ya ita ūtir-ṛgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आत्मन्वन्नभो दुह्यते घृतं पयऋतस्य नाभिरमृतं वि जायते। समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमवं मेहन्ति पेरवः॥ ४॥

4. *Ātmanvannabho duhyate ghṛtaṁ paya ṛtasya nābhir-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavaḥ prīṇanti taṁ naro hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अरावीदंशुः सचमान ऊर्मिणा देवाव्यं मनुषे पिन्वति त्वचम्। दधाति गर्भमदितेरुपस्थ आ येन तोकं च तनयं च धामहे॥ ५॥

5. *Arāvīdaṁśuḥ sacamāna ūrmiṇā devāvyaṁ manuṣe pinvati tvacam. Dadhāti garbham-aditerupastha ā yena tokaṁ ca tanayaṁ ca dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

सहस्रधारेऽव ता असश्चतस्तृतीये सन्तु रजसि प्रजावतीः। चतस्रो नाभो निहिता अवो दिवो हविर्भरन्त्यमृतं घृतश्चुतः॥ ६॥

6. *Sahasradhāre'va tā asaścatastṛtīye santu rajasi prajāvatīḥ. Catasro nābho nihitā avo divo havirbharantyamṛtaṁ ghṛtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्वे॒तं रू॒पं कृ॑णुते॒ यत्सिषा॑सति॒ सोमो॑ मी॒ढ्वाँ अस॑ुरो वेद॒ भूम॑नः। धि॒या शमी॑ सचते॒ सेम॒भि प्र॒वद्दि॒वस्कव॑न्ध॒मव॑ दर्षदु॒द्रिण॑म्॥ ७॥

7. *Śvetaṁ rūpaṁ kṛṇute yat siṣāsati somo mīḍhvāṅ asuro veda bhūmanaḥ. Dhiyā śamī sacate semabhi pravad-divaskabandham-ava darṣadu-driṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अध॑ श्वे॒तं क॒लश॑ं गोभि॑र्-क्तं॑ कार्ष्म॒न्ना वा॒ज्य॑क्रमीत्सस॒-वान्। आ हि॑न्विरे॒ मन॑सा देव॒यन्त॑ः क॒क्षीव॑ते श॒तहि॑माय॒ गोना॑म्॥ ८॥

8. *Adha śvetaṁ kalaśaṁ gobhir-aktaṁ kārṣmannā vājyakramīt sasavān. Ā hinvire manasā deva-yantaḥ kakṣīvate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अ॒द्भिः सो॑म पपृचा॒नस्य॑ ते॒ रसो॑ऽव्यो॒ वार॑ं वि प॑वमान धावति। स मृ॒ज्यमा॑नः क॒विभि॑र्मदिन्तम॒ स्वद॒स्वेन्द्रा॑य पवमान पी॒तये॑॥ ९॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mṛjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

Mandala 9/Sukta 75

Pavamana Soma Devata, Kavi Bhargava Rshi

अ॒भि प्रि॒याणि॑ पवते॒ चनो॑हितो॒ नामा॑नि य॒ह्वो अधि॒ येषु॒ वर्ध॑ते। आ सूर्य॑स्य बृ॒हतो॒ बृह॒न्नधि॒ रथ॑ं विष्व॑ञ्चमरुहद्वि-चक्ष॒णः॥ १॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋ॒तस्य॑ जि॒ह्वा प॑वते॒ मधु॒ प्रिय॑ं व॒क्ता प॑ति॒र्धियो॒ अ॒स्या अदा॑भ्यः । दधा॑ति पु॒त्रः पि॒त्रोरपी॑च्यं॑ नाम॑ तृ॒तीय॒मधि॑ रोच॒ने दि॒वः ॥ २ ॥

2. *Ṛtasya jihvā pavate madhu priyaṁ vaktā patirdhiyo asyā adābhyaḥ. Dadhāti putraḥ pitrorapīcyaṁ nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव॑ द्यु॒ता॒नः क॒लशाँ॑ अचिक्रद॒न्नृभि॑र्येमा॒नः कोश॒ आ हि॑र॒ण्ययें॑ । अ॒भी॒मृत॑स्य॒ दोहना॑ अनूष॒ताऽधि॑ त्रिपृ॒ष्ठ उ॒षसो॒ वि रा॑जति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāň acikradan-nṛbhiryemā-naḥ kośa ā hiraṇyaye. Abhīmṛtasya dohanā anūṣatā'dhi tripṛṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अद्रि॑भिः सु॒तो म॒ति॒भि॒श्चनो॑हितः प्ररो॒चय॒न्रोद॑सी मा॒तरा॒ शुचि॑ः । रोमा॑ण्यव्या॒ स॒मया॒ वि धा॑वति॒ मधो॒र्धारा॒ पिन्व॑माना दि॒वेदि॑वे ॥ ४ ॥

4. *Adribhiḥ suto matibhiścanohitaḥ prarocayan rodasī mātarā śuciḥ. Romāṇyavyā samayā vi dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart, realised in bliss by veteran wise, pure, immaculate and brilliant, illuminating mother earth and mother heavens of life and existence, Soma radiates, blessing sacred hearts in communion and augmenting systemic unions of existence all round flowing in streams of honey joy.

परि॑ सोम॒ प्र ध॑न्वा स्व॒स्तये॒ नृभि॑ः पुना॒नो अ॒भि वा॑सया॒-शिर॑म् । ये ते॒ मदा॑ आहन॒सो॒ विहा॑यस॒स्तेभि॒रिन्द्रं॑ चोदय॒ दात॑वे म॒घम् ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno abhi vāsayāśiram. Ye te madā āhanaso vihāyas-astebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence, radiate and come for the happiness and all round well-being of life. Pure and purifying, exalted by the veteran wise, come and sanctify the beauty of life. With all those joyous gifts of yours which are mighty universal and radiant in the dynamics of existence, pray inspire Indra, the ruling soul, to create the honour, wealth and excellence of life and bless us with the highest bliss.

Mandala 9/Sukta 76

Pavamana Soma Devata, Kavi Bhargava Rshi

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः। हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुते नदीष्वा ॥ १ ॥

1. *Dhartā divaḥ pavate kṛtvyo raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir-vṛthā pājāṁsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शूरो न धत्त आयुधा गभस्त्योः स्वर्१ः सिषासन्रथिरो गविष्टिषु। इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,

itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश। प्र णः पिन्व विद्युदभ्रेव रोदसी धिया न वाजाँ उप मासि शश्वतः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāň upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्वस्य राजा पवते स्वर्दृशं ऋतस्य धीतिमृषिषाळवीवशत्। यः सूर्यस्यासिरेण मृज्यते पिता मतीनामसमष्टकाव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛśa ṛtasya dhītim-ṛṣiṣāḷ-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā matīnāmasam-aṣṭakāvyaḥ.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषेव यूथा परि कोशमर्षस्यपामुपस्थे वृषभः कनिक्रदत्।
स इन्द्राय पवसे मत्सरिन्तमो यथा जेषाम समिथे त्वोतयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-rintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

Mandala 9/Sukta 77

Pavamana Soma Devata, Kavi Bhargava Rshi

एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टरः।
अभीमृतस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसेव धेनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāँ acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghṛtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूर्व्यः पवते यं दिवस्परि श्येनो मथायदिषितस्तिरो रजः।
स मध्व आ युवते वेविजान इत्कृशानोरस्तुर्मनसाहबिभ्युषा ॥ २ ॥

2. *Sa pūrvyaḥ pavate yaṁ divas-pari śyeno mathā-yad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevi-jāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

ते नः पूर्वीसु उपरासु इन्दवो महे वाजाय धन्वन्तु गोमते।
ईक्षेण्यासो अह्यो३ न चारवो ब्रह्मब्रह्म ये जुजुषुर्हविर्हविः ॥ ३ ॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣeṇyāso ahyo na cāravo brahmabrahma ye jujuśur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं नो विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदने गर्भमादधे गवामुरुब्जमभ्यर्षति व्रजम् ॥ ४ ॥

4. *Ayaṁ no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutaḥ. Inasya yaḥ sadane garbha-mādadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चक्रिर्दिवः पवते कृत्व्यो रसो महाँ अदब्धो वरुणो हुरुग्यते ।
असावि मित्रो वृजनेषु यज्ञियोऽत्यो न यूथे वृषयुः कनिक्रदत् ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvyo raso mahāň adabdho varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣayuḥ kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

Mandala 9/Sukta 78

Pavamana Soma Devata, Kavi Bhargava Rshi

प्र राजा वाचं जनयन्नसिष्यदद्पो वसानो अभि गा इयक्षति ।
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥ १ ॥

1. *Pra rājā vācaṁ janayann-asiṣyadad-apo vasāno abhi gā iyakṣati. Gṛbhṇāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्द्राय सोम परि षिच्यसे नृभिर्नृचक्षा ऊर्मिः कविरज्यसे वने ।
पूर्वीर्हि ते स्रुतयः सन्ति यातवे सहस्रमश्वा हरयश्चमूषदः ॥ २ ॥

2. *Indrāya soma pari ṣicyase nṛbhir-nṛcakṣā ūrmiḥ kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścamūṣadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुद्रिया अप्सरसो मनीषिणमासीना अन्तरभि सोममक्षरन्। ता ईं हिन्वन्ति हर्म्यस्य सक्षणिं याचन्ते सुम्नं पवमानमक्षितम्॥ ३॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īṁ hinvanti harmyasya sakṣaṇiṁ yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गोजिन्नः सोमो रथजिद्धिरण्यजित्स्वर्जिदब्जित्पवते सहस्रजित्। यं देवासश्चक्रिरे पीतये मदं स्वादिष्ठं द्रप्समरुणं मयोभुवम्॥ ४॥

4. *Gojinnaḥ somo rathajidd-hiraṇyajit svarjid-abjit pavate sahasrajit. Yaṁ devāsaś-cakrire pītaye madaṁ svādiṣṭhaṁ drapsam-aruṇaṁ mayobhuvam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि सोम पवमानो अस्मयुः सत्यानि कृण्वन्द्रविणान्यर्षसि। जहि शत्रुमन्तिके दूरके च य उर्वीं गव्यूतिमभयं च नस्कृधि॥ ५॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīṁ gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enemities far as well as near, and open for us the paths of progress wide, straight and free from fear.

Mandala 9/Sukta 79

Pavamana Soma Devata, Kavi Bhargava Rshi

अचोदसो नो धन्वन्त्विन्दवः प्र सुवानासो बृहद्दिवेषु हरयः। वि च नशन्न इषो अरातयोऽर्यो नशन्त सनिषन्त नो धियः॥ १॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naṣan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प्र णो॑ धन्व॒न्त्विन्द॑वो मद॒च्युतो॒ धना॑ वा॒ येभि॒रर्व॑तो जुनी॒मसि॑। ति॒रो मर्त॑स्य॒ कस्य॑ चित्परि॑ह्वृतिं व॒यं धना॑नि वि॒श्वधा॑ भरेमहि॥ २॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṁ vayaṁ dhanāni viśvadhā bharemahi.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्वस्या॒ अरा॑त्या॒ अरि॑र्हि॒ ष उ॒तान्यस्या॒ अरा॑त्या॒ वृको॒ हि षः। धन्व॒न्न तृष्णा॒ समरी॑त॒ ताँ अ॒भि सोम॑ ज॒हि प॑वमान दुरा॒ध्यः॥ ३॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāṅ abhi soma jahi pavamāna durādhyaḥ.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.

दि॒वि ते॒ नाभा॑ पर॒मो य आ॑द॒दे पृ॑थि॒व्यास्ते॑ रुरुहुः सा॒नवि॒ क्षिप॑ः। अद्र॑यस्त्वा बप्सति॒ गोरधि॑ त्व॒च्य॑१॑प्सु त्वा॒ हस्तै॑र्दु॒दुहुर्मनी॒षिण॑ः॥ ४॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste ruruhuḥ sānavi kṣipaḥ. Adrayastvā bapsati goradhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇaḥ.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

ए॒वा त॑ इन्दो सु॒भ्वं सु॒पेश॑सं॒ रसं॑ तुञ्जन्ति प्रथ॒मा अ॑भि॒श्रिय॑ः। नि॒दंनि॑दं पवमान॒ नि ता॑रिष आ॒विस्ते॒ शुष्मो॑ भवतु प्रि॒यो मद॑ः॥ ५॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti prathamā abhiśriyaḥ. Nidaṁnidaṁ pavamāna ni tāriṣa āviste śuṣmo bhavatu priyo madaḥ.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

Mandala 9/Sukta 80

Pavamana Soma Devata, Vasu Bharadvaja Rshi

सोमस्य धारा पवते नृचक्षस ऋतेन देवान्हवते दिवस्परि। बृहस्पते रवथेना वि दिद्युते समुद्रासो न सवनानि विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān havate divaspari. Bṛhaspate ravathenā vi didyute samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजिन्नघ्न्या अभ्यनूषताऽयोहतं योनिमा रोहसि द्युमान्। मघोनामायुः प्रतिरन्महि श्रव इन्द्राय सोम पवसे वृषा मदः ॥ २ ॥

2. *Yaṁ tvā vājinn-aghnyā abhyanūṣatā'yohataṁ yonimā rohasi dyumān. Maghonāmāyuḥ pra-tiran mahi śrva indrāya soma pavase vṛṣā madaḥ.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

एन्द्रस्य कुक्षा पवते मदिन्तम ऊर्जं वसानः श्रवसे सुमङ्गलः। प्रत्यङ् स विश्वा भुवनाभि पप्रथे क्रीळन्हरिरत्यः स्यन्दते वृषा ॥ ३ ॥

3. *Endrasya kukṣā pavate madintama ūrjaṁ vasānaḥ śravase sumaṅgalaḥ. Pratyaṅ sa viśvā bhuvanābhi paprathe krīḷan hariratyaḥ syandate vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः। नृभिः सोम प्रच्युतो ग्रावभिः सुतो विश्वान्देवाँ आ पवस्वा सहस्रजित् ॥ ४ ॥

4. *Taṁ tvā devebhyo madhumattamaṁ naraḥ sahasradhāraṁ duhate daśa kṣipaḥ. Nṛbhiḥ soma pracyuto grāvabhiḥ suto viśvān devāṅ ā pavasvā sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा हस्तिनो मधुमन्तमद्रिभिर्दुहन्त्यप्सु वृषभं दश क्षिपः ।
इन्द्रं सोम मादयन्दैव्यं जनं सिन्धोरिवोर्मिः पवमानो अर्षसि ॥ ५ ॥

5. *Taṁ tvā hastino madhumantam-adribhir-duhantyapsu vṛṣabhaṁ daśa kṣipaḥ. Indraṁ soma mādayan daivyaṁ janaṁ sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

Mandala 9/Sukta 81

Pavamana Soma Devata, Vasu Bharadvaja Rshi

प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरं सुपेशसः ।
दध्ना यदीमुन्नीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jaṭharaṁ supeśasaḥ. Dadhnā yadīmunnītā yaśasā gavāṁ dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा हि सोमः कलशाँ असिष्यदद्दत्यो न वोळ्हा रघुवर्तनिर्वृषा । अथा देवानामुभयस्य जन्मनो विद्वाँ अश्नोत्यमुतं इतश्च यत् ॥ २ ॥

2. *Acchā hi somaḥ kalaśāň asiṣyadadatyo na voḷhā raghuvartanirvṛṣā. Athā devānām-ubhayasya janmano vidvāň aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः सोम पवमानः किरा वस्विन्दो भव मघवा राधसो महः । शिक्षा वयोधो वसवे सु चेतुना मा नो गयमारे अस्मत्परा सिचः ॥ ३ ॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahaḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः। बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro gacchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो अदितिर्विधाता। भगो नृशंस उर्वन्तरिक्षं विश्वे देवाः पवमानं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदम् ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayaṁ śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि। अपसेधन्दुरिता सोम मृळय घृतं वसानः परि यासि निर्णिजम्॥ २॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghṛtaṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे। स्वसारः आपो अभि गा उतासरन्त्सं ग्रावभिर्नसते वीते अध्वरे॥ ३॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā utāsarantsaṁ grāvabhir-nasate vīte adhvare.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.

जायेव पत्यावधि शेवं मंहसे पज्रायाः गर्भ शृणुहि ब्रवीमि ते। अन्तर्वाणीषु प्र चरा सु जीवसेऽकृनिन्द्यो वृजने सोम जागृहि॥ ४॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha śṛṇuhi bravīmi te. Antarvāṇīṣu pra carā su jīvase 'nindyo vṛjane soma jāgṛhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

यथा पूर्वेभ्यः शतसा अमृध्रः सहस्रसाः पर्यया वाजमिन्दो। एवा पवस्व सुविताय नव्यसे तव व्रतमन्वापः सचन्ते॥ ५॥

5. *Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ paryayā vājamindo. Evā pavasva suvitāya navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

Mandala 9/Sukta 83

Pavamana Soma Devata, Pavitra Angirasa Rshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तस्तत्समाशत ॥ १ ॥

1. *Pavitraṁ te vitataṁ brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपोष्पवित्रं विततं दिवस्पदे शोचन्तो अस्य तन्तवो व्यस्थिरन् । अवन्त्यस्य पवीतारमाशवो दिवस्पृष्ठमधि तिष्ठन्ति चेतसा ॥ २ ॥

2. *Tapospavitraṁ vitataṁ divaspade śocanto asya tantavo vyasthiran. Avantyasya pavītāram-āśavo divaspṛṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

अरूरुचदुषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥ ३ ॥

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāni vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

गन्धर्व इत्था पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः ।
गृभ्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुनो भक्षमाशत ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devānāṁ janimānyadbhutaḥ. Gṛbhṇāti ripuṁ nidhayā nidhāpatiḥ sukṛttamā madhuno bhakṣamāśata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविर्हविष्मो मह्यि सद्म दैव्यं नभो वसानः परि यास्यध्वरम्।
राजा पवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो बृहत्॥ ५॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhṛṣṭir-jayasi śravo bṛhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

Mandala 9/Sukta 84

Pavamana Soma Devata, Prajapati Vachya Rshi

पवस्व देवमादनो विचर्षणिरप्सा इन्द्राय वरुणाय वायवे।
कृधी नो अद्य वरिवः स्वस्तिमदुरुक्षितौ गृणीहि दैव्यं जनम्॥ १॥

1. *Pavasva devamādano vicarṣaṇirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svasti-mad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्तस्थौ भुवनान्यमर्त्यो विश्वानि सोमः परि तान्यर्षति।
कृण्वन्त्संचृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न सूर्यः॥ २॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somaḥ pari tānyarṣati. Kṛṇvant-saṁcṛtaṁ vicṛtam-abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryaḥ.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarieties moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ यो गोभिः सृज्यत ओषधीष्वा देवानां सुम्न इषयन्नुरुष्यसुः। आ विद्युता पवते धारया सुत इन्द्रं सोमो मादयन्दैव्यं जनम्॥ ३॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānāṁ sumna iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta indraṁ somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सोमः पवते सहस्रजिद्धिन्वानो वाचमिषिरामुषर्बुधम्। इन्दुः समुद्रमुदियर्ति वायुभिरेन्द्रस्य हार्दि कलशेषु सीदति॥ ४॥

4. *Eṣa sya somaḥ pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramudiyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पयसा पयोवृधं सोमं श्रीणन्ति मतिभिः स्वर्विदम्। धनंजयः पवते कृत्व्यो रसो विप्रः कविः काव्येना स्वर्चनाः॥ ५॥

5. *Abhi tyaṁ gāvaḥ payasā payovṛdhaṁ somaṁ śrīṇanti matibhiḥ svarvidam. Dhanañjayaḥ pavate kṛtvyo raso vipraḥ kaviḥ kāvyenā svarcanāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

Mandala 9/Sukta 85

Pavamana Soma Devata, Vena Bhargava Rshi

इन्द्राय सोम सुषुतः परि स्रवात्रृणामीवा भवतु रक्षसा सह। मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः॥ १॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः। जहि शत्रूँरभ्या भन्दनायतः पिबेन्द्र सोममवं नो मृधो जहि॥ २॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūňrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासि-रुत्तमः। अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निंसते॥ ३॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya niṁsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

सहस्त्रणीथः शतधारो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु। जयन्क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु सोम मीढ्वः॥ ४॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīḍhvaḥ.*

Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिक्रदत्कलशे गोभिरज्यसे व्यव्ययं समया वारमर्षसि। मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समक्षरः॥ ५॥

5. *Kanikradat kalaśe gobhirajyase vyavyayaṁ samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare samakṣaraḥ.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने। स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः॥ ६॥

6. *Svāduḥ pavasva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāň adābhyaḥ.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाचं ईरते। पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरास इन्दवः ॥ ७ ॥

7. *Atyaṁ mṛjanti kalaśe daśa kṣipaḥ pra viprāṇāṁ matayo vāca īraye. Pavamānā abhyarṣanti suṣṭutimendraṁ viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पवमानो अभ्यर्षा सुवीर्यमुर्वीं गव्यूतिं महि शर्म सप्रथः। माकिर्नो अस्य परिषूतिरीशतेन्दो जयेम त्वया धनं-धनम् ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīṁ gavyūtiṁ mahi śarma saprathaḥ. Mākirno asya pariṣūtirīśatendo jayema tvayā dhanaṁdhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद् वृषभो विचक्षणोऽ रूरुचद्वि दिवो रोचना कविः। राजा पवित्रमत्येति रोरुवद्दिवः पीयूषं दुहते नृचक्षसः ॥ ९ ॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi divo rocanā kaviḥ. Rājā pavitramatyeti roruvaddivaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दिवो नाके मधुजिह्वा असश्चतो वेना दुहन्त्युक्षणं गिरिष्ठाम्। अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र आ ॥ १० ॥

10. *Divo nāke madhujihvā asaścato venā duhantyukṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ samudra āsindhorūrmā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाके॑ सुप॒र्णमुप॑पप्तिवांसं॒ गिरो॑ वे॒नाना॑मकृपन्त पू॒र्वीः ।
शिशुं॒ रिह॑न्ति म॒तय॒: पनि॑प्नतं॒ हिर॒ण्ययं॑ शकु॒नं क्षा॑म॒णि॒
स्थाम् ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāṁsaṁ giro venā-nāmakṛpanta pūrvīḥ. Śiśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊ॒र्ध्वो ग॑न्ध॒र्वो अधि॒ नाके॑ अस्थाद्विश्वा॑ रू॒पा प्र॑ति॒चक्षा॑णो
अस्य । भा॒नुः शु॒क्रेण॑ शो॒चिषा॒ व्य॑द्यौत्प्रारू॑रुच॒द्रोद॑सी मा॒तरा॒
शुचि॑: ॥ १२ ॥

12. *Ūrdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vya-dyaut prārūrucad rodasī mātarā śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

Mandala 9/Sukta 86

Pavamana Soma Devata, Rshis: Akrshtah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshtah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)

प्र त॑ आ॒शव॑: पवमान धी॒जवो॒ मदा॑ अर्षन्ति रघु॒जाइ॑व॒
त्मना॑ । दि॒व्याः सु॑प॒र्णा मधु॑मन्त॒ इन्द॑वो म॒दिन्त॑मास॒: परि॒
कोश॑मासते ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāsate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प्र ते॒ मदा॑सो मदि॒रास॑ आ॒शवो॑ऽसृ॑क्षत॒ रथ्या॑सो॒ यथा॒ पृथ॑क् ।
धे॒नुर्न व॒त्सं पय॑सा॒भि व॒ज्रिण॒मिन्द्र॒मिन्द॑वो॒ मधु॑मन्त ऊ॒र्मय॑: ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'sṛkṣata rathyāso yathā pṛthak. Dhenurna vatsaṁ payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्यो न हिंयानो अभि वाजमर्ष स्वर्वित्कोशं दिवो अद्रिंमातरम्। वृषा पवित्रे अधि सानौ अव्ययेसोमः पुनान इंन्द्रियाय धायसे॥ ३॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośaṁ divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somaḥ punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प्र त आश्विनीः पवमान धीजुवो दिव्या असृग्रन्पयसा धरीमणि। प्रान्तर्ऋषयः स्थाविरीरसृक्षत ये त्वा मृजन्त्यृषिषाण वेधसः॥ ४॥

4. *Pra ta āśvinīḥ pavamāna dhījuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayaḥ sthāvirīr-asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोस्ते सतः परि यन्ति केतवः। व्यानशिः पवसे सोम धर्मभिः पतिर्विश्वस्य भुवनस्य राजसि॥ ५॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste sataḥ pariyanti ketavaḥ. Vyānaśiḥ pavase soma dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः। यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योना कलशेषु सीदति॥ ६॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

यज्ञस्य केतुः पवते स्वध्वरः सोमो देवानामुप याति निष्कृतम्। सहस्रधारः परि कोशमर्षति वृषा पवित्रमत्येति रोरुवत्॥ ७॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devānāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुद्रं नद्यो३ वि गाहतेऽ पामूर्मिं सचते सिन्धुषु श्रितः। अध्यस्थात्सानु पवमानो अव्ययं नाभा पृथिव्या धरुणो महो दिवः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmiṁ sacate sindhuṣu śritaḥ. Adhyasthāt sānu pavamāno avyayaṁ nābhā pṛthivyā dharuṇo maho divaḥ.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

दिवो न सानु स्तनयन्नचिक्रदद् द्यौश्च यस्य पृथिवी च धर्मभिः। इन्द्रस्य सख्यं पवते विवेविदत्सोमः पुनानः कलशेषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*

Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः। दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devānāṁ janītā vibhūvasuḥ. Dadhāti ratnaṁ svadhayorapīcyaṁ madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः। हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धुभिर्वृषा ॥ ११ ॥

11. *Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग्रे सिन्धूनां पवमानो अर्षत्यग्रे वाचो अग्रियो गोषु गच्छति। अग्रे वाजस्य भजते महाधनं स्वायुधः सोतृभिः पूयते वृषा॥ १२॥

12. *Agre sindhūnāṁ pavamāno arṣatyagre vāco agriyo goṣu gacchati. Agre vājasya bhajate mahādhanaṁ svāyudhaḥ sotṛbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti.

अयं मतवाञ्छकुनो यथा हितोऽव्ये ससार पवमान ऊर्मिणा। तव क्रत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते सोम इन्द्र ते॥ १३॥

13. *Ayaṁ matavāñchakuno yathā hito 'vye sasāra pavamāna ūrmiṇā. Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

द्रापिं वसानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वर्पितः। स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवासति॥ १४॥

14. *Drāpiṁ vasāno yajato divispṛśamantarikṣaprā bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhyakramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

सो अस्य विशे महि शर्म यच्छति यो अस्य धामं प्रथमं व्यानशे। पदं यदस्य परमे व्योमन्यतो विश्वा अभि सं याति संयतः॥ १५॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma prathamaṁ vyānaśe. Padaṁ yadasya parame vyoman yato viśvā abhi saṁ yāti saṁ-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

प्रो अ॑यासी॒दिन्दु॒रिन्द्र॑स्य निष्कृ॒तं सखा॒ सख्यु॑र्न प्र मि॑नाति सं॒गिर॑म्। मर्य॑ इव युव॒तिभि॒: सम॑र्षति॒ सोम॑: क॒लशे॑ श॒तया॑म्ना प॒था ॥ १६ ॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṁgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प्र वो॒ धियो॑ मन्द्र॒युवो॑ विप॒न्युव॑: पन॒स्युव॑: सं॒वस॑नेष्वक्रमुः। सोमं॑ मनी॒षा अ॒भ्य॑नूषत॒ स्तुभो॒ऽभि धे॒नव॒: पय॑सेमशिश्रयुः ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ saṁvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasemaśiśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः॑ सोम सं॒यतं॑ पि॒प्युषी॒मिष॒मिन्दो॒ पव॑स्व॒ पव॑मानो अ॒स्रिध॑म्। या नो॒ दोह॑ते॒ त्रिर॒ह्नन्न॑सश्चुषी क्षु॒मद्वा॑जव॒न्मधु॑मत्सु॒वीर्य॑म्॥ १८ ॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-indo pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा॑ मती॒नां प॑वते विचक्ष॒णः सोमो॒ अह्नः॑ प्रतरी॒तोषसो॑ दि॒वः। क्रा॒णा सिन्धू॑नां क॒लशाँ॑ अवीवश॒दिन्द्र॑स्य॒ हार्द्या॑-वि॒शन्म॑नी॒-षिभि॑: ॥ १९ ॥

19. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnāṁ kalaśāṅ avīvaśad-indrasya hārdyāviśan manīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाँ अचिक्रदत्। त्रितस्य नाम जनयन्मधु क्षरदिन्द्रस्य वायोः सख्याय कर्तवे ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ pari kośāñ acikradat. Tritasya nāma janayan madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakrti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अयं पुनान उषसो वि रोचयदयं सिन्धुभ्यो अभवदु लोककृत्। अयं त्रिः सप्त दुदुह्वान आशिरं सोमो हृदे पवते चारु मत्सरः ॥ २१ ॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पवस्व सोम दिव्येषु धामसु सृजान इन्दो कलशे पवित्र आ। सीदन्निन्द्रस्य जठरे कनिक्रदन्नृभिर्यतः सूर्यमारोहयो दिवि ॥ २२ ॥

22. *Pavasva soma divyeṣu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kanikradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अद्रिभिः सुतः पवसे पवित्र आँ इन्दविन्द्रस्य जठरेष्वाविशन्। त्वं नृचक्षा अभवो विचक्षण सोम गोत्रमङ्गिरोभ्योऽवृणोरप ॥ २३ ॥

23. *Adribhiḥ sutaḥ pavase pavitra āǁ indavindrasya jaṭhareṣvāviśan. Tvaṁ nṛcakṣā abhavo vicakṣaṇa soma gotram-aṅgirobhyo'vṛṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां सोम पवमानं स्वाध्योऽ नु विप्रासो अमदन्नवस्यवः। त्वां सुपर्ण आभरद्दिवस्परीन्दो विश्वाभिर्मतिभिः परिष्कृतम्॥ २४॥

24. *Tvāṁ soma pavamānaṁ svādhyo'nu viprāso amadann-avasyavaḥ. Tvāṁ suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣkṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्ये पुनानं परि वार ऊर्मिणा हरिं नवन्ते अभि सप्त धेनवः। अपामुपस्थे अध्यायवः कविमृतस्य योना महिषा अहेषत॥ २५॥

25. *Avye punānaṁ pari vāra ūrmiṇā hariṁ navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*

Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनानो अति गाहते मृधो विश्वानि कृण्वन्त्सुपथानि यज्यवे। गाः कृण्वानो निर्णिजं हर्यतः कविरत्यो न क्रीळन्परि वारमर्षति॥ २६॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīḷan pari vāramarṣati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असश्चतः शतधारा अभिश्रियो हरिं नवन्तेऽ व ता उदन्युवः। क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः॥ २७॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṁ navante'-va tā udanyuvaḥ. Kṣipo mṛjanti pari gobhirāvṛtaṁ tṛtīye pṛṣṭhe adhi rocane divaḥ.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तवेमाः प्रजा दिव्यस्य रेतसस्त्वं विश्वस्य भुवनस्य राजसि। अथेदं विश्वं पवमान ते वशे त्वमिन्दो प्रथमो धामधा असि॥ २८॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamo dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं समुद्रो असि विश्ववित्कवे तवेमाः पञ्च प्रदिशो विधर्मणि। त्वं द्यां च पृथिवीं चाति जभ्रिषे तव ज्योतींषि पवमान सूर्यः॥ २९॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiṣo vidharmaṇi. Tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe tava jyotīṁṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं पवित्रे रजसो विधर्मणि देवेभ्यः सोम पवमान पूयसे। त्वामुशिजः प्रथमा अगृभ्णत तुभ्येमा विश्वा भुवनानि येमिरे॥ ३०॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā agṛbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakrti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प्र रेभ एत्यति वारमव्ययं वृषा वनेष्ववं चक्रदद्धरिः। सं धीतयो वावशाना अनूषत शिशुं रिहन्ति मतयः पनिप्नतम्॥ ३१॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītayo vāvaśānā anū-ṣata śiśuṁ rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विदे। नयन्नृतस्य प्रशिषो नवीयसीः पतिर्जनीनामुप याति निष्कृतम्॥ ३२॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantuṁ tanvānastrivṛtaṁ yathā vide. Nayannṛtasya praśiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवते पतिर्दिव ऋतस्य याति पथिभिः कनिक्रदत्। सहस्रधारः परि षिच्यते हरिः पुनानो वाचं जनयन्नुपावसुः॥ ३३॥

33. *Rājā sindhūnāṁ pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari ṣicyate hariḥ punāno vācaṁ janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पवमान मह्यर्णो वि धावसि सूरो न चित्रो अव्ययानि पव्यया। गभस्तिपूतो नृभिरद्रिभिः सुतो महे वाजाय धन्याय धन्वसि॥ ३४॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इषमूर्जं पवमानाभ्यर्षसि श्येनो न वंसु कलशेषु सीदसि। इन्द्राय मद्वा मद्यो मदः सुतो दिवो विष्टम्भ उपमो विचक्षणः॥ ३५॥

35. *Iṣamūrjaṁ pavamānābharṣasi śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

सप्त स्वसारो अभि मातरः शिशुं नवं जज्ञानं जेन्यं विपश्चितम्। अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य भुवनस्य राजसे ॥ ३६ ॥

36. *Sapta svasāro abhi mātaraḥ śiśuṁ navaṁ jajñānaṁ jenyaṁ vipaścitam. Apāṁ gandharvaṁ divyaṁ nṛcakṣasaṁ somaṁ viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

ईशान इमा भुवनानि वीयसे युजान इन्दो हरितः सुपर्ण्यः। तास्ते क्षरन्तु मधुमद् घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः ॥ ३७ ॥

37. *Īśāna imā bhuvanāni vīyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtaṁ payastava vrate soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि। स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे ॥ ३८ ॥

38. *Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasuma-ddhiraṇyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः। त्वं सुवीरो असि सोम विश्ववित्तं त्वा विप्रा उप गिरेम आसते ॥ ३९ ॥

39. *Govit pavasva vasuvid-dhiraṇyavid-retodhā indo bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्व ऊर्मिर्वननाँ अतिष्ठिपदपो वसानो महिषो वि गाहते ।
राजा पवित्ररथो वाजमारुहत्सहस्रभृष्टिर्जयति श्रवो बृहत् ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhṛṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियर्ति प्रजावतीर्विश्वायुर्विश्वाः सुभरा अहर्दिवि । ब्रह्म प्रजावद्रयिमश्वपस्त्यं पीत इन्दविन्द्रमस्मभ्यं याचतात् ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyaṁ pīta indavindramasmabhyaṁ yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.

सो अग्रे अह्नां हरिर्हर्यतो मदः प्र चेतसा चेतयते अनु द्युभिः ।
द्वा जना यातयन्नन्तरीयते नरा च शंसं दैव्यं च धर्तरि ॥ ४२ ॥

42. *So agre ahnāṁ harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantarī-yate narā ca śaṁsaṁ daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृभ्णते ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayan-tam-ukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛbhate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

वि॒पश्चि॑ते॒ पव॑मानाय गायत म॒ही न धारात्यन्धो॑ अर्षति।
अहि॒र्न जू॒र्णामति॑ सर्पति॒ त्वच॒मत्यो॒ न क्रीळ॑न्नसर॒द् वृषा॒ हरि॑: ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tyandho arṣati. Ahirna jūrṇāmati sarpati tvaca-matyo na krīḷann-asarad-vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अ॒ग्रेगो राजाप्य॑स्तविष्यते वि॒मानो॒ अह्नां॑ भुव॑नेष्वर्पि॑तः।
हरि॑र्घृ॒तस्नु॑: सु॒दृशी॑को अर्ण॒वो ज्योती॑र॑थः पवते रा॒य ओ॒क्य॑: ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnāṁ bhuvaneṣvarpitaḥ. Harirghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

अस॑र्जि स्क॒म्भो दि॒व उद्यतो॒ मद॒: परि॑ त्रि॒धातु॒र्भुव॑नान्यर्षति।
अं॒शुं रि॑हन्ति म॒तय॒: पनि॑प्रतं गि॒रा यदि॑ नि॒र्णिज॑मृ॒ग्मिणो॑ य॒युः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tridhātur-bhuvanānyarṣati. Aṁśuṁ rihanti matayaḥ panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuḥ.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakrti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प्र ते॒ धारा॒ अत्यण्वा॑नि मे॒ष्य॑: पुना॒नस्य॑ सं॒यतो॑ यन्ति॒ रंह॑यः।
यद्गोभि॑रिन्दो च॒म्वो॑: सम॒ज्यस॒ आ सु॑वा॒नः सोम॑ क॒लशे॑षु सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṇvāni meṣyaḥ punānasya saṁyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पवस्व सोम क्रतुविन्न उक्थ्योऽव्यो वारे परि धाव मधु प्रियम्। जहि विश्वान्रक्षस इन्दो अत्रिणो बृहद्वदेम विदथे सुवीराः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atriṇo bṛhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

Mandala 9/Sukta 87

Pavamana Soma Devata, Ushana Kavya Rshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष। अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति ॥ १ ॥

1. *Pra tu drava pari kośaṁ ni ṣida nṛbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājinaṁ marjayanto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वायुधः पवते देव इन्दुरशस्तिहा वृजनं रक्षमाणः। पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥ २ ॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanaṁ rakṣamāṇaḥ. Pitā devānāṁ janitā sudakṣo viṣṭambho divo dharuṇaḥ pṛthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषिर्विप्रः पुरएता जनानामृभुर्धीरः उशना काव्येन।
स चिद्विवेद निहितं यदासामपीच्यं गुह्यं नाम गोनाम् ॥ ३ ॥

3. *Ṛṣirviprāḥ pura-etā janānām-ṛbhurdhīra uśanā kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyaṁ guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे परि पवित्रे अक्षाः। सहस्रसाः शतसा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात् ॥ ४ ॥

4. *Eṣa sya te madhumāň indra somo vṛṣā vṛṣṇe pari pavitre akṣāḥ.Sahasrasāḥ śatasā bhūridāvā śaśvattamaṁ barhirā vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एते सोमा अभि गव्या सहस्रा महे वाजायामृताय श्रवांसि। पवित्रेभिः पवमाना असृग्रञ्छ्रवस्यवो न पृतनाजो अत्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyā-mṛtāya śrvāṁsi. Pavitrebhiḥ pavamānā asṛgrañ-chra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि हि ष्मा पुरुहूतो जनानां विश्वासर्द्धोजना पूयमानः। अथा भर श्येनभृत प्रयांसि रयिं तुञ्जानो अभि वाजमर्ष ॥ ६ ॥

6. *Pari hi ṣmā puruhūto janānāṁ viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṁsi rayiṁ tuñjāno abhi vājamarṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सोमः पवित्रे सर्गो न सृष्टो अदधावदर्वी। तिग्मे शिशानो महिषो न शृङ्गे गा गव्यन्नभि शूरो न सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somaḥ pavitre sargo na sṛṣṭo adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा ययौ परमाद्न्तरद्रेः कूचित्सतीरूर्वे गा विवेद। दिवो न विद्युत्स्तनयन्त्यभ्रैः सोमस्य ते पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreḥ kūcit satīrūrve gā viveda. Divo na vidyut stanayantyabhraiḥ somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उत स्म॑ रा॒शिं परि॑ यासि॒ गोना॒मिन्द्रे॑ण सोम स॒रथं॑ पुना॒नः।
पूर्वी॑रिषो॑ बृह॒तीर्जी॑रदानो॒ शिक्षा॑ शचीव॒स्तव॒ ता उ॑प॒ष्टुत्॥ ९॥

9. *Uta sma rāśiṁ pari yāsi gonām-indreṇa soma sarathaṁ punānaḥ. Pūrvīriṣo bṛhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

Mandala 9/Sukta 88

Pavamana Soma Devata, Ushana Kavya Rshi

अ॒यं सोम॑ इन्द्र॒ तुभ्यं॑ सुन्वे॒ तुभ्यं॑ पवते॒ त्वम॑स्य पाहि।
त्वं ह॒ यं च॑कृ॒षे त्वं व॑वृ॒ष इन्दुं॑ मदा॑य॒ युज्या॑य॒ सोम॑म्॥ १॥

1. *Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you

create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ई॑ रथो॒ न भु॑रि॒षाळ॑योजि म॒हः पु॒रूणि॑ सा॒तये॒ वसू॑नि।
आदीं॑ विश्वा॑ नहु॒ष्या॑णि जा॒ता स्व॑र्षा॒ता॒ वन॑ ऊ॒र्ध्वा न॑वन्त॥ २॥

2. *Sa īṁ ratho na bhuriṣāḷayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वा॒युर्न यो नि॒युत्वाँ॑ इ॒ष्टया॑मा॒ नास॑त्येव॒ हव॒ आ शं॑भ॑विष्ठः।
वि॒श्ववा॑रो द्रविणो॒दाइ॑व॒ त्मन्पू॒षेव॑ धी॒जव॑नोऽसि सोम॥ ३॥

3. *Vāyurna yo niyutvāṅ iṣṭayāmā nāsatyeva hava ā śaṁbhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्द्रो न यो महा कर्मीणि चक्रिर्हन्ता वृत्राणामसि सोम पूर्भित्। पैद्वो न हि त्वमहिनाम्नां हन्ता विश्वस्यासि सोम दस्योः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vṛtrāṇāmasi soma pūrbhit. Paidvo na hi tvamahināmnāṁ hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अग्निर्न यो वन आ सृज्यमानो वृथा पाजांसि कृणुते नदीषु। जनो न युध्वा महत उपब्दिरियर्ति सोमः पवमान ऊर्मिम् ॥ ५ ॥

5. *Agnirna yo vana ā sṛjyamāno vṛthā pājāṁsi kṛṇute nadīṣu. jano na yudhvā mahata upabdiriyarti somaḥ pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

एते सोमा अति वाराण्यव्या दिव्या न कोशासो अभ्रवर्षाः। वृथा समुद्रं सिन्धवो न नीचीः सुतासो अभि कलशाँ असृग्रन् ॥ ६ ॥

6. *Ete somā ati vārāṇyavyā divyā na kośāso abhravarṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāň asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट्। आपो न मक्षू सुमतिर्भवा नः सहस्त्राप्साः पृतनाषाण्न यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñaḥ.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञो नु ते वरुणस्य व्रतानि बृहद्भीरं तव सोम धाम। शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṁ tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

Mandala 9/Sukta 89

Pavamana Soma Devata, Ushana Kavya Rshi

प्रो स्य वह्निः पथ्याभिरस्यान्दिवो न वृष्टिः पवमानो अक्षाः ।
सहस्रधारो असदन्न्यꣳस्मे मातुरुपस्थे वन आ च सोमः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannyasme māturupasthe vana ā ca somaḥ.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

राजा सिन्धूनामवसिष्ट वास ऋतस्य नावमारुहद्रजिष्ठाम् ।
अप्सु द्रप्सो वावृधे श्येनजूतो दुह ईं पिता दुह ईं पितुर्जाम् ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īṁ pitā duha īṁ piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिꣳहं नसन्त मध्वो अयासꣳ हरिमरुषं दिवो अस्य पतिम् ।
शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि पात्युक्षा ॥ ३ ॥

3. *Siṁhaṁ nasanta madhvo ayāsaṁ harimaruṣaṁ divo asya patim. Śūro yustu prathamaḥ pṛcchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्रं ऋष्वम् । स्वसार ईं जामयो मर्जयन्ति सनाभयो वाजिनमूर्जयन्ति ॥ ४ ॥

4. *Madhupṛṣṭhaṁ ghoram-ayāsam-aśvaṁ rathe yuñjantyurucakra ṛṣvam. Svasāra īṁ jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

चतस्र ईं घृतदुहः सचन्ते समाने अन्तर्धरुणे निषत्ताः। ता ईमर्षन्ति नमसा पुनानास्ता ईं विश्वतः परि षन्ति पूर्वीः ॥ ५ ॥

5. *Catasra īṁ ghṛtaduhaḥ sacante samāne antar-dharuṇe niṣattāḥ. Tā īmarṣanti namasā punā-nāstā īṁ viśvataḥ pari ṣanti pūrvīḥ.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भो दिवो धरुणः पृथिव्या विश्वा उत क्षितयो हस्ते अस्य। असत्त उत्सो गृणते नियुत्वान्मध्वो अंशुः पवत इन्द्रियाय ॥ ६ ॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्वन्नवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्व।
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥ ७ ॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavasva. Śagdhi mahaḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

Mandala 9/Sukta 90

Pavamana Soma Devata, Vasishtha Maitravaruni Rshi

प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिष्यन्नयासीत्।
इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣyannayāsīt. Indraṁ gacchannāyudhā saṁśiśāno viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अभि त्रिषृष्ठं वृषणं वयोधामाङ्गूषाणामवावशन्त वाणीः।
वना वसानो वरुणो न सिन्धून्वि रत्नधा दयते वार्याणि ॥ २ ॥

2. *Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhām-āṅgūṣāṇāmavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,

all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाळहः साह्वान्पृतनासु शत्रून् ॥ ३ ॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḷhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी।
अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदो महो अस्मभ्यं वाजान् ॥ ४ ॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pavasvā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ saṁ cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सि॑ सोम॒ वरु॑णं॒ मत्सि॑ मि॒त्रं मत्सीन्द्र॑मिन्दो पवमा॒न विष्णु॑म्। मत्सि॒ शर्धो॑ मारु॒तं मत्सि॑ दे॒वान्मत्सि॑ म॒हामिन्द्र॑मिन्दो॒ मदा॑य॥ ५॥

5. *Matsi soma varuṇaṁ matsi mitraṁ matsīndramindo pavamāna viṣṇum. Matsi śardho māru-taṁ matsi devān matsi mahām-indram-indo madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

ए॒वा राजे॑व॒ क्रतु॑माँ॒ अमे॑न॒ विश्वा॒ घनि॑घ्नदुरि॒ता प॑वस्व। इन्दो॑ सू॒क्ताय॒ वच॑से॒ वयो॑ धा यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ ६॥

6. *Evā rājeva kratumāň amena viśvā ghanighnadduritā pavasva. Indo sūktāya vacase vayo dhā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

Mandala 9/Sukta 91

Pavamana Soma Devata, Kashyapa Maricha Rshi

अस॑र्जि वक्वा॒ रथ्ये॒ यथा॒जौ धि॒या म॒नोता॑ प्रथ॒मो म॑नी॒षी। दश॒ स्वसा॑रो॒ अधि॒ सानो॒ अव्येऽ॑ज॒न्ति व॒ह्निं सद॑ना॒न्यच्छ॑॥ १॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣī. Daśa svasāro adhi sāno avye-'janti vahniṁ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वी॒ती ज॑न॒स्य॑ दि॒व्यस्य॑ क॒व्यैरधि॑ सु॒वा॒नो न॑हु॒ष्ये॑भि॒रिन्दुः॑। प्र यो नृभि॑र्मृ॒तो॒ मर्त्ये॑भिर्मृजा॒नोऽवि॑भि॒र्गोभि॑र॒द्भिः॥ २॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahuṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-marmṛjāno'vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा॒ वृष्णे॒ रोरु॑वद॒ꣳशु॒रस्मै॒ पव॑मानो॒ रुश॑दीर्ते॒ पयो॒ गोः। स॒हस्र॒मृक्वा॑ प॒थिभि॑र्व॒चो॒वित्‌ध्व॒स्मभि॒ः सूरो॒ अण्व॑ं॒ वि या॑ति॥ ३॥

3. *Vṛṣā vṛṣṇe roruvad-aṁśurasmai pavamāno ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रु॒जा दृ॒ळ्हा चि॑द्र॒क्षस॒ः सदा॑ꣳसि पुना॒न इ॑न्द ऊर्णु॒हि॒ वि वाजा॑न्। वृ॒श्चोप॑रिष्टात्तुजता व॒धेन॒ ये अन्ति॑ दू॒रादु॑पना॒य-मे॑षाम्॥ ४॥

4. *Rujā dṛḷhā cidrakṣasaḥ sadāṁsi punāna inda ūrṇuhi vi vājān. Vṛścopariṣṭāt tujatā vadhena ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स प्र॑त्न॒वन्न॒व्यसे॒ विश्व॑वार सू॒क्ताय॑ प॒थः कृ॑णुहि॒ प्राच॑ः। ये दु॒ष्पहा॑सो व॒नुषा॑ बृ॒हन्त॒स्ताँस्ते॑ अश्याम पुरुकृत्पुरुक्षो॥ ५॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ kṛṇuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhantastāँste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

ए॒वा पु॑ना॒नो अ॒पः स्व॑१॑र्गा अ॒स्मभ्यं॑ तो॒का तन॑याऩि॒ भूरि॑। शं न॒ः क्षेत्र॑मुरु॒ ज्योती॑ꣳषि सोम॒ ज्योङ्‌ न॒ः सूर्य॑ं दृ॒शये॑ रिरीहि॥ ६॥

6. *Evā punāno apaḥ svargā asmabhyaṁ tokā tanayāni bhūri. Śaṁ naḥ kṣetramuru jyotīṁṣi soma jyoṅnaḥ sūryaṁ dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

Mandala 9/Sukta 92

Pavamana Soma Devata, Kashyapa Maricha Rshi

परि॑ सुवा॒नो हरि॑रंशुः प॒वित्रे॒ रथो॒ न सर्ज्यते सन॒येऽहि॑यानः।
आप॒च्छ्लोकं॑मिन्द्रि॒यं पू॒यमा॑नः॒ प्रति॑ दे॒वाँ अ॑जुषत॒ प्रयो॑भिः॥ १॥

1. *Pari suvāno hariraṁśuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāň ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा॑ नृ॒चक्षा॑ असरत्प॒वित्रे॒ नाम॒ दधा॑नः क॒विर॑स्य॒ योनौ॑।
सीद॒न्होते॑व॒ सद॑ने च॒मूषू॑पे॒मग्म॒न्नृष॑यः स॒प्त विप्राः॥ २॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣū-pem-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प्र सु॑मे॒धा गा॑तुवि॒द्विश्व॑देवः॒ सोम॑ः पुना॒नः सद॑ एति॒ नित्य॑म्।
भु॒व॒द्विश्वे॑षु॒ काव्ये॑षु॒ रन्ता॑ऽनु॒ जना॑न्यतते॒ पञ्च॒ धीर॑ः॥ ३॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punā-naḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīraḥ.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

तव॒ त्ये सो॑म पवमान नि॒ण्ये विश्वे॑ दे॒वास्त्रय॑ एकाद॒शास॑ः।
दश॑ स्व॒धाभि॒रधि॒ सानो॒ अव्ये॑ मृ॒जन्ति॑ त्वा॒ नद्य॑ः स॒प्त य॒ह्वीः॥ ४॥

4. *Tava tye soma pavamāna niṇye viśve devāstraya ekādaśāsaḥ. Dása svadhābhiradhi sāno avye mṛjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

तन्नु सत्यं पवमानस्यास्तु यत्र विश्वे कारवः संनसन्त।
ज्योतिर्यदह्ने अकृणोदु लोकं प्रावन्मनुं दस्यवे कर-
भीकम्॥ ५॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokaṁ prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि सद्मेव पशुमान्ति होता राजा न सत्यः समितीरियानः।
सोमः पुनानः कलशाँ अयासीत्सीदन्मृगो न महिषो वनेषु॥ ६॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśāň ayāsīt sīdan mṛgo na mahiṣo vaneṣu.*

Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

Mandala 9/Sukta 93

Pavamana Soma Devata, Nodha Gautama Rshi

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी॥ १॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलशो उस्रियाभिः॥ २॥

2. *Saṁ mātṛbhirna śiśurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkṛ-taṁ yantsaṁ gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धारांभिः सचते सुमेधाः।
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः॥ ३॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānaṁ gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स नो देवेभिः पवमान रदेन्दो रयिमश्विनं वावशानः।
रथिरायतामुशती पुरंन्धिरस्मद्र्यग्गा दावने वसूनाम्॥ ४॥

4. *Sa no devebhiḥ pavamāna radendo rayim-aśvinaṁ vāvaśānaḥ. Rathirāyatāmuśatī puran-dhirasmadryagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू नो रयिमुप मास्व नृवन्तं पुनानो वाताप्यं विश्वश्चन्द्रम्।
प्र वन्दितुरिन्दो तार्यायुः प्रातर्मक्षू धियावसुर्जगम्यात्॥ ५॥

5. *Nū no rayimupa māsva nṛvantaṁ punāno vātāpyaṁ viśvaścandram. Pra vanditurindo tāryāyuḥ prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

Mandala 9/Sukta 94

Pavamana Soma Devata, Kanva Ghaura Rshi

अधि यदस्मिन्वाजिनीव शुभः स्पर्धन्ते धियः सूर्ये न विशः।
अपो वृणानः पवते कवीयन्व्रजं न पशुवर्धनाय मन्म॥ १॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajaṁ na paśuvardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूर्ण्वन्नमृतस्य धाम स्वर्विदे भुवनानि प्रथन्त। धियः पिन्वानाः स्वसरे न गाव ऋतायन्तीरभि वावश्र इन्दुम्॥ २॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरते शूरो न रथो भुवनानि विश्वा। देवेषु यशो मर्तीय भूषन्दक्षाय रायः पुरुभूषु नव्यः॥ ३॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan dakṣāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो दधाति। श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रौ॥ ४॥

4. *Śriye jātaḥ śriya ā niriyāya śriyaṁ vayo jaritṛbhyo dadhāti. Śriyaṁ vasānā amṛtatvamāyan bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूर्जमभ्यर्षाश्वं गामुरु ज्योतिः कृणुहि मत्सि देवान्। विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधसे सोम शत्रून्॥ ५॥

5. *Iṣam-ūrjam-abhyarṣāśvaṁ gāmuru jyotiḥ kṛṇuhi matsi devān. Viśvāni hi suṣahā tāni tubhyaṁ pavamāna bādhase soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95

Pavamana Soma Devata, Praskanva Kanva Rshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः।
नृभिर्यतः कृणुते निर्णिजं गा अतो मतीर्जनयत स्वधाभिः॥ १॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijaṁ gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्येयर्ति वाचमरितेव नावम्।
देवो देवानां गुह्यानि नामाऽऽविष्कृणोति बर्हिषि प्रवाचे॥ २॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānāṁ guhyāni nāmā''viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अपामिवेदूर्मयस्तर्तुराणाः प्र मनीषा ईरते सोममच्छ।
नमस्यन्तीरुप च यन्ति सं चाऽऽ च विशन्त्युशतीरुशन्तम्॥ ३॥

3. *Apāmivedūrmayastarturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं मर्मृजानं महिषं न सानावंशुं दुहन्त्युक्षणं गिरिष्ठाम्।
तं वावशानं मतयः सचन्ते त्रितो बिभर्ति वरुणं समुद्रे॥ ४॥

4. *Taṁ marmṛjānaṁ mahiṣaṁ na sānāvaṁśuṁ duhantyukṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्य॒न्वाच॑मुपव॒क्तेव॒ होतुः॑ पुना॒न इ॑न्दो॒ वि ष्या॑ मनी॒षाम्।
इन्द्र॑श्च॒ यत्क्षय॑थ॒: सौभ॑गाय सु॒वीर्य॑स्य॒ पत॑यः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

Mandala 9/Sukta 96

Pavamana Soma Devata, Pratardana Daivodasi Rshi

प्र से॑ना॒नीः शूरो॒ अग्रे॒ रथा॑नां गव्य॒न्नेति॒ हर्ष॑ते अस्य॒ सेना॑।
भ॒द्रान्कृ॒ण्वन्नि॑न्द्र हु॒वान्त्सखि॑भ्य॒ आ सोमो॒ वस्त्रा॑ रभ॒सानि॑ दत्ते ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānāṁ gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly

fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

सम॑स्य॒ हरिं॑ हर॑यो मृजन्त्यश्व॒हयै॑रनि॑शितं॒ नमो॑भिः।
आ ति॑ष्ठति॒ रथ॒मिन्द्र॑स्य॒ सखा॑ वि॒द्वाँ ए॑ना सु॒म॒तिं या॒त्यच्छ॑ ॥ २ ॥

2. *Samasya hariṁ harayo mṛjantyaśvahayaira-niśitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvāṅ enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स नो॑ देव दे॒वता॑ते पवस्व म॒हे सो॑म॒ प्सर॑स इन्द्र॒पान॑ः।
कृ॒ण्वन्न॒पो व॒र्षय॒न्द्यामु॒तेमामु॒रोरा नो॑ वरिवस्या पुना॒नः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतयेऽ हतये पवस्व स्वस्तये सर्वतातये बृहते। तदुशन्ति विश्व इमे सखायस्तदहं वश्मि पवमान सोम॥ ४॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye bṛhate. Taduśanti viśva ime sakhāyas-tadahaṁ vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः। जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥ ५॥

5. *Somaḥ pavate janitā matīnāṁ janītā divo janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya janitendrasya janitota viṣnoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम्। श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्॥ ६॥

6. *Brahmā devānāṁ padavīḥ kavīnāmṛṣirviprāṇāṁ mahiṣo mṛgāṇām. Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिरः सोमः पवमानो मनीषाः। अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन्॥ ७॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somaḥ pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemāvarā-ṇyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्वन्नवातः सहस्ररेता अभि वाजमर्ष। इन्द्रायेन्दो पवमानो मनीष्यंशोरूर्मिमीरय गा इषण्यन्॥ ८॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamarṣa. Indrāyendo pavamāno manīṣyaṁśorūrmimīraya gā iṣaṇyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि प्रियः कलशे देववात इन्द्राय सोमो रण्यो मदाय।
सहस्रधारः शतवाज इन्दुर्वाजी न सप्तिः समना जिगाति ॥ ९ ॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇyo madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पूर्व्यो वसुविज्जायमानो मृजानो अप्सु दुदुहानो अद्रौ।
अभिशस्तिपा भुवनस्य राजा विदद्गातुं ब्रह्मणे पूयमानः ॥ १० ॥

10. *Sa pūrvyo vasuvijjāyamāno mṛjāno apsu duduhāno adrau. Abhiśastipā bhuvanasya rājā vidadgātuṁ brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः।
वन्वन्नवातः परिधीँरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥ ११ ॥

11. *Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ pari-dhīṅraporṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथापवथा मनवे वयोधा अमित्रहा वरिवोविद्धविष्मान्।
एवा पवस्व द्रविणं दधान इन्द्रे सं तिष्ठ जनयायुधानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇaṁ dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पव॑स्व सोम॒ मधु॑माँ ऋ॒तावा॒ऽपो वसा॑नो॒ अधि॒ सानो॒ अव्ये॑ । अव॒ द्रोणा॑नि घृ॒तवा॑न्ति सीद म॒दिन्त॑मो मत्स॒र इ॑न्द्र॒-पा॑नः ॥ १३ ॥

13. *Pavasva soma madhumāँ̃ ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madintamo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृ॒ष्टिं दि॒वः श॒तधा॑रः पवस्व सहस्र॒सा वा॑ज॒युर्दे॒ववी॑तौ । सं सिन्धु॑भिः क॒लशे॑ वावशा॒नः समु॒स्रिया॑भिः प्रति॒रन्न आयु॑ः ॥ १४ ॥

14. *Vṛṣṭiṁ divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuḥ.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

ए॒ष स्य सोमो॑ म॒तिभि॑ः पुना॒नोऽत्यो॒ न वा॒जी तर॒तीदरा॑तीः । पयो॒ न दु॒ग्धमदि॑तेरिषि॒रमु॒र्विं॑व गा॒तुः सु॒यमो॒ न वो॑ळ्हा ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno'tyo na vājī taratīdarātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na voḷhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वा॒यु॒धः सो॒तृभि॑ः पू॒यमा॑नो॒ऽभ्यर्ष॒ गुह्यं॑ चारु॒ नाम॑ । अ॒भि वाज॑ं स॒प्तिरि॑व श्रवस्या॒ऽभि वा॒युम॒भि गा दे॑व सोम ॥ १६ ॥

16. *Svāyudhaḥ sotṛbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन। कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन्॥ १७॥

17. *Śiśuṁ jajñānaṁ haryataṁ mṛjanti śumbhanti vahniṁ maruto gaṇena. Kavir-gīrbhiḥ kāvyenā kaviḥ sant-somaḥ pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम्। तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप्॥ १८॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ padavīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ siṣāsant-somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and

soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत्। अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति॥ १९॥

19. *Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

मर्यो न शुभ्रस्तन्वं मृजानोऽत्यो न सृत्वा सनये धनानाम्। वृषेव यूथा परि कोशमर्षन्कनिक्रदच्चम्वोरा विवेश॥ २०॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पव॑स्वेन्दो॒ पव॑मानो॒ महो॑भिः॒ कनि॑क्रद॒त्परि॒ वारा॑ण्यर्षा ।
क्रीळ॑ञ्च॒म्वो॒३॒॑रा वि॑श पू॒यमा॑न॒ इन्द्रं॑ ते॒ रसो॑ मदि॒रो म॑मत्तु ॥ २१ ॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Krīḷañcamvorā viśa pūyamāna indraṁ te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

प्रास्य॒ धारा॑ बृ॒हतीर॑सृग्रन्नक्तो गोभिः॑ क॒लशाँ॒ आ वि॑वेश ।
साम॑ कृ॒ण्वन्त्सा॑म॒न्यो॑ वि॒प॒श्चित्क्रन्द॑न्नेत्य॒भि सख्यु॒र्न जा॒मिम् ॥ २२ ॥

22. *Prāsya dhārā bṛhatīr--asṛgrannakto gobhiḥ kalaśāň ā viveśa. Sāma kṛṇvant-sāmanyo vipaścit krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अ॒प॒घ्नन्नेषि॑ पवमान॒ शत्रू॑न्प्रि॒यां न जा॒रो अ॒भिगी॑त॒ इन्दुः॑ ।
सीद॒न्वने॑षु शकु॒नो न पत्वा॒ सोमः॑ पुना॒नः क॒लशे॑षु॒ सत्ता ॥ २३ ॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ ते॒ रुच॒ः पव॑मानस्य सोम॒ योषे॑व यन्ति सु॒दुघा॑ः सु॒धा॒राः ।
ह॒रि॒रानी॑तः पुरु॒वारो॑ अ॒प्स्वचि॑क्रदत्क॒लशे॑ देवयू॒नाम् ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

Mandala 9/Sukta 97

Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis

अ॒स्य प्रे॒षा हे॒मना॑ पू॒यमा॑नो दे॒वो दे॒वे॒भिः॒ सम॑पृक्त॒ रस॑म् ।
सु॒तः प॒वित्रं॑ पर्ये॑ति॒ रेभ॑न्मि॒तेव॒ सद्म॑ पशु॒मान्ति॑ होता ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भद्रा वस्त्रा समन्याऽ३ वसानो महान्कविर्निवचनानि शंसन्। आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देववीतौ ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgṛvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे। अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय। स्वादुः पवाते अति वारमव्यमा सीदाति कलशं देवयुर्नः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavya-mā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इन्दुर्देवानामुप सख्यमायन्त्सहस्त्रधारः पवते मदाय। नृभिः स्तवानो अनु धाम पूर्वमगन्निन्द्रं महते सौभगाय ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhā-raḥ pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्तोत्रे राये हरिरर्षा पुनान इन्द्रं मदो गच्छतु ते भराय। देवैर्यीहि सरथं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indraṁ mado gacchatu te bharāya. Devairyāhi sarathaṁ rādho acchā yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ ७॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प्र हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः।
आङ्गूष्यं पवमानं सखायो दुर्मर्षं साकं प्र वदन्ति वाणम्॥ ८॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmād-astaṁ vṛṣaganā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ sakhāyo durmarṣaṁ sākaṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा क्रीळन्तं मिमते न गावः।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः॥ ९॥

9. *Sa raṁhata urugāyasya jūtiṁ vṛthā krīḷantaṁ mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo divā harirdadṛśe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।
हन्ति रक्षो बाधते पर्यरातीर्वरिवः कृण्वन्वृजनस्य राजा॥ १०॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhate paryarātīr-varivaḥ kṛṇvan vṛjanasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अध॒ धार॑या॒ मध्वा॑ पृचा॒नस्ति॒रो रोम॑ पवते॒ अद्रि॑दुग्धः।
इन्दु॒रिन्द्र॑स्य स॒ख्यं जु॑षा॒णो दे॒वो दे॒वस्य॑ मत्स॒रो मदा॑य॥ ११॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyaṁ juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अ॒भि प्रि॒याणि॑ पवते पुना॒नो दे॒वो दे॒वान्त्स्वे॒न॒ रसे॑न पृ॒ञ्चन्।
इन्दु॒र्धर्मा॑ण्यृतु॒था वसा॑नो॒ दश॒ क्षिपो॑ अव्यत॒ सानो॒ अव्ये॑॥ १२॥

12. *Abhi priyāṇi pavate punāno devo devāntsvena rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with

its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा॒ शोणो॑ अभि॒कनि॑क्रद॒द्गा न॒दय॑न्नेति पृथि॒वीमु॒त द्याम्।
इन्द्र॑स्येव॒ व॒ग्नुरा शृ॑ण्व आ॒जौ प्र॑चे॒तय॑न्नर्षति॒ वाच॒मे-मा॑म्॥ १३॥

13. *Vṛṣā śoṇo abhikanikradadgā nadayanneti pṛthivīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

र॒साय्यः॑ पय॑सा॒ पिन्व॑मान ई॒रय॑न्नेषि॒ मधु॑मन्तमं॒शुम्। पव॑मानः
सन्त॒निमे॑षि कृ॒ण्वन्नि॒न्द्राय॑ सोम परिषि॒च्यमा॑नः॥ १४॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantamaṁśum. Pavamānaḥ saṁtanim-eṣi kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

एवा पवस्व मदिरो मदायोदग्राभस्य नमयन्वधस्नैः। परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जुष्टी न इन्दो सुपथा सुगान्युरौ पवस्व वरिवांसि कृण्वन्। घनेव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व सानो अव्ये ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāṁsi kṛṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृष्टिं नो अर्ष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम्। स्तुकेव वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दो वायून् ॥ १७ ॥

17. *Vṛṣṭiṁ no arṣa divyāṁ jigatnumiḷāvatīṁ śaṁgayīṁ jīradānum. Stukeva vītā dhanvā vicinvan bandhūṅrimāṅ avarāṅ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च सोम। अत्यो न क्रदो हरिरा सृजानो मर्यो देव धन्व पस्त्यावान् ॥ १८ ॥

18. *Granthiṁ na vi ṣya grathitaṁ punāna ṛjuṁ ca gātuṁ vṛjinaṁ ca soma. Atyo na krado harirā sṛjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टो मदाय देवतात इन्दो परि ष्णुना धन्व सानो अव्ये। सहस्रधारः सुरभिरदब्धः परि स्रव वाजसातौ नृषह्ये ॥ १९ ॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva sāno avye. Sahasradhāraḥ surabhir-adabdhaḥ pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अरश्मानो येऽरथा अयुक्ता अत्यासो न ससृजानास आजौ। एते शुक्रासो धन्वन्ति सोमा देवासस्ताँ उप याता पिबध्यै॥ २०॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasṛjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāň upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

एवा न इन्दो अभि देववीतिं परि स्रव नभो अर्णश्चमूषु। सोमो अस्मभ्यं काम्यं बृहन्तं रयिं ददातु वीरवन्तमुग्रम्॥ २१॥

21. *Evā na indo abhi devavītiṁ pari srava nabho arṇaścamūṣu. Somo asmabhyaṁ kāmyaṁ bṛhantaṁ rayiṁ dadātu vīravantam-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

तक्षद्यदी मनसो वेनतो वाग्ज्येष्ठस्य वा धर्मणि क्षोरनीके। आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम्॥ २२॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭaṁ patiṁ kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प्र दानुदो दिव्यो दानुपिन्व ऋतमृताय पवते सुमेधाः। धर्मा भुवद् वृजन्यस्य राजा प्र रश्मिभिर्दशभिर्भारि भूम॥ २३॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रेभिः पवमानो नृचक्षा राजा देवानामुत मर्त्यीनाम्।
द्विता भुवद्रयिपती रयीणामृतं भरत्सुभृतं चार्विन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-ṛtaṁ bharat subhṛtaṁ cārvinduḥ.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अर्वाँइव श्रवसे सातिमच्छेन्द्रस्य वायोरभि वीतिमर्ष। स नः सहस्रा बृहतीरिषो दा भवा सोम द्रविणोवित्पुनानः ॥ २५ ॥

25. *Arvāň iva śravase sātimacchendrasya vāyorabhi vītimarṣa. Sa naḥ sahasrā bṛahatīriṣo dā bhavā soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

देवाव्यो नः परिषिच्यमानाः क्षयं सुवीरं धन्वन्तु सोमाः।
आयज्यवः सुमतिं विश्ववारा होतारो न दिवियजो मन्द्रतमाः ॥ २६ ॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayaṁ suvīraṁ dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

एवा देव देवतते पवस्व महे सोम प्सरसे देवपानः।
महश्चिद्धि ष्मसि हिताः समर्ये कृधि सुष्ठाने रोदसी पुनानः ॥ २७ ॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānaḥ. Mahaściddhi ṣmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वो॒ न क्रन्दो॒ वृष॑भिर्युजा॒नः सिं॒हो न भी॒मो मन॑सो॒ जवी॑यान्। अ॒र्वा॒चीनैः॒ प॒थिभि॒र्ये रजि॑ष्ठा॒ आ प॑वस्व सौमन॒सं न॑ इन्दो॥ २८॥

28. *Aśvo na krado vṛṣabhiryujānaḥ siṁho na bhīmo manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

श॒तं धारा॑ दे॒वजा॑ता असृग्रन्त्स॒हस्र॑मेनाः क॒वयो॑ मृजन्ति। इन्दो॑ स॒नित्रं॑ दि॒व आ प॑वस्व पुर॒ एॅ॒तासि॑ म॒हतो॒ धन॑स्य॥ २९॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दि॒वो न सर्गा॑ असृग्रम॒ह्मां राजा॒ न मि॒त्रं प्र मि॑नाति॒ धीर॑ः। पि॒तुर्न पु॒त्रः क्रतु॑भिर्यता॒न आ प॑वस्व वि॒शे अ॒स्या अजी॑तिम्॥ ३०॥

30. *Divo na sargā asasṛgramahnāṁ rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhiryatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प्र ते॒ धारा॒ मधु॑मतीरसृग्र॒न्वारा॒न्यत्पू॒तो अ॒त्येष्यव्या॑न्। प॒व॒मा॒न॒ पव॑से॒ धाम॒ गोनां॑ जज्ञा॒नः सूर्य॑मपिन्वो अ॒र्कैः॥ ३१॥

31. *Pra te dhārā madhumatīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonāṁ jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनि॑क्रद॒दनु॒ पन्था॑मृ॒तस्य॑ शु॒क्रो वि भा॑स्य॒मृत॑स्य॒ धाम॑। स इन्द्रा॑य पवसे मत्स॒रवा॑न्हिन्वा॒नो वाचं॒ म॒तिभि॑ः कवी॒नाम्॥ ३२॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsyamṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācaṁ matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दिव्यः सुपर्णोऽव चक्षि सोम पिन्वन्धाराः कर्मणा देववीतौ। एन्दो विश कलशं सोमधानं क्रन्दन्नेहि सूर्यस्योप रश्मिम्॥ ३३॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmaṇā devavītau. Endo viśa kalaśaṁ somadhānaṁ krandannihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्। गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः॥ ३४॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः। सोमः सुतः पूयते अज्यमानः सोमे अर्का स्त्रिष्टुभः सं नवन्ते॥ ३५॥

35. *Somaṁ gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ pṛcchamānāḥ. Somaḥ sutaḥ pūyate ajyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता रवेण वर्धया वाचं जनया पुरन्धिम्॥ ३६॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti. Indramā viśa bṛahatā raveṇa vardhayā vācaṁ janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जागृविर्विप्र ऋता मतीनां सोमः पुनानो असदच्चमूषु।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः॥ ३७॥

37. *Ā jāgṛvirvipra ṛtā matīnāṁ somaḥ punāno asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पुनान उप सूरे न धातोभे अप्रा रोदसी वि ष आवः।
प्रिया चिद्यस्य प्रियसास ऊती स तू धनं कारिणे न प्र यंसत्॥ ३८॥

38. *Sa punāna upa sūre na dhātobhe aprā rodasī vi ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū dhanaṁ kāriṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो ज्योतिषावीत्। येना नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमुष्णन्॥ ३९॥

39. *Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāṅ abhi no jyotiṣāvīt. Yenā naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः॥ ४०॥

40. *Akrāntsamudraḥ prathame vidharmañjanayan prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सोमो महिषश्चकाराऽपां यद्गर्भोऽ वृणीत देवान्।
अदधादिन्द्रे पवमान ओजोऽ जनयत्सूर्ये ज्योतिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pāṁ yadgarbho'vṛṇīta devān. Adadhādindre pavamāna ojo'janayat sūrye jyotirinduḥ.*

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टये राधसे च मत्सि मित्रावरुणा पूयमानः।
मत्सि शर्धो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ताऽपामीवां बाधमानो मृधश्च।
अभिश्रीणन्पयः पयसाभि गोनामिन्द्रस्य त्वं तव वयं सखायः ॥ ४३ ॥

43. *Ṛjuḥ pavasva vṛjinasya hantā'pāmīvāṁ bādhamāno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṁ tava vayaṁ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं च। स्वदस्वेन्द्राय पवमान इन्दो रयिं च न आ पवस्वा समुद्रात् ॥ ४४ ॥

44. *Madhvaḥ sūdaṁ pavasva vasva utsaṁ vīraṁ ca na ā pavasvā bhagaṁ ca. Svadasvendrāya pavamāna indo rayiṁ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सोमः सुतो धार्यात्यो न हित्वा सिन्धुर्न निम्नमभि वाज्यक्षाः। आ योनिं वन्यमसदत्पुनानः समिन्दुर्गोभिरसरत्समद्भिः॥ ४५॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyakṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य ते पवत इन्द्र सोमश्चमूषु धीर उशते तवस्वान्। स्वर्चक्षा रथिरः सत्यशुष्मः कामो न यो देवयतामसर्जि॥ ४६॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavasvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāmo na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,

inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष प्रत्नेन वयसा पुनानस्तिरो वर्पांसि दुहितुर्दधानः। वसानः शर्म त्रिवरूथमप्सु होतेव याति समनेषु रेभन्॥ ४७॥

47. *Eṣa pratnena vayasā punānas-tiro varpāṁsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू नस्त्वं रथिरो देव सोम परि स्रव चम्वोः पूयमानः। अप्सु स्वादिष्ठो मधुमाँ ऋतावा देवो न यः सविता सत्यमन्मा॥ ४८॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāँ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अभि वायुं वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः।
अभी नरं धीजवनं रथेष्ठाममीन्द्रं वृषणं वज्रबाहुम्॥ ४९॥

49. *Abhi vāyuṁ vītyarṣā gṛṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanaṁ ratheṣṭhām-abhīndraṁ vṛṣaṇaṁ vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अभि वस्त्रा सुवसनान्यर्षाऽभि धेनूः सुदुघाः पूयमानः।
अभि चन्द्रा भर्तवे नो हिरण्याऽभ्यश्वान्रथिनो देव सोम॥ ५०॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः।
अभि येन द्रविणमश्नवामाऽभ्यार्षेयं जमदग्निवन्नः॥ ५१॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व।
ब्रध्नश्चिदत्र वातो न जूतः पुरुमेधश्चित्तकवे नरं दात्॥ ५२॥

52. *Ayā pavā pavasvainā vasūni māँścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उत न॑ एना पवया पवस्वाऽधि श्रुते श्रवाय्यस्य तीर्थे ।
षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravāyyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

महीमे अस्य वृषनाम शूषे माँश्चत्वे वा पृशने वा वधत्रे । अस्वापयन्निगुतः स्नेहयच्चापाऽमित्राँ अपाचितो अचेतः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'-mitrāñ apācito acetaḥ.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री पवित्रा विततान्येष्यन्वेकं धावसि पूयमानः । असि भगो असि दात्रस्य दाताऽसि मघवा मघवद्भ्य इन्दो ॥ ५५ ॥

54. *Saṁ trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्ववित्पवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।
द्रप्साँ ईरयन्विदथेष्विन्दुर्वि वारमव्यं समयाति याति ॥ ५६ ॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāñ īrayan vidatheṣvindu-rvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पदे रेभन्ति कवयो न गृध्राः ।
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते रूपमपां रसेन ॥ ५७ ॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ kṣipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया॑ व॒यं पव॑मानेन सोम॒ भरे॑ कृ॒तं वि चि॑नुयाम॒ शश्व॑त्।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्यौः ॥ ५८ ॥

58. *Tvayā vayaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-hantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

Mandala 9/Sukta 98

Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Rshis

अ॒भि नो॑ वाज॒सात॑मं र॒यिमर्ष॑ पुरु॒स्पृह॑म्।
इन्दो॑ स॒हस्र॑भर्णसं तुविद्यु॒म्नं वि॑भ्वा॒सह॑म् ॥ १ ॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspṛham. Indo sahasrabharṇasaṁ tuvidyumnaṁ vibhvāsaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि॒ ष्य सु॑वा॒नो अ॒व्ययं॒ रथे॒ न वर्मी॑व्यत।
इन्दु॑र॒भि द्रुणा॒ हि॒तो हि॑याा॒नो धारा॑भिरक्षाः ॥ २ ॥

2. *Pari ṣya suvāno avyayaṁ rathe na varmāvyata. Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.*

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि॒ ष्य सु॑वा॒नो अ॑क्षा॒ इन्दु॑रव्ये॒ मद॑च्युतः।
धारा॒ य ऊ॒र्ध्वो अ॑ध्व॒रे भ्रा॒जा नैति॑ गव्य॒युः ॥ ३ ॥

3. *Pari ṣya suvāno akṣā induravye madacyutaḥ. Dhārā ya ūrdhvo adhvare bhrājā naiti gavya-yuḥ.*

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं दे॑व॒ शश्व॑ते॒ वसु॒ मर्ता॑य दा॒शुषे॑।
इन्दो॑ सह॒स्रिणं॑ र॒यिं श॒तात्मा॑नं विवाससि ॥ ४ ॥

4. *Sa hi tvaṁ deva śaśvate vasu martāya dāśuṣe. Indo sahasriṇaṁ rayiṁ śatātmānaṁ vivāsasi.*

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

वयं ते अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः।
नि नेदिष्ठतमा इषः स्याम सुम्नस्याध्रिगो॥ ५॥

5. *Vayaṁ te asya vṛtrahan vaso vasvaḥ purus-pṛhaḥ. Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.*

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्विर्यं पञ्च स्वयशसं स्वसारो अद्रिसंहतम्।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त्यूर्मिणम्॥ ६॥

6. *Dviryaṁ pañca svayaśasaṁ svasāro adrisaṁhatam. Priyamindrasya kāmyaṁ prasnāpayantyūrmiṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति॥ ७॥

7. *Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāň it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वो ह्यवसा पान्तो दक्षसाधनम्।
यः सूरिषु श्रवो बृहद्दधे स्वर्ण हर्यतः॥ ८॥

8. *Asya vo hyavasā pānto dakṣasādhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञेषु मानवी इन्दुर्जनिष्ट रोदसी।
देवो देवी गिरिष्ठा अस्रेधन्तं तुविष्वणि॥ ९॥

9. *Sa vāṁ yajñeṣu mānavī indurjaniṣṭa rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते देवाय सदनासदे॥ १०॥

10. *Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

ते प्रत्नासो व्युष्टिषु सोमाः पवित्रे अक्षरन्।
अपप्रोथन्तः सनुतर्हुरश्चितः प्रातस्ताँ अप्रचेतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran. Apaprothantaḥ sanutarhuraścitaḥ prātastāň apracetasaḥ.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं सखायः पुरोरुचं यूयं वयं च सूरयः।
अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥ १२ ॥

12. *Taṁ sakhāyaḥ pururucaṁ yūyaṁ vayaṁ ca sūrayaḥ. Aśyāma vājagandhyaṁ sanema vājapastyam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

Mandala 9/Sukta 99

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

आ हर्यताय धृष्णवे धनुस्तन्वन्ति पौंस्यम्।
शुक्रां वयन्त्यसुराय निर्णिजं विपामग्रे महीयुवः ॥ १ ॥

1. *Ā haryatāya dhṛṣṇave dhanustanvanti pauṁsyam. Śukrāṁ vayantyasurāya nirṇijaṁ vipāmagre mahīyuvaḥ.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अधा क्षपा परिष्कृतो वाजाँ अभि प्र गाहते।
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे ॥ २ ॥

2. *Adha kṣapā pariṣkṛto vājāň abhi pra gāhate. Yadī vivasvato dhiyo hariṁ hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तमस्य मर्जयामसि मदो य इन्द्रपातमः।
यं गाव आसभिर्दधुः पुरा नूनं च सूरयः ॥ ३ ॥

3. *Tamasya marjayāmasi mado ya indrapātamaḥ. Yaṁ gāva āsabhir-dadhuḥ purā nūnaṁ ca sūrayaḥ.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत।
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Taṁ gāthayā purāṇyā punānam-abhyanūṣata.*
Uto kṛpanta dhītayo devānāṁ nāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमुक्षमाणमव्यये वारे पुनन्ति धर्णसिम्।
दूतं न पूर्वचित्तय आ शासते मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇasim.*
Dūtaṁ na pūrvacittaya ā śāsate manīṣiṇaḥ.

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनानो मदिन्तमः सोमश्चमूषु सीदति।
पशौ न रेत आदधत्पतिर्वचस्यते धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati.*
Paśau na reta ādadhat patirvacasyate dhiyaḥ.

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृज्यते सुकर्मभिर्देवो देवेभ्यः सुतः।
विदे यदासु सन्दृदिर्महीरपो वि गाहते ॥ ७ ॥

7. *Sa mṛjyate sukarmabhir-devo devebhyaḥ sutaḥ.*
Vide yadāsu saṁdadir-mahīrapo vi gāhate.

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सुत इन्दो पवित्र आ नृभिर्यतो वि नीयसे ।
इन्द्राय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhiryato vi nīyase.*
Indrāya matsarintamaścamūṣvā ni ṣīdasi.

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

Mandala 9/Sukta 100

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम्।
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः॥ १॥

1. *Abhī navante adruhaḥ priyamindrasya kāmyam.*
Vatsaṁ na pūrva āyuni jātaṁ rihanti mātaraḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पुनान इन्दवा भर सोम द्विबर्हसं रयिम्।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे॥ २॥

2. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Tvaṁ vasūni puṣyasi viśvāni dāśuṣo gṛhe.

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धियं मनोयुजं सृजा वृष्टिं न तन्यतुः।
त्वं वसूनि पार्थिवा दिव्या च सोम पुष्यसि॥ ३॥

3. *Tvaṁ dhiyaṁ manoyujaṁ sṛjā vṛṣṭiṁ na tanyatuḥ. Tvaṁ vasūni pārthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि ते जिग्युषो यथा धारा सुतस्य धावति।
रंहमाणा व्यव्ययं वारं वाजीव सानसिः॥ ४॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.*
Raṁhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

क्रत्वे दक्षाय नः कवे पवस्व सोम धारया।
इन्द्राय पातवे सुतो मित्राय वरुणाय च॥ ५॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.*
Indrāya pātave suto mitrāya varuṇāya ca.

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

पवस्व वाजसातमः पवित्रे धारया सुतः।
इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तमः॥ ६॥

6. *Pavasva vājasātamaḥ pavitre dhārayā sutaḥ.*
Indrāya soma viṣṇave devebhyo madhumattamaḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रिहन्ति मातरो हरिं पवित्रे अद्रुहः।
वत्सं जातं न धेनवः पवमान विधर्मणि॥ ७॥

7. *Tvāṁ rihanti mātaro hariṁ pavitre adruhaḥ. Vatsaṁ jātaṁ na dhenavaḥ pavamāna vidharmaṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

पवमान महि श्रवश्चित्रेभिर्यासि रश्मिभिः।
शर्धन्तमांसि जिघ्नसे विश्वानि दाशुषो गृहे॥ ८॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ. Śardhan tamāṁsi jighnase viśvāni dāśuṣo gṛhe.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.

त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे।
प्रति द्रापिममुञ्चथाः पवमान महित्वना॥ ९॥

9. *Tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe. Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.*

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

Mandala 9/Sukta 101

Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis

पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्वयम्॥ १॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dīrghaji-hvyam.*

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

यो धारया पावकया परिप्रस्यन्दते सुतः।
इन्दुरश्वो न कृत्व्यः॥ २॥

2. *Yo dhārayā pāvakayā pariprasyandate sutaḥ. Induraśvo na kṛtvyaḥ.*

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुरोषमभी नरः सोमं विश्वाच्या धिया।
यज्ञं हिन्वन्त्यद्रिभिः ॥ ३ ॥

3. *Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā.*
Yajñaṁ hivnantyadribhiḥ.

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन्।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.*
Vācaspatir-makhasyate viśvasyeśāna ojasā.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधारः पवते समुद्रो वाचमीङ्खयः।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyaḥ.*
Somaḥ patī rayīṇāṁ sakhendrasya divedive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥ ७ ॥

7. *Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati.*
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत गावो मदाय घृष्वयः।
सोमासः कृण्वते पथः पवमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ.*
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम्।
यः पञ्च चर्षणीरभि रयिं येन वनामहै॥ ९॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.*
Yaḥ pañca carṣaṇīrabhi rayiṁ yena vanāmahai.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
मित्राः सुवाना अरेपसः स्वाध्यः स्वर्विदः॥ १०॥

10. *Somāḥ pavanta indavo'smabhyaṁ gātuvitta-māḥ.*
Mitrāḥ suvānā arepasaḥ svādhyaḥ svar-vidaḥ.

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासो व्यद्रिभिश्चितानो गोरधि त्वचि।
इषमस्मभ्यमभितः समस्वरन्वसुविदः॥ ११॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.*
Iṣamasmabhyamabhitaḥ samasvaran vasu-vidaḥ.

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एते पूता विपश्चितः सोमासो दध्याशिरः।
सूर्यासो न दर्शतासो जिगत्नवो ध्रुवा घृते॥ १२॥

12. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Sūryāso na darśatāso jigatnavo dhruvā ghṛte.

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ १३॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacaḥ.*
Apa śvānam-arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः।
सरज्जारो न योषणां वरो न योनिमासदम्॥ १४॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.*
Sarajjāro na yoṣaṇāṁ varo na yonim-āsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वी॒रो द॑क्ष॒साध॑नो॒ वि यस्त॒स्तम्भ॒ रोद॑सी ।
हरि॑: प॒वित्रे॑ अव्यत वे॒धा न योनि॑मा॒सद॑म् ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.*
Hariḥ pavitre avyata vedhā na yonim-āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्यो॒ वारे॑भिः पवते॒ सोमो॒ गव्ये॒ अधि॑ त्व॒चि ।
कनि॑क्रद॒द्वृषा॒ हरि॒रिन्द्र॑स्या॒भ्ये॑ति निष्कृ॒तम् ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.*
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

Mandala 9/Sukta 102

Pavamana Soma Devata, Trita Aptya Rshi

क्रा॒णा शिशु॑र्म॒हीनां॑ हिन्वन्नृ॒तस्य॒ दीधि॑तिम् ।
विश्वा॒ परि॑ प्रि॒या भु॑व॒दध॑ द्वि॒ता ॥ १ ॥

1. *Krāṇā śiśur-mahīnāṁ hinvannṛtasya dīdhitim.*
Viśvā pari priyā bhuvadadha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप॑ त्रि॒तस्य॑ पा॒ष्यो३॑रभ॑क्त॒ यद् गुहा॑ प॒दम् ।
य॒ज्ञस्य॑ स॒प्त धाम॑भि॒रध॑ प्रि॒यम् ॥ २ ॥

2. *Upa tritasya pāṣyorabhakta yadguhā padam.*
Yajñasya sapta dhāmabhir-adha priyam.

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि॑ त्रि॒तस्य॒ धार॑या पृ॒ष्ठेष्वे॑र॑या र॒यिम् ।
मिमी॑ते अस्य॒ योज॑ना॒ वि सु॒क्रतु॑: ॥ ३ ॥

3. *Trīṇi tritasya dhārayā pṛṣṭheṣverayā rayim.*
Mimīte asya yojanā vi sukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

ज॒ज्ञा॒नं स॒प्त मा॒तरो॑ वे॒धाम॑शासत श्रि॒ये ।
अ॒यं ध्रु॒वो र॑यी॒णां चि॑के॒त॒ यत् ॥ ४ ॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.*
Ayaṁ dhruvo ryīṇāṁ ciketa yat.

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य व्रते सजोषसो विश्वे देवासो अद्रुहः ।
स्पार्हा भवन्ति रन्तयो जुषन्त यत् ॥ ५ ॥

5. *Asya vrate sajoṣaso viśve devāso adruhaḥ.*
Spārhā bhavanti rantayo juṣanta yat.

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गर्भमृतावृधो दृशे चारुमजीजनन् ।
कविं मंहिष्ठमध्वरे पुरुस्पृहम् ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dṛśe cārum-ajījanan.*
Kaviṁ maṁhiṣṭham-adhvare puruspṛham.

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीने अभि त्मना यह्वी ऋतस्य मातरा ।
तन्वाना यज्ञमानुषग्यदञ्जते ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātarā.*
Tanvānā yajñam-ānuṣag-yadañjate.

The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakrti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

क्रत्वा शुक्रेभिरक्षभिर्ऋणोरप व्रजं दिवः ।
हिन्वन्नृतस्य दीधितिं प्राध्वरे ॥ ८ ॥

8. *Kratvā śukrebhirakṣabhirṛṇorapa vrajaṁ divaḥ.*
Hinvann-ṛtasya dīdhitiṁ prādhvare.

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

Mandala 9/Sukta 103

Pavamana Soma Devata, Dvita Aptya Rshi

प्र पुनानाय वेधसे सोमाय वच उद्यतम् ।
भृतिं न भरा मतिभिर्जुजोषते ॥ १ ॥

1. *Pra punānāya vedhase somāya vaca udyatam.*
Bhṛtiṁ na bharā matibhir-jujoṣate.

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वाराण्यव्यया गोभिरञ्जानो अर्षति ।
त्री षधस्था पुनानः कृणुते हरिः ॥ २ ॥

2. *Pari vārāṇyavyayā gobhir-añjāno arṣati.*
Trī ṣadhasthā punānaḥ kṛṇute hariḥ.

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि॒ कोशं मधु॒श्चुत॑म॒व्यये॒ वारे॑ अर्षति।
अ॒भि वाणी॒रृषी॑णां स॒प्त नू॑षत॥ ३॥

3. *Pari kośaṁ madhuścutam-avyaye vāre arṣati.*
Abhi vāṇīr-ṛṣīṇāṁ sapta nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि॑ णे॒ता म॑ती॒नां वि॒श्वदे॑वो॒ अदा॑भ्यः।
सोम॑: पुना॒नश्च॒म्वो॑र्विश॒द्धरि॑: ॥ ४॥

4. *Pari ṇetā matīnāṁ viśvadevo adābhyaḥ.*
Somaḥ punānaś-camvor-viśaddhariḥ.

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि॒ दैवी॒रनु॑ स्व॒धा इन्द्रे॑ण याहि स॒रथ॑म्।
पु॒ना॒नो वा॒घद्भ्या॒घद्भि॒रम॑र्त्यः ॥ ५॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.*
Punāno vāghadvāghadbhir-amartyaḥ.

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि॒ सप्ति॑र्न वा॑ज॒युर्दे॒वो दे॒वेभ्य॑: सु॒तः।
व्या॒ न॒शिः पव॑मानो॒ वि धा॑वति॥ ६॥

6. *Pari saptirna vājayurdevo devebhyaḥ sutaḥ.*
Vyānaśiḥ pavamāno vi dhāvati.

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

Mandala 9/Sukta 104

Pavamana Soma Devata, Parvata and Narada Kanvas or both Shikhandinyas or Kashyapyas or Apsarasas Rshis

सखा॑य॒ आ नि षी॑दत पुना॒नाय॒ प्र गा॑यत।
शिशुं॒ न य॒ज्ञैः परि॑ भूषत श्रि॒ये॥ १॥

1. *Sakhāya ā ni ṣīdata punānāya pra gāyata.*
Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समी॑ व॒त्सं न मा॒तृभिः॑ सृजता॑ गय॒साध॑नम्।
दे॒वा॒व्यं॒॑ मद॑म॒भि द्विश॑वसम्॥ २॥

2. *Samī vatsaṁ na mātṛbhiḥ sṛjatā gayasādhanam.*
Devāvayaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पु॒नाता॑ दक्ष॒साध॑नं॒ यथा॒ शर्धा॑य वी॒तये॑।
यथा॑ मि॒त्राय॒ वरु॑णाय॒ शन्त॑मः॥ ३॥

3. *Punātā dakṣasādhanaṁ yathā śardhāya vītaye.*
Yathā mitrāya varuṇāya śantamaḥ.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अ॒स्मभ्यं त्वा वसु॒विद॑म॒भि वाणी॑रनूषत।
गोभि॑ष्टे॒ वर्ण॑म॒भि वा॑सयामसि॥ ४॥

4. *Asmabhyaṁ tvā vasuvidamabhi vānīranūṣata.*
Gobhiṣṭe varṇamabhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स नो॑ मदानां पत॒ इन्दो॑ दे॒वप्स॑रा असि।
सखे॑व॒ सख्ये॑ गातु॒वित्त॑मो भव॥ ५॥

5. *Sa no madānāṁ pata indo devapsarā asi.*
Sakheva sakhye gātuvittamo bhava.

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

सने॑मि कृ॒ध्य॒॑स्मदा र॒क्षस॒ं कं चि॑द॒त्रिण॑म्।
अपादे॑वं द्व्युमं॒हो॑ युयोधि नः॥ ६॥

6. *Sanemi kṛdhyasmadā rakṣasaṁ kaṁ cidatriṇam.*
Apādevaṁ dvayumaṁho yuyodhi naḥ.

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

Mandala 9/Sukta 105

Pavamana Soma Devata, Parvata and Narada Kanvas Rshis

तं वः॑ सखायो॒ मद॑ाय पुना॒नम॒भि गा॑यत।
शिशुं॒ न य॒ज्ञैः स्व॑दयन्त गू॒र्ति॑भिः॥ १॥

1. *Taṁ vaḥ sakhāyo madāya punānamabhi gāyata.*
Śiśuṁ na yajñaiḥ svadayanta gūrtibhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुर्हिन्वानो अज्यते।
देवावीर्मदो मतिभिः परिष्कृतः ॥ २ ॥

2. *Saṁ vatsa iva mātṛbhirindurhinvāno ajyate.*
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं दक्षाय साधनोऽयं शर्धाय वीतये।
अयं देवेभ्यो मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.*
Ayaṁ devebhyo madhumattamaḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धन्व।
शुचिं ते वर्णमधि गोषु दीधरम् ॥ ४ ॥

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva.*
Śuciṁ te varṇamadhi goṣu dīdharam.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स नो हरीणां पत इन्दो देवप्सरस्तमः।
सखेव सख्ये नर्यो रुचे भव ॥ ५ ॥

5. *Sa no harīṇāṁ pata indo devapsarastamaḥ.*
Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सनेमि त्वमस्मदाँ अदेवं कं चिदत्रिणम्।
साह्वाँ इन्दो परि बाधो अप द्वयुम् ॥ ६ ॥

6. *Sanemi tvamasmadāँ adevaṁ kaṁ cidatriṇam.*
Sāhvāँ indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

Mandala 9/Sukta 106

Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14), Chakshu Manava (4-6), Manu Apsava (7-9) Rshis

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः ।
श्रुष्टी जातास इन्दवः स्वर्विदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇaṁ yantu harayaḥ.*
Śruṣṭī jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अयं भराय सानसिरिन्द्राय पवते सुतः ।
सोमो जैत्रस्य चेतति यथा विदे ॥ २ ॥

2. *Ayaṁ bharāya sānasir-indrāya pavate sutaḥ.*
Somo jaitrasya cetati yathā vide.

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णीत सानसिम् ।
वज्रं च वृषणं भरत्समप्सुजित् ॥ ३ ॥

3. *Asyedindro madeṣvā grābhaṁ gṛbhṇīta sāna-sim.*
Vajraṁ ca vṛṣaṇaṁ bharat samapsujit.

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and

power of faith and win the target of the battle of Karma to the attainment of Divinity.

प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव ।
द्युमन्तं शुष्ममा भरा स्वर्विदम् ॥ ४ ॥

4. *Pra dhanvā soma jāgṛvirindrāyendo pari srava.*
Dyumntaṁ śuṣmamā bharā svarvidam.

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः ।
सहस्रयामा पथिकृद्विचक्षणः ॥ ५ ॥

5. *Indrāya vṛṣaṇaṁ madaṁ pavasva viśvadar-śataḥ.*
Sahasrayāmā pathikṛdvicakṣaṇaḥ.

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अस्मभ्यं गातुवित्तमो देवेभ्यो मधुमत्तमः ।
सहस्रं याहि पथिभिः कनिक्रदत् ॥ ६ ॥

6. *Asmabhyaṁ gātuvittamo devebhyo madhu-matta-maḥ. Sahasraṁ yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पव॑स्व दे॒ववी॑तय॒ इन्दो॒ धारा॑भि॒रोज॑सा।
आ क॒लशं॒ मधु॑मान्त्सोम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.*
Ā kalaśaṁ madhumāntsoma naḥ sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव॑ द्र॒प्सा उ॑द॒प्रुत॒ इन्द्रं॒ मदा॑य वावृधुः।
त्वां दे॒वासो॑ अ॒मृता॑य॒ कं प॑पुः ॥ ८ ॥

8. *Tava drapsā udapruta indraṁ madāya vāvṛ-dhuḥ.*
Tvāṁ devāso amṛtāya kaṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः॑ सु॒तास इन्दवः पु॒ना॒ना धा॑वता र॒यिम्।
वृ॒ष्टिद्या॑वो रीत्यापः स्व॒र्विदः॑ ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.*
Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

सोम॑ः पुना॒न ऊ॒र्मिणाऽव्यो॒ वार॑ं वि धा॑वति।
अग्रे॑ वा॒चः पव॑मान॒ः कनि॑क्रदत् ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vyo vāraṁ vi dhāvati.*
Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धी॒भिर्हि॑न्वन्ति वा॒जिन॒ं वने॒ क्रीळ॑न्त॒मत्य॑विम्।
अ॒भि त्रिपृ॑ष्ठं म॒तय॒ः सम॑स्वरन् ॥ ११ ॥

11. *Dhībhirhinvanti vājinaṁ vane krīḷantamatya-vim.*
Abhi tripṛṣṭhaṁ matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

अस॑र्जि क॒लशा॑ँ अ॒भि मी॒ळ्हे सप्ति॒र्न वा॑ज॒युः।
पु॒ना॒नो वाचं॑ ज॒नय॑न्नसिष्यदत् ॥ १२ ॥

12. *Asarji kalaśāँ abhi mīḷhe saptirna vājayuḥ.*
Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

पव॑ते हर्य॒तो हरि॒रति॒ ह्वरां॑सि॒ रंह्या।
अ॒भ्य॑र्षन्त्स्तो॒तृभ्यो॑ वी॒रव॒द्यशः ॥ १३ ॥

13. *Pavate haryato harirati hvarāṁsi raṁhyā.*
Abhyarṣantstotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अया पवस्व देवयुर्मधोर्धारा असृक्षत।
रेभन्पवित्रं पर्येषि विश्वतः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata. Rebhan pavitraṁ paryeṣi viśvataḥ.*

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

Mandala 9/Sukta 107

Pavamana Soma Devata, Saptarshis Rshis

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः।
दधन्वाँ यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः ॥ १ ॥

1. *Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvāň yo naryo apsvantarā suṣāva soma-madribhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनानोऽविभिः परि स्रवाऽदब्धः सुरभिन्तरः।
सुते चित्त्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥ २ ॥

2. *Nūnaṁ punano'vibhiḥ pari sravā'dabdhaḥ surabhiṁtaraḥ. Sute cit tvāpsu madāmo andha-sā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanaḥ kraturin-durvicakṣaṇaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः सोम धारयाऽपो वसानो अर्षसि।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇya-yaḥ.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत्।
आपृच्छ्यं धरुणं वाज्यर्षति नृभिर्धूतो विचक्षणः ॥ ५ ॥

5. *Duhāna ūdhardivyaṁ madhu priyaṁ pratnaṁ sadhasthamāsadat. Āpṛcchyaṁ dharuṇaṁ vājyarṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पुनानः सोम जागृविरव्यो वारे परि प्रियः।
त्वं विप्रो अभवोऽङ्गिरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥ ६ ॥

6. *Punānaḥ soma jāgṛviravyo vāre pari priyaḥ. Tvaṁ vipro abhavo'ṅgirastamo madhvā yajñaṁ mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सोमो मीढ्वान्पवते गातुवित्तम ऋषिर्विप्रो विचक्षणः।
त्वं कविरभवो देववीतम आ सूर्यं रोहयो दिवि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

सोमं उ षुवाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः।
समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhir-akṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दधिषे॥ १०॥

10. *Ā soma suvāno adribhistiro vārāṇyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृजे तिरो अण्वानि मेष्यो मीळ्हे सप्तिर्न वाजयुः।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ ११॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīḷhe saptirna vājayuḥ. Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ १२॥

Pra soma devavītaye sindhurna pipye arṇasā. Aṁśoḥ payasā madiro na jāgṛviracchā kośaṁ madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ हर्यतो अर्जुनेऽत्के अव्यत प्रियः सूनुर्न मर्ज्यः।
तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः॥ १३॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīṁ hinvantyapaso yathā rathaṁ nadīṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अभि सोमास आयवः पवन्ते मद्यं मदम्।
समुद्रस्याधि विष्टपि मनीषिणो मत्सरासः स्वर्विदः॥ १४॥

14. *Abhi somāsa āyavaḥ pavante madyaṁ madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidaḥ.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तर॑त्समु॒द्रं पव॑मान ऊ॒र्मिणा॒ राजा॑ दे॒व ऋ॒तं बृ॒हत्।
अर्षं॑न्मि॒त्रस्य॒ वरु॑णस्य॒ धर्म॑णा॒ प्र हि॑न्वा॒न ऋ॒तं बृ॒हत्॥ १५॥

15. *Tarat samudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Arṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभि॑र्येमा॒नो हर्य॒तो वि॑चक्ष॒णो राजा॑ दे॒वः स॑मु॒द्रिय॑ः॥ १६॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्द्रा॑य पवते॒ मद॒ः सोमो॑ म॒रुत्व॑ते सु॒तः।
स॒हस्र॑धारो॒ अत्यव्य॑मर्षति॒ तमी॑ मृजन्त्या॒यव॑ः॥ १७॥

17. *Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyamarṣati tamī mṛjantyā-yavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पु॒ना॒न॒श्च॒मू ज॒न॒य॒न्म॒तिं क॒विः सोमो॑ दे॒वेषु॑ रण्यति।
अ॒पो वसा॑न॒ः परि॒ गोभि॒रुत्त॑र॒ः सीद॒न्वने॑ष्वव्यत॥ १८॥

18. *Punānaścamū janayan matiṁ kaviḥ somo deveṣu raṇyati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakrti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवा॒हं सो॑म रारण स॒ख्य इ॑न्दो दि॒वेदि॑वे।
पु॒रू॒णि॑ बभ्रो॒ नि च॑र॒न्ति॒ मामव॑ परि॒धीँ॑र॒ति॒ ताँ इ॑हि॥ १९॥

19. *Tavāhaṁ soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīँrati tāँ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुनाइव पप्तिम ॥ २० ॥

20. *Utāhaṁ naktamuta soma te divā sakhyāya babhra ūdhani . Ghṛṇā tapantamati sūryaṁ paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mṛjyamānaḥ suhastya samudre vācaminvasi. Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने ।
देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥ २२ ॥

22. *Mṛjāno vāre pavamāno avyaye vṛṣāva cakrado vane. Devānāṁ soma pavamāna niṣkṛtaṁ gobhi-rañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पवस्व वाजसातयेऽभि विश्वानि काव्या ।
त्वं समुद्रं प्रथमो वि धारयो देवेभ्यः सोम मत्सरः ॥ २३ ॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvaṁ samudraṁ prathamo vi dhārayo devebhyaḥ soma matsaraḥ.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः ।
त्वां विप्रासो मतिभिर्विचक्षण शुभ्रं हिन्वन्ति धीतिभिः ॥ २४ ॥

24. *Sa tū pavasva pari pārthivaṁ rajo divyā ca soma dharmabhiḥ. Tvāṁ viprāso matibhirvicakṣaṇa śubhraṁ hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पव॑माना असृक्षत प॒वित्र॒मति॒ धार॑या।
म॒रुत्व॑न्तो मत्स॒रा इ॑न्द्रि॒या हर्या॒ मे॒धाम॒भि प्रयां॑सि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhāmabhi prayāṁsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अ॒पो वसा॑न॒: परि॒ कोश॑मर्ष॒तीन्दु॑र्हिया॒न: सो॒तृभि॑:।
ज॒नय॒ञ्ज्योति॑र्म॒न्दना॑ अवीवश॒द्गाः कृ॑ण्वा॒नो न नि॒र्णिज॑म्॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ sotṛbhiḥ. Janayañ-jyotir-mandanā avīvaśad-gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

Mandala 9/Sukta 108

Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis

पव॑स्व॒ मधु॑मत्तम॒ इन्द्रा॑य सोम क्रतु॒वित्त॑मो॒ मद॑:।
महि॒ द्यु॒क्षत॑मो॒ मद॑:॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य॑ ते पी॒त्वा वृ॑ष॒भो वृ॑षा॒यते॒ऽ स्य पी॒ता स्व॒र्विद॑:।
स सु॒प्रके॑तो अ॒भ्य॑क्रमी॒दिषो॒ऽ च्छा॒ वाज॑ं॒ नैत॑शः॥ २ ॥

2. *Yasya te pītvā vṛṣabho vṛṣāyate'sya pītā svarvidaḥ. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśaḥ.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्य१ङ्ग दैव्या॒ पव॑मान॒ जनि॑मानि द्यु॒मत्त॑मः।
अ॒मृ॒त॒त्वाय॑ घो॒षय॑:॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayaḥ.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

येना॒ नव॑ग्वो द॒ध्यङ्ङ॑पोर्णु॒ते येन॒ विप्रा॑स आपि॒रे।
दे॒वानां॑ सु॒म्ने अ॒मृत॑स्य॒ चारु॑णो॒ येन॒ श्रवां॑स्यान॒शुः॥ ४॥

4. *Yenā navagvo dadhyaṅṅaporṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

ए॒ष स्य धार॑या सु॒तोऽ व्यो॒ वारे॑भिः पवते म॒दिन्त॑मः।
क्रीळ॑न्नू॒र्मिर्॒ पामि॑व॥ ५॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamaḥ. krīḷann-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उ॒स्रिया॒ अप्या॑ अ॒न्तरश्म॑नो॒ निर्गा अकृ॑न्त॒दोज॑सा।
अ॒भि व्र॒जं त॑त्निषे॒ गव्य॒मश्व्यं॑ व॒र्मीव॑ धृष्णु॒वा रु॑ज॥ ६॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṁ tatniṣe gavyamaśvyaṁ varmīva ghṛṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ सो॑ता॒ परि॑ षिञ्च॒ताऽश्वं॒ न स्तोम॑म॒मुरं॑ रज॒स्तुर॑म्।
व॒न॒क्र॒क्षमु॑द॒प्रुत॑म्॥ ७॥

7. *Ā sotā pari śiñcatā'śvaṁ na stomamapturaṁ rajasturam. Vanakrakṣamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

स॒हस्र॑धारं वृष॒भं प॑यो॒वृधं॑ प्रि॒यं दे॒वाय॒ जन्म॑ने।
ऋ॒तेन॒ य ऋ॒तजा॑तो विवावृ॒धे राजा॑ दे॒व ऋ॒तं बृ॒हत्॥ ८॥

8. *Sahasradhāraṁ vṛṣabhaṁ payovṛdhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augmenter of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुः ।
वि कोशं मध्यमं युव ॥ ९ ॥

9. *Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayuḥ. Vi kośaṁ madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः ।
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टये धियः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapāṁ jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

एतमु त्यं मदच्युतं सहस्त्रधारं वृषभं दिवो दुहुः ।
विश्वा वसूनि बिभ्रतम् ॥ ११ ॥

11. *Etamu tyaṁ madacyutaṁ sahasradhāraṁ vṛṣabhaṁ divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा वि जज्ञे जनयन्नमर्त्यः प्रतपञ्ज्योतिषा तमः ।
स सुष्टुतः कविभिर्निर्णिजं दधे त्रिधात्वस्य दंससा ॥ १२ ॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamaḥ. Sa suṣṭutaḥ kavibhir-nirṇijaṁ dadhe tri-dhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakrti of matter, mind and motion by virtue of its omnipotence.

स सुन्वे यो वसूनां यो रायामानेता य इळानाम् ।
सोमो यः सुक्षितीनाम् ॥ १३ ॥

13. *Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḷānām. Somo yaḥ sukṣitīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य न इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।
आ येन मित्रावरुणा करामहे एन्द्रमवसे महे ॥ १४ ॥

114. *Yasya na indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्द्रा॑य सोम॒ पात॑वे॒ नृभि॑र्य॒तः स्वा॑यु॒धो म॒दिन्त॑मः ।
पव॑स्व॒ मधु॑मत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द्र॑स्य॒ हार्दि॑ सोम॒धान॒मा वि॑श समु॒द्रमि॑व॒ सिन्ध॑वः ।
जु॒ष्टो मि॒त्राय॒ वरु॑णाय वा॒यवे॑ दि॒वो वि॑ष्ट॒म्भ उ॑त्त॒मः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

Mandala 9/Sukta 109

Pavamana Soma Devata, Agnis Dhishnyas
Aishvaris Rshis

परि॒ प्र ध॒न्वेन्द्रा॑य सोम स्वा॒दुर्मि॒त्राय॑ पू॒ष्णे भगा॑य ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द्र॑स्ते सोम सु॒तस्य॑ पेया॒ः क्रत्वे॒ दक्षा॑य॒ विश्वे॑ च दे॒वाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

ए॒वामृता॑य म॒हे क्षया॑य॒ स शु॒क्रो अ॑र्ष दि॒व्यः पी॒यूष॑ः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पव॑स्व सोम म॒हान्त्स॑मु॒द्रः पि॒ता दे॒वाना॑ं विश्वा॒भि धाम॑ ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शु॒क्रः प॑वस्व दे॒वेभ्य॑ः सोम दि॒वे पृ॑थि॒व्यै शं च॑ प्र॒जायै॑ ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śaṁ ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दि॒वो ध॒र्तासि॑ शु॒क्रः पी॒यूष॑ः स॒त्ये वि॑धर्मन्वा॒जी प॑वस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पव॑स्व सोम द्यु॒म्नी सु॑धा॒रो म॒हामवी॑ना॒मनु॑ पू॒र्व्यः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmavīnāmanu pūrvyaḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभि॑र्येमा॒नो ज॑ज्ञा॒नः पू॒तः क्षर॒द्विश्वा॑नि म॒न्द्रः स्व॒र्वित् ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इन्दु॑ः पुना॒नः प्र॒जामु॑रा॒णः कर॒द्विश्वा॑नि॒ द्रवि॑णानि नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

पव॑स्व सोम॒ क्र॒त्वे॒ दक्षा॒याऽश्वो॒ न नि॒क्तो वा॒जी धना॑य ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'śvo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं तें॑ सो॒तारो॒ रस॑ं मदा॑य पुन॒न्ति॒ सोम॑ं म॒हे द्यु॒म्नाय॑ ॥ ११ ॥

11. *Taṁ te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्ट चारुर्मदाया ऽपामुपस्थे कविर्भगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārurmadāyā'pāmupasthe kavir-bhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चार्विन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the

darkness and evil of the world.

पिबन्त्यस्य विश्वे देवासो गोभिः श्रीतस्य नृभिः सुतस्य ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प्र सुवानो अक्षाः सहस्त्रधारस्तिरः पवित्रं वि वारमव्यम् ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वाज्यक्षाः सहस्त्ररेता अद्भिर्मृजानो गोभिः श्रीणानः ॥ १७ ॥

17. *Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥ १८ ॥

18. *Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सहस्त्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somaḥ saha-sradhāraḥ.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्येनं मध्वो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥ २० ॥

20. *Añjantyenaṁ madhvo rasenendrāya vṛṣṇa induṁ madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

देवेभ्यस्त्वा वृथा पाजसेऽपो वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vṛthā pājase 'po vasānaṁ hariṁ mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakrti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्द्राय तोशते नि तोशते श्रीणन्नुग्रो रिणन्नपः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇa-nnapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

Mandala 9/Sukta 110

Pavamana Soma Devata, Tryaruna Traivrshna, Trasadasyu Paurukutsya Rshis

पर्यू षु प्र धन्व वाजसातये परिं वृत्राणिं सक्षणिः ।
द्विषस्तरध्या ऋणया नं ईयसे ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
वाजाँ अभि पवमान प्र गाहसे ॥ २ ॥

2. *Anu hi tvā sutaṁ soma madāmasi mahe samar-yarājye. Vājāň abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः ।
गोजीरया रंहमाणः पुरंन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजनो अमृत मर्त्येष्वाँ ऋतस्य धर्मन्नमृतस्य चारुणः।
सदासरो वाजमच्छा सनिष्यदत्॥ ४॥

4. *Ajījano amṛta martyeṣvāँ ṛtasya dharmannamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम्।
शर्याभिर्न भरमाणो गभस्त्योः॥ ५॥

5. *Abhyabhi hi śravasā tatardithotsaṁ na kaṁ cijjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं के चित्पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत।
वारं न देवः सविता व्यूर्णुते॥ ६॥

6. *Ādīṁ ke cit paśyamānāsa āpyaṁ vasuruco divyā abhyanūṣata. Vāraṁ na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः।
स त्वं नो वीर वीर्यीय चोदय॥ ७॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyaṁ dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

दिवः पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत।
इन्द्रमभि जायमानं समस्वरन्॥ ८॥

8. *Devaḥ pīyūṣaṁ pūrvyaṁ yadukthyaṁ maho gāhāddiva ā niradhukṣata. Indramabhi jāyamānaṁ samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यदि॒मे प॑वमान॒ रोद॑सी इ॒मा च॒ विश्वा॒ भुव॑नाभि॒ मज्म॑ना। यू॒थे न नि॒ःष्ठा वृ॑ष॒भो वि ति॑ष्ठसे॥ ९॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

सोम॑ः पुना॒नो अ॒व्यये॒ वारे॒ शिशु॒र्न क्रीळ॒न्पव॑मानो अक्षाः। स॒हस्र॑धारः श॒तवा॑ज॒ इन्दु॑ः॥ १०॥

10. *Somaḥ punāno avyaye vāre siśurna krīḷan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induḥ.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॑ना॒नो मधु॑माँ ऋ॒तावेन्द्रा॑येन्दु॑ः पवते स्वा॒दुरू॒र्मिः। वा॒ज॒सनि॑र्वरिवो॒विद्व॑यो॒धाः॥ ११॥

11. *Eṣa punāno madhumāँ ṛtāvendrāyenduḥ pavate svādurūrmiḥ. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स प॑वस्व स॒हमा॑नः पृत॒न्यून्त्सेध॒न्रक्षा॑ंस्यप॑ दुर्गहा॒णि। स्वा॒यु॒धः सा॑स॒ह्वान्त्सो॑म शत्रू॒न्॥ १२॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāṁsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

Mandala 9/Sukta 111

Pavamana Soma Devata, Ananata Paruchhepi Rshi

अ॒या रु॒चा हरि॑ण्या पुना॒नो विश्वा॒ द्वेषा॑ंसि तरति स्व॒युग्व॑भिः। सूरो॒ न स्व॒युग्व॑भिः। धारा॑ सु॒तस्य॑ रोचते पुना॒नो अ॑रु॒षो हरि॑ः। विश्वा॒ यद्रू॒पा प॑रि॒यात्यृक्व॑भिः स॒प्तास्ये॑भि॒र्ऋक्व॑भिः॥ १॥

1. *Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे। परावतो न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे॥ २॥

2. *Tvaṁ tyat paṇīnāṁ vido vasu saṁ mātṛbhir-marjayasi sva ā dama ṛtasya dhītibhirdame. Parāvato na sāma tadyatrā raṇanti dhītayaḥ. Tridhātubhir-aruṣībhir-vayo dadhe rocamāno vayo dadhe.*

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पूर्वामनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः। अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन्। वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता॥ ३॥

3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raṣmi-bhir-yatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendraṁ jaitrāya harṣa-yan. Vajraśca yadbhavatho anapacyutā sama-tsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

Mandala 9/Sukta 112

Pavamana Soma Devata, Shishu Angirasa Rshi

नानानं वा उ नो धियो वि व्रतानि जनानाम्। तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्दो परि स्रव॥ १॥

1. *Nānānaṁ vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭaṁ rutaṁ bhiṣag brahmā sunvantami-cchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिरोषधीभिः पर्णेभिः शकुनानाम्। कार्मारो अश्मभिर्द्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्दो परि स्रव॥ २॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām. Kārmāro aśmabhir-dyubhir-hiraṇyavantam-icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

कारुरहं ततो भिषगुपलप्रक्षिणी नना। नानाधियो वसूयवोऽनु गाइव तस्थिमेन्द्रायेन्दो परि स्रव ॥ ३ ॥

3. *Kāruraham tato bhiṣagupalaprakṣiṇī nanā. Nānādhiyo vasūyavo'nu gā iva tasthimendrāyendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अश्वो वोळ्हा सुखं रथं हसनामुपमन्त्रिणः। शेपो रोमण्वन्तौ भेदौ वारिन्मण्डूक इच्छतीन्द्रायेन्दो परि स्रव ॥ ४ ॥

4. *Aśvo voḷhā sukhaṁ rathaṁ hasanāmupamantriṇaḥ. Śepo romaṇvantau bhedau vārinmaṇḍūka icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

Mandala 9/Sukta 113

Pavamana Soma Devata, Kashyapa Maricha Rshi

शर्यणावति सोममिन्द्रः पिबतु वृत्रहा। बलं दधान आत्मनि करिष्यन्वीर्यं महदिन्द्रायेन्दो परि स्रव ॥ १ ॥

1. *Śaryaṇāvati somamidraḥ pibatu vṛtrahā. Balaṁ dadhāna ātmani kariṣyan vīryaṁ mahad indrāyendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ पवस्व दिशां पत आर्जीकात्सोम मीढ्वः। ऋतवाकेन सत्येन श्रद्धया तपसा सुत इन्द्रायेन्दो परि स्रव ॥ २ ॥

2. *Ā pavasva diśāṁ pata ārjīkāt soma mīḍhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrāyendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

पर्जन्यवृद्धं महिषं तं सूर्यस्य दुहिताभरत्। तं गन्धर्वाः प्रत्यगृभ्णन् तं सोमे रसमादधुरिन्द्रायेन्दो परि स्रव ॥ ३ ॥

3. *Parjanyavṛddhaṁ mahiṣaṁ taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagṛbhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋतं वदन्नृतद्युम्न सत्यं वदन्त्सत्यकर्मन्। श्रद्धां वदन्त्सोम राजन्धात्रा सोम परिष्कृत इन्द्रायेन्दो परि स्रव ॥ ४ ॥

4. *Ṛtaṁ vadann-ṛtadyumna satyaṁ vadant-satya-karman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

सत्यमुग्रस्य बृहतः सं स्रवन्ति संस्रवाः। सं यन्ति रसिनो रसाः पुनानो ब्रह्मणा हर इन्द्रायेन्दो परि स्रव ॥ ५ ॥

5. *Satyamugrasya bṛhataḥ saṁ sravanti saṁsra-vāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान छन्दस्यां३ वाचं वदन्। ग्रावणा सोमे महीयते सोमेनानन्दं जनयन्निन्द्रायेन्दो परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyāṁ vācaṁ vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम्। तस्मिन्मां धेहि पवमानाऽमृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin māṁ dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र॒ राजा॑ वैवस्व॒तो यत्रा॑व॒रोध॑नं दि॒वः ।
यत्रा॒मूर्यह्व॑तीरा॒पस्तत्र॒ माम॒मृतं कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanaṁ divaḥ. Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self- contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रा॑नुका॒मं चर॑णं त्रिना॒के त्रि॑दि॒वे दि॒वः । लो॒का यत्र॒ ज्योति॑ष्मन्त॒स्तत्र॒ माम॒मृतं कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇaṁ trināke tridive divaḥ. Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र॒ कामा॑ निका॒माश्च॒ यत्र॑ ब्र॒ध्नस्य॑ वि॒ष्टप॑म् । स्व॒धा च॒ यत्र॒ तृप्ति॑श्च॒ तत्र॑ माम॒मृतं कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭapam. Svadhā ca yatra tṛptiśca tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रा॑नन्दाश्च॒ मोदा॑श्च॒ मुद॑: प्र॒मुद॒ आस॑ते । काम॑स्य॒ यत्रा॒साः कामा॒स्तत्र॒ माम॒मृतं कृ॒धीन्द्रा॑येन्दो॒ परि॑ स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate. Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtaṁ kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

Mandala 9/Sukta 114

Pavamana Soma Devata, Kashyapa Maricha Rshi

य इन्दो॒: पव॑मान॒स्याऽनु॒ धामा॒न्यक्र॑मीत् । तमा॑हुः सु॒प्र॒जा इति॒ यस्ते॑ सो॒माऽवि॑धन्मन॒ इन्द्रा॑येन्दो॒ परि॑ स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt. Tamāhuḥ suprajā iti yaste somāvidhanmana indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋषे॑ मन्त्र॒कृता॑ं स्तोमै॒ः कश्य॑पोद्व॒र्धय॒न्गिर॑ः । सोमं नमस्य॒ राजा॑नं॒ यो ज॒ज्ञे वी॒रुधा॑ं पति॒रिन्द्रा॑येन्दो॒ परि॑ स्रव ॥ २ ॥

2. *Ṛṣe mantrakṛtāṁ stomaiḥ kaśyapodvardhayan giraḥ. Somaṁ namasya rājānaṁ yo jajñe vīrudhāṁ patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

स॒प्त दिशो॒ नाना॑सूर्याः स॒प्त होता॑र ऋ॒त्विज॑ः । दे॒वा आ॑दि॒त्या ये स॒प्त तेभि॑ः सोमा॒भि र॑क्ष न॒ इन्द्रा॑येन्दो॒ परि॑ स्रव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijaḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrāyendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.

यत्ते॑ राजञ्छृत॑ं ह॒विस्तेन॑ सोमा॒भि र॑क्ष नः । अ॒रा॒ती॒वा मा॑ नस्तारी॒न्मो च॑ नु॒ः किं च॒नाम॑म॒दिन्द्रा॑येन्दो॒ परि॑ स्रव ॥ ४ ॥

4. *Yat te rājañchṛtaṁ havistena somābhi rakṣa naḥ. Arātīvā mā nastārīnmo ca naḥ kiṁ canāmamad-indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम् ॥

MANDALA 10

Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

अग्रे बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान्तमसो ज्योतिषागात्।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यप्राः ॥ १ ॥

1. *Agre bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु।
चित्रः शिशुः परि तमांस्यक्तून्प्र मातृभ्यो अधि कनिक्रदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णुरित्था परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम्।
आसा यदस्य पयो अक्रत स्वं सचेतसो अभ्यर्चन्त्यत्र ॥ ३ ॥

3. *Viṣṇuritthā paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svaṁ sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अत उ त्वा पितुभृतो जनित्रीरन्नावृधं प्रति चरन्त्यन्नैः। ता ईं
प्रत्येषि पुनरन्यरूपा असि त्वं विक्षु मानुषीषु होता ॥ ४ ॥

4. *Ata u tvā pitubhṛto janitrīrannāvṛdhaṁ prati carantyannaiḥ. Tā īṁ pratyeṣi punaranyarūpā asi tvaṁ vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम्। प्रत्यर्धिं
देवस्यदेवस्य मह्ना श्रिया त्वाऽग्निमतिथिं जनानाम् ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhiṁ devasya devasya mahnā śriyā tvagnim-atithiṁ janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augmenter and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and reverenced of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध्र पेशनानि वसानो अग्निर्नाभा पृथिव्याः।
अरुषो जातः पद इळायाः पुरोहितो राजन्यक्षीह देवान्॥ ६॥

6. *Sa tu vastrāṇyadha peśanāni vasāno agnirnābhā pṛthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yakṣīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्थ।
प्र याह्यच्छोशतो यविष्ठाऽथा वह सहस्येह देवान्॥ ७॥

7. *Ā hi dyāvāpṛthivī agna ubhe sadā putro na mātarā tatantha. Pra yāhyacchosáto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

Mandala 10/Sukta 2

Agni Devata, Trita Aptya Rshi

पिप्रीहि देवाँ उशतो यविष्ठ विद्वाँ ऋतूँर्ऋतुपते यजेह।
ये दैव्या ऋत्विजस्तेभिरग्ने त्वं होतॄणामस्यायजिष्ठः॥ १॥

1. *Piprīhi devāň uśato yaviṣṭha vidvāň ṛtūňrṛ-tupate yajeha. Ye daivyā ṛtvijastebhiragne tvaṁ hotṝṇā-masāyajiṣṭhaḥ.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

वेषि होत्रमुत पोत्रं जनानां मन्धातासि द्रविणोदा ऋतावा।
स्वाहा वयं कृणवामा हवींषि देवो देवान्यजत्वग्निरर्हन्॥ २॥

2. *Veṣi hotramuta potraṁ janānāṁ mandhātāsi draviṇodā ṛtāvā. Svāhā vayaṁ kṛṇavāmā havīṁṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनु प्रवोळ्हुम्।
अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून्कल्पयाति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravoḷhum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः।
अग्निष्टद्विश्वमा पृणाति विद्वान्येभिर्देवाँ ऋतुभिः कल्पयाति ॥ ४ ॥

4. *Yadvo vayaṁ praminānma vratāni viduṣāṁ devā aviduṣṭarāsaḥ. Agniṣṭad-vīśvamā pṛṇāti vidvān yebhirdevāň ṛtubhiḥ kalpayāti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः।
अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्ठो देवाँ ऋतुशो यजाति ॥ ५ ॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajiṣṭho devāň ṛtuśo yajāti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान।
स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः ॥ ६ ॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkaṁ citraṁ ketuṁ janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārhā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान।
पन्थामनु प्रविद्वान्पितॄयाणं द्युमदग्ने समिधानो वि भाहि॥ ७॥

7. *Yaṁ tvā dyāvāpṛthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā sujanimā jajāna. Panthāmanu pravidvān pitṛyāṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.

Mandala 10/Sukta 3

Agni Devata, Trita Aptya Rshi

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि।
चिकिद्वि भाति भासा बृहताऽसिक्नीमेति रुशतीमपाजन्॥ १॥

1. *Ino rājannaratiḥ samiddho raudro dakṣāya suṣumāṅ adarṣi. Cikidvi bhāti bhāsā bṛhatā'siknīmeti ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृष्णां यदेनीमभि वर्पसा भूज्जनयन्योषां बृहतः पितुर्जाम्।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि भाति॥ २॥

2. *Kṛṣṇāṁ yadenīmabhi varpasā bhūjjanayan yoṣāṁ bṛhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya stabhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात्।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्रुशद्भिर्वर्णैरभि राममस्थात्॥ ३॥

3. *Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासो बृहतो न वग्नूनिन्धाना अग्नेः सख्युः शिवस्य। ईड्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चिकित्रे ॥ ४ ॥

4. *Asya yāmāso bṛhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īḍyasya vṛṣṇo bṛhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः। ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीळुमद्भिर्वर्षिष्ठेभिर्भानुभिर्नक्षति द्याम् ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya bṛhataḥ sudivaḥ. Jyeṣṭhebhir-yastejiṣṭhaiḥ krīḷumadbhir-varṣiṣṭhebhir-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मासो ददृशानपवेर्जेहमानस्य स्वनयन्नियुद्भिः। प्रत्नेभिर्यो रुशद्भिर्देवतमो वि रेभद्भिररतिर्भाति विभ्वा ॥ ६ ॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhiḥ. Pratnebhiryo ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्युवत्योः। अग्निः सुतुकः सुतुकेभिरश्वै रभस्वद्भी रभस्वाँ एह गम्याः ॥ ७ ॥

7. *Sa ā vakṣi mahi na ā ca satsi divaspṛthivyor-aratiryuvatyoḥ. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāṅ eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

Mandala 10/Sukta 4

Agni Devata, Trita Aptya Rshi

प्र ते॑ यक्षि प्र त॑ इयर्मि॒ मन्म॒ भुवो॒ यथा॒ वन्द्यो॑ नो॒ हवे॑षु।
धन्व॑न्निव॒ प्रपा॑ अ॑सि॒ त्वम॑ग्न इय॒क्षवे॑ पू॒रवे॑ प्रत्न राजन्॥ १॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॒ जना॑सो अ॒भि सं॒चर॑न्ति॒ गाव॑ उ॒ष्णमि॑व व्र॒जं य॑विष्ठ।
दू॒तो दे॒वाना॑मसि॒ मर्त्या॑नाम॒न्तर्म॒हाँश्च॑रसि रोच॒नेन॑॥ २॥

2. *Yaṁ tvā janāso abhi saṁcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāँścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शिशुं॒ न त्वा॒ जेन्यं॑ व॒र्धय॑न्ती मा॒ता बि॑भर्ति सचन॒स्यमा॑ना।
धनो॒रधि॑ प्र॒वता॑ यासि॒ हर्य॒ञ्जिगी॑षसे प॒शुरि॒वाव॑सृष्टः॥ ३॥

3. *Śiśuṁ na tvā jenyaṁ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi haryañjigīṣase paśurivāvasṛṣṭaḥ.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मू॒रा अ॑मूर॒ न व॒यं चि॑कित्वो महि॒त्वम॑ग्ने॒ त्वम॒ङ्ग वि॑त्से।
शये॑ व॒व्रिश्च॑र॑ति जि॒ह्वया॒दन्ने॑रि॒ह्यते॑ यु॒वति॑ं वि॒श्पति॒ः सन्॥ ४॥

4. *Mūrā amūra na vayaṁ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihyate yuvatiṁ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कू॒चि॑ज्जायते॒ सन॑यासु॒ नव्यो॒ वने॑ तस्थौ पलि॒तो धू॒मके॑तुः।
अ॒स्रा॒तापो॑ वृष॒भो न प्र वे॑ति॒ सचे॑तसो॒ यं प्र॒णय॑न्त॒ मर्ती॑ः॥ ५॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṁ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिर् अभ्यधीताम्।
इयं ते अग्ने नव्यसी मनीषा युक्ष्वा रथं न शुचयद्भिरङ्गैः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā rathaṁ na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब्रह्म च ते जातवेदो नमश्चेयं च गीः सदमिद्वर्धनी भूत्।
रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तन्वो३ अप्रयुच्छन् ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

Mandala 10/Sukta 5

Agni Devata, Trita Aptya Rshi

एकः समुद्रो धरुणो रयीणामस्मद्ध्रदो भूरिजन्मा वि चष्टे।
सिषक्त्यूर्ध्वर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣte. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veḥ.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥ २ ॥

2. *Samānaṁ nīḷaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋ॒ता॒यिनी॑ मा॒यिनी॒ सं द॑धाते मि॒त्वा शिशुं॑ जज्ञतु॒र्व॒र्धय॑न्ती।
विश्व॑स्य॒ नाभिं॒ चर॑तो ध्रु॒वस्य॑ क॒वेश्चि॒त्तन्तुं॒ मन॑सा वि॒यन्तः॑ ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-vardhayantī. Viśvasya nābhiṁ carato dhruvasya kaveścit tantuṁ manasā viyantaḥ.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋ॒तस्य॒ हि व॑र्त॒नय॒: सुजा॑त॒मिषो॒ वाजा॑य॒ प्र॒दिव॒: सच॑न्ते।
अ॒धी॒वा॒सं रोद॑सी वावसा॒ने घृ॒तैरन्नै॑र्वावृधाते॒ मधू॑नाम् ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣo vājāya pradivaḥ sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

स॒प्त स्वस्॒ररु॑षीर्वावशा॒नो वि॒द्वान्मध्व॒ उज्ज॑भारा दृ॒शे कम्।
अ॒न्तर्येमे अ॒न्तरि॑क्षे पु॒राजा इ॒च्छन्व॒व्रिम॑विदत्पू॒ष॒णस्य॑ ॥ ५ ॥

5. *Sapta svasṝraruṣīrvāvaśāno vidvān madhva ujjabhārā dṛśe kam. Antaryeme antarikṣe purājā icchan vavrimavidat pūṣaṇasya.*

The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

स॒प्त म॒र्यादाः॑ क॒वय॑स्ततक्षु॒स्तासा॒मेका॒मिद॒भ्यं॑हुरो गात्।
आ॒योर्ह॑ स्क॒म्भ उ॑प॒मस्य॑ नी॒ळे प॒थां वि॑स॒र्गे ध॒रुणे॑षु तस्थौ ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tatakṣus-tāsāme-kāmidabhyaṁhuro gāt. Āyorha skambha upamasya nīḷe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

अस॑च्च॒ सच्च॑ पर॒मे व्यो॑म॒न्दक्ष॑स्य॒ जन्म॒न्नदि॑तेरु॒पस्थे॑।
अ॒ग्निर्ह॑ नः प्रथम॒जा ऋ॒तस्य॒ पूर्व॒ आयु॑नि वृष॒भश्च॑ धे॒नुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya jan-mann-aditerupasthe. Agnirha naḥ pratham-ajā ṛtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

Mandala 10/Sukta 6

Agni Devata, Trita Aptya Rshi

अयं स यस्य शर्मन्नवोभिरग्नेरेधते जरिताभिष्टौ ।
ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥ १ ॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhiryo bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजस्रः । आ यो विवाय सख्या सखिभ्योऽ परिह्वृतो अत्यो न सप्तिः ॥ २ ॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'parihvṛto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

ईशे यो विश्वस्या देववीतेरीशे विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन्मना हवींष्यग्नावरिष्टरथः स्कभ्नाति शूषैः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyuṣṭau. Ā yasmin manā havīṁṣyagnāvariṣṭarathaḥ skabhnāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शूषेभिर्वृधो जुषाणो अर्कैर्देवाँ अच्छा रघुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा३ यजिष्ठः संमिश्लो अग्निरा जिघर्ति देवान् ॥ ४ ॥

4. *Śūṣebhirvṛdho juṣāṇo arkairdevāṅ̆ acchā raghupatvā jigāti. Mandro hotā sa juhvā yajiṣṭhaḥ saṁmiślo agnirā jigharti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमुस्त्रामिन्द्रं न रेजमानमग्निं गीर्भिर्नमोभिरा कृणुध्वम् ।
आ यं विप्रासो मतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥ ५ ॥

5. *Tamusrām-indraṁ na rejamānam-agniṁ gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-gṛṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुर्वाजे नाश्वाः समीवन्त एवैः ।
अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अग्न आ कृणुष्व ॥ ६ ॥

6. *Saṁ yasmin viśvā vasūni jagmurvāje nāśvāḥ saptīvanta evaiḥ. Asme ūtīrindravātatamā arvācīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अधा ह्यग्ने महा निषद्या सद्यो जज्ञानो हव्यो बभूथ ।
तं ते देवासो अनु केतमायन्नधावर्धन्त प्रथमास ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhā-vardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

Mandala 10/Sukta 7

Agni Devata, Trita Aptya Rshi

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
सचेमहि तव दस्म प्रकेतैरुरुष्या ण उरुभिर्देव शंसैः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yaja-thāya deva. Sacemahi tava dasma praketairuru-ṣyā ṇa urubhirdeva śaṁsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्ने मतयस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।
यदा ते मर्तो अनु भोगमानड्वसो दधानो मतिभिः सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyaṁ jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamāna-ḍvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम्।
अग्नेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥ ३ ॥

3. *Agniṁ manye pitaram-agnimāpim-agniṁ bhrātaraṁ sadamit sakhāyam. Agneranīkaṁ bṛhataḥ saparyaṁ divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सिध्रा अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता।
ऋतावा स रोहिदश्वः पुरुक्षुद्युभिरस्मा अहभिर्वामंमस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryaṁ trāyase dama ā nityahotā. Ṛtāvā sa rohidaśvaḥ purukṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्युभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम्।
बाहुभ्यामग्निमायवोऽ जनन्त विक्षु होतारं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitaṁ mitramiva prayogaṁ pratna-mṛtvijamadhvarasya jāram. Bāhubhyā-magnimā-yavo'jananta vikṣu hotāraṁ nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः।
यथायजऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥

6. *Svayaṁ yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devā-nevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा नो अग्नेऽ वितोत गोपा भवा वयस्कृदुत नो वयोधाः।
रास्वा च नः सुमहो हव्यदातिं त्रास्वोत नस्तन्वो अप्रयुच्छन् ॥ ७ ॥

7. *Bhavā no agne'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātiṁ trāsvota nastanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

Mandala 10/Sukta 8

Agni (1-6), Indra (7-9) Devata, Trishira Tvashtra Rshi

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति।
दिवश्चिदन्ताँ उपमाँ उदानळपामुपस्थे महिषो ववर्ध ॥ १ ॥

1. *Pra ketunā bṛhatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantāň upamāň udānaḷapāmu-pasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मुमोद गर्भो वृषभः ककुद्मानस्रेमा वत्सः शिमीवाँ अरावीत्।
स देवतात्युद्यतानि कृण्वन्त्स्वेषु क्षयेषु प्रथमो जिगाति ॥ २ ॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śimīvāň arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamo jigāti.*

Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरो अर्णः।
अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdha nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उषउषो हि वसो अग्रमेषि त्वं यमयोरभवो विभावा।
ऋतायं सप्त दधिषे पदानि जनयन्मित्रं तन्वे स्वायै ॥ ४ ॥

4. *Uṣauṣo hi vaso agrameṣi tvaṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुवश्चक्षुर्महऋतस्य गोपा भुवो वरुणो यदृताय वेषि।
भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य व्रितः क्रतुना वव्रे अन्तरिच्छन्धीतिं पितुरेवैः परस्य।
सचस्यमानः पित्रोरुपस्थे जामि ब्रुवाण आयुधानि वेति ॥ ७ ॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītiṁ piturevaiḥ parasya. Sacasyamānaḥ pitroru-pasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आप्त्यो अभ्ययुध्यत्।
त्रिशीर्षाणं सप्तरश्मिं जघन्वान्त्वाष्ट्रस्य चिन्निः ससृजे त्रितो गाः ॥ ८ ॥

8. *Sa pitryāṇyāyudhāni vidvānindreṣita āptyo abhyayudhyat. Triṣīrṣāṇaṁ saptaraśmiṁ jaghav-nān tvāṣṭrasya cinniḥ sasṛje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द्र॑ उ॒दिन॑क्षन्त॒मोजोऽ वा॑भि॒न॒त्सत्प॑ति॒र्मन्य॑मानम्।
त्वा॒ष्ट्रस्य॑ चिद्विश्वरू॑पस्य॒ गोना॑माचक्रा॒णस्त्रीणि॑ शी॒र्षा परा॑ वर्क्॥ ९॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

Mandala 10/Sukta 9

Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Rshi

आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ ऊ॒र्जे द॑धातन।
म॒हे रणा॑य॒ चक्ष॑से॥ १॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

यो व॑ः शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः।
उ॒श॒तीरि॑व मा॒तर॑ः॥ २॥

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

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं॑ गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।
आपो॑ ज॒नय॑था च नः॥ ३॥

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

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑।
शं योर॒भि स्र॑वन्तु नः॥ ४॥

4. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye. Śaṁ yorabhi sravantu naḥ.*

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

ईशा॑ना॒ वार्या॑णां क्षय॑न्तीश्चर्षणी॒नाम्।
अ॒पो या॑चामि भेष॒जम्॥ ५॥

5. *Īśānā vāryāṇāṁ kṣayantīś-carṣaṇīnām. Apo yācāmi bheṣajam.*

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अ॒प्सु मे॒ सोमो॑ अब्रवीद॒न्तर्विश्वा॑नि भेष॒जा।
अ॒ग्निं च॑ वि॒श्वश॑म्भुवम्॥ ६॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvam.

Soma in the waters touches and speaks to me: All sanatives reside in the waters which also contain the vital warmth and fire of Agni for peace and blessedness of all.

आपः॑ पृणी॒त भे॑ष॒जं वरू॑थं त॒न्वे॒३॑ मम॑।
ज्योक्च॒ सूर्यं॑ दृ॒शे॥ ७॥

7. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

O waters, give me peace, stability and sanative vitality for my body so that I may see the sun for a long long time in life.

इ॒दमा॑पः॒ प्र व॑हत॒ यत्किं च॑ दुरि॒तं मयि॑।
यद्वा॒हम॑भिदु॒द्रोह॒ यद्वा॑ शे॒प उ॒तानृ॑तम्॥ ८॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*
Yadvāham-abhidudroha yadvā śepa utānṛtam.

Holy waters, wash off all this negativity and whatever is ill or deficient in me, or whatever I disapprove and hate, or whatever wrong, false or indecent I may speak or do.

आपो॑ अ॒द्यान्व॑चारिषं॒ रसे॑न॒ सम॑गस्महि।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ ९॥

9. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvānagna ā gahi taṁ mā saṁ sṛja varcasā.

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

Mandala 10/Sukta 10

Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

ओ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.

न ते सखा सख्यं वष्ट्येतत्सलक्ष्मा यद्विषुरूपा भवाति।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तारः उर्विया परि ख्यन् ॥ २ ॥

2. *Na te sakhā sakhyaṁ vaṣṭyetat salakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा ते अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य।
नि ते मनो मनसि धाय्यस्मे जन्युः पतिस्तन्वमा विविश्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कद्ध नूनमृता वदन्तो अनृतं रपेम। गन्धर्वो अप्स्वप्या च योषा सा नो नाभिः परमं जामि तन्नौ ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥ ५॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत्।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन्॥ ६॥

6. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय।
जायेव पत्ये तन्वं रिरिच्यां वि चिद् वृहेव रथ्येव चक्रा॥ ७॥

7. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cidvṛheva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा॥ ८॥

8. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात्। दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभृयादजामि॥ ९॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya bibhṛyādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि। उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत्॥ १०॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भ्रातासद्यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात्। काममूता बह्वेतद्रपामि तन्वा मे तन्वं सं पिपृग्धि॥ ११॥

11. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ ते तन्वा तन्वं सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात्। अन्येन मत्प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत्॥ १२॥

12. *Na vā u te tanvā tanvaṁ saṁ paprcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Anyena mat pramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

बतो बतासि यम नैव ते मनो हृदयं चाविदाम। अन्या किल त्वां कक्ष्येव युक्तं परि ष्वजाते लिबुजेव वृक्षम्॥ १३॥

13. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣyeva yuktaṁ pari ṣvajāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अ॒न्यमू षु त्वं य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजाते॒ लिबु॑जेव वृ॒क्षम्।
तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवाऽधा॑ कृणुष्व सं॒विदं॒ सुभ॑द्राम्॥ १४॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

Mandala 10/Sukta 11

Agni Devata, Angi Havirdhana Rshi

वृषा॒ वृष्णे॑ दुदुहे॒ दोह॑सा दि॒वः पयां॑सि य॒ह्वो अदि॑ते॒रदा॑भ्यः।
विश्वं॒ स वे॑द॒ वरु॑णो॒ यथा॑ धि॒या स य॒ज्ञियो॑ यजतु य॒ज्ञिया॑ँ ऋ॒तून्॥ १॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāँ ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रप॑द्गन्ध॒र्वीर॑प्या॒ च॒ योष॑णा न॒दस्य॑ ना॒दे परि॑ पातु मे॒ मनः॑।
इ॒ष्टस्य॒ मध्ये॒ अदि॑ति॒र्नि धा॑तु नो॒ भ्रातो नो ज्ये॒ष्ठः प्र॑थ॒मो वि वो॑चति॥ २॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu me manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सो चि॒न्नु भ॒द्रा क्षु॒मती॒ यशा॑स्वत्यु॒षा उ॑वास॒ मन॑वे॒ स्व॑र्वती।
यदी॑मु॒शन्त॑मुश॒तामनु॒ क्रतु॑म॒ग्निं होता॑रं वि॒दथा॑य॒ जीज॑नन्॥ ३॥

3. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantam-uśatāmanu kratum-agniṁ hotāraṁ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द्र॒प्सं वि॒भ्वं विचक्ष॒णं विराभ॑रदिषि॒तः श्ये॒नो अ॑ध्व॒रे।
यदी॒ विशो॑ वृ॒णते॑ दु॒स्ममार्या॑ अ॒ग्निं होता॑र॒मध॒ धीर॑-
जायत ॥ ४ ॥

4. *Adha tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣitaḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॑सि र॒ण्वो यव॑सेव॒ पुष्य॑ते॒ होत्रा॑भिरग्ने॒ मनु॑षः स्वध्व॒रः।
विप्र॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यं॑ वाजं सस॒वाँ उ॑प॒यासि॒
भूरि॑भिः ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyaṁ vājaṁ sasavāṅ upayāsi bhūribhiḥ.*

Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति हर्य॒तो हृ॒त्त इ॑ष्यति।
विव॑क्ति॒ वह्निः॒ स्वप॒स्यते॑ म॒खस्त॑वि॒ष्यते॒ असु॑रो॒ वेप॑ते
म॒ती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्ते॑ अग्ने सु॒म॒तिं मर्तो॑ अक्षत्सहसः सूनो॒ अति॒ स प्र शृ॑ण्वे।
इष॒ं दधा॑नो॒ वह॑मानो॒ अश्वै॒रा स द्यु॒माँ अम॑वान्भूषति॒
द्यून्॑ ॥ ७ ॥

7. *Yaste agne sumatiṁ marto akṣat sahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavān bhūṣati dyūn.*

Agni, creator and augmenter of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र। रत्ना च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात्॥ ८॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथमृतस्य द्रवित्नुम्। आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः॥ ९॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākir-devānāmapa bhūriha syāḥ.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

Mandala 10/Sukta 12

Agni Devata, Angi Havirdhana Rshi

द्यावा ह क्षामा प्रथमे ऋतेनाऽभिश्रावे भवतः सत्यवाचा। देवो यन्मर्तान्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन्॥ १॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhiśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

देवो देवान्परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान्। धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान्॥ २॥

2. *Devo devān paribhūr-ṛtena vahā no havyaṁ prathamaś-cikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinites of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृग्देवस्यामृतं यदी गोरतौ जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनीं दिव्यं घृतं वाः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे ।
अहा यद् द्यावोऽसुनीतिमयन्मध्वा नो अत्र पितरा शिशीताम् ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śiśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्विन्नो राजा जगृहे कदस्याऽति व्रतं चकृमा को वि वेद । मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति ॥ ५ ॥

5. *Kiṁ svinno rājā jagṛhe kadasyā'ti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñchloko na yātāmapi vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषुरूपा भवाति ।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥ ६ ॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते।
सूर्ये ज्योतिरदधुर्मास्यक्तून्परि द्योतनिं चरतो अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsya-ktūn pari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म। मित्रो
नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyapīcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथमृतस्य द्रवित्नुम्।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

Mandala 10/Sukta 13

Havirdhane Devata, Angi Harvirdhana or Vivasvan Aditya Rshi

युजे वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ १ ॥

1. *Yuje vāṁ brahma pūrvyaṁ namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

यमेइव यतमाने यदैतं प्र वां भरन्मानुषा देवयन्तः।
आ सीदतं स्वमु लोकं विदाने स्वासस्थे भवतमिन्दवे
नः॥ २॥

2. *Yame iva yatamāne yadaitaṁ pra vāṁ bharan mānuṣā devayantaḥ. Ā sīdataṁ svamu lokaṁ vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च पदानि रुपो अन्वरोहं चतुष्पदीमन्वैमि व्रतेन।
अक्षरेण प्रति मिम एतामृतस्य नाभावधि सं पुनामि॥ ३॥

3. *Pañca padāni rupo anvaroham catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijnanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the

state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

देवेभ्यः कमवृणीत मृत्युं प्रजायै कममृतं नावृणीत।
बृहस्पतिं यज्ञमकृण्वत ऋषिं प्रियां यमस्तन्वं१ प्रारिरेचीत्॥ ४॥

4. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kamamṛtaṁ nāvṛṇīta. Bṛhaspatiṁ yajñamakṛṇvata ṛṣiṁ priyāṁ yamastanvaṁ prārirecīt.*

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवतन्नृतम्।
उभे इदस्योभयस्य राजत उभे यतेते उभयस्य पुष्यतः॥ ५॥

5. *Sapta kṣaranti śiśave marutvate pitre putrāso apyavīvatannṛtam. Ubhe idasyobhayasya rājata ubhe yatete ubhayasya puṣyataḥ.*

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

Mandala 10/Sukta 14

Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

1. *Pareyivāṁsaṁ pravato mahīranu bahubhyaḥ panthām-anupaspaśānam. Vaivasvataṁ saṁgananaṁ janānāṁ yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ। यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या अनु स्वाः ॥ २ ॥

2. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyurenā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः।
याँश्च देवा वावृधुर्ये च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति ॥ ३ ॥

3. *Mātalī kavyairyamo aṅgirobhir-bṛhaspatir-ṛkvabhir-vāvṛdhānaḥ. Yāṅśca devā vāvṛdhurye ca devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इमं यम प्रस्तरमा हि सीदाङ्गिरोभिः पितृभिः संविदानः।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषा मादयस्व ॥ ४ ॥

4. *Imaṁ yama prastaramā hi sīdā'ṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिरोभिरा गहि यज्ञियेभिर्यमं वैरूपैरिह मादयस्व।
विवस्वन्तं हुवे यः पिता तेऽस्मिन्यज्ञे बर्हिष्या निषद्य॥ ५॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम॥ ६॥

6. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānā-mapi bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम्॥ ७॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve pitaraḥ pareyuḥ. Ubhā rājānā svadhayā madantā yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन्।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चीः॥ ८॥

8. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāyāvadyaṁ punarastamehi saṁ gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अपेत॒ वीत॒ वि च॑ सर्प॒तातो॒ऽ स्मा एतं पि॒तरो॑ लो॒कम॑क्रन्।
अहो॑भिर॒द्भिर॒क्तुभि॒र्व्यक्तं॑ य॒मो द॑दात्यव॒सान॑मस्मै॥ ९॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro loka-makran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ द्रव सारमे॒यौ श्वानौ॑ चतु॒र॒क्षौ श॒बलौ॑ सा॒धुना॑ प॒था।
अथा॑ पि॒तॄन्त्सु॑वि॒दत्रा॒ँ उपे॑हि य॒मेन॒ ये स॑ध॒मादं॒ मद॑न्ति॥ १०॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṝntsuvidatrāṁ̃ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

यौ ते॒ श्वानौ॑ यम रक्षि॒तारौ॑ चतु॒र॒क्षौ प॑थि॒रक्षी॑ नृ॒चक्ष॑सौ।
ताभ्या॑मेनं॒ परि॑ देहि राजन्त्स्व॒स्ति चा॑स्मा अनमी॒वं च॑ धेहि॥ ११॥

11. *Yau te śvānau yama raksitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenaṁ pari dehi rājantsvasti cāsmā anamīvaṁ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उ॒रू॒ण॒सावसु॒तृपा॑ उदु॒म्ब॒लौ य॒मस्य॑ दू॒तौ च॑रतो॒ जना॒ँ अनु॑।
ताव॒स्मभ्यं॑ दृ॒शये॒ सूर्या॑य॒ पुन॑र्दाता॒मसु॑ मद्येह भ॒द्रम्॥ १२॥

12. *Urūṇasāvasutṛpā udumbalau yamasya dūtau carato janāṁ̃ anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watch-dogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

य॒माय॒ सोमं॑ सुनुत य॒माय॑ जुहुता ह॒विः।
य॒मं ह॑ य॒ज्ञो ग॑च्छत्य॒ग्निदू॑तो॒ अर॑ंकृतः॥ १३॥

13. *Yamāya somaṁ sunuta yamāya juhutā haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

यमाय॑ घृ॒तव॑द्ध॒विर्जु॒होत॒ प्र च॑ तिष्ठत।
स नो॑ दे॒वेष्वा यम॒द्दीर्घमायुः॒ प्र जी॒वसे॑॥ १४॥

14. *Yamāya ghṛtavaddhavir-juhota pra ca tiṣṭhata. Sa no deveṣvā yamad dīrghamāyuḥ pra jīvase.*

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

यमाय॒ मधु॑मत्तमं॒ राज्ञे॑ ह॒व्यं जु॑होतन।
इ॒दं नम॒ ऋषि॑भ्यः पूर्व॒जेभ्य॒ः पूर्वे॑भ्यः पथि॒कृद्भ्य॑ः॥ १५॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhotana. Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रिक॑द्रुकेभिः पतति॒ षळु॒र्वीरेक॒मिद् बृ॒हत्।
त्रि॒ष्टुब्गा॑य॒त्री छन्दां॑सि॒ सर्वा॒ ता य॒म आहि॑ता॥ १६॥

16. *Trikadrukebhiḥ patati ṣaḷurvīr-ekamid-bṛhat. Triṣṭubgāyatrī chandāṁsi sarvā tā yama āhitā.*

The great one, supreme, infinite, omnipotent, is

One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

Mandala 10/Sukta 15

Pitarah Devata, Shankha Yamayana Rshi

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सो॒म्यास॑ः।
असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्ते नो॑ऽ वन्तु पि॒तरो॒ हवे॑षु॥ १॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥ २ ॥

2. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya upa-rāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āhaṁ pitṝntsuvidatrāँ̆ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शन्तमेनाऽथा नः शं योरर्पो दधात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śaṁyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bru-vantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या॒ जानु॑ दक्षिण॒तो नि॒षद्येमं य॒ज्ञम॒भि गृ॑णीत॒ विश्वे॑।
मा हिं॑सिष्ट पितर॒: केन॑ चिन्नो॒ यद्व॒ आग॑: पुरु॒षता॒ कर॑ाम ॥ ६ ॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve. Mā himsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसी॑नासो अरु॒णीना॑मु॒पस्थे॑ र॒यिं ध॑त्त दा॒शुषे॒ मर्त्या॑य।
पु॒त्रेभ्य॑: पितर॒स्तस्य॒ वस्व॒: प्र य॑च्छत॒ त इ॒होर्ज॑ं दधात ॥ ७ ॥

7. *Āsīnāso aruṇīnām-upasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

ये न॒: पूर्वे॑ पि॒तर॑: सो॒म्यासो॑ऽ नूहि॒रे सो॑मपी॒थं वसि॑ष्ठाः।
तेभि॑र्य॒मः संर॑राणो ह॒वींष्यु॒शन्नु॒शद्भि॑: प्रतिका॒ममत्तु ॥ ८ ॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

ये तातृ॒षुर्दे॑व॒त्रा जेह॑माना होत्रा॒विद॒: स्तोम॑तष्टासो अ॒र्कैः।
आग्ने॑ याहि सुवि॒दत्रे॑भिर॒र्वाङ् स॒त्यैः क॒व्यैः पि॒तृभि॑र्घर्म॒सद्भि॑: ॥ ९ ॥

9. *Ye tātṛṣur-devatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvāṅ satyaiḥ kavyaiḥ pitṛbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

ये स॒त्यासो॑ हवि॒रदो॑ हवि॒ष्पा इन्द्रे॑ण दे॒वैः स॒रथं॒ दधा॑नाः।
आग्ने॑ याहि स॒हस्रं॑ देववन्दै॒: परै॒: पूर्वै॑: पि॒तृभि॑र्घर्म॒सद्भि॑: ॥ १० ॥

10. *Ye satyāso havirado haviṣpā indreṇa devaiḥ sarathaṁ dadhānāḥ. Āgne yāhi sahasraṁ devavandaiḥ paraiḥ pūrvaiḥ pitṛbhir-gharmasadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ. Attā havīṁṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्न ईळितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वी।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥ १२ ॥

12. *Tvamagna īḷito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

ये चेह पितरो ये च नेह याँश्च विद्म याँ उ च न प्रविद्म। त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥ १३ ॥

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

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ॥ १४ ॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

Mandala 10/Sukta 16

Agni Devata, Damana Yamayana Rshi

मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम्। यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsya tvacaṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenaṁ pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

शृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः।
यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavado'themenaṁ pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānāṁ vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥ ३ ॥

3. *Sūryaṁ cakṣurgacchatu vātamātmā dyāṁ ca gaccha pṛthivīṁ ca dharmaṇā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhir-vahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatāṁ tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāň āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्ष्यन्पर्यङ्ङ्याते ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣyan paryaṅkhayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Eṣa yaścamaso devapānastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥ ९ ॥

9. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

यो अग्निः क्रव्यात्प्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम् । तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सधस्थे ॥ १० ॥

10. *Yo agniḥ kravyāt praviveśa vo gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

यो अग्निः क्रव्यवाहनः पितॄन्यक्षदृतावृधः।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ.*
Predu havyāni vocati devebhyaśca pitṛbya ā.

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि।
उशन्नुशत आ वह पितॄन्हविषे अत्तवे ॥ १२ ॥

12. *Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.*
Uśannuśata ā vaha pitṝn haviṣe attave.

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्ने समदहस्तमु निर्वापया पुनः।
कियाम्ब्वत्र रोहतु पाकदूर्वा व्यल्कशा ॥ १३ ॥

13. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
Kiyāmbvatra rohatu pākadūrvā vyalkaśā.

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीतिके शीतिकावति ह्लादिके ह्लादिकावति।
मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय ॥ १४ ॥

14. *Śītike śītikāvati hlādike hlādikāvati.*
Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

Mandala 10/Sukta 17

Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava Yamayana Rshi

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhyamā-nā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakrti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ २ ॥

2. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvī savarṇāmadadurvivasvate. Utāśvināvabharadyat tadāsīdajahādu dvā mithunā saraṇyūḥ.*

Transforming the original immortal constant Prakrti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakrti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः। स त्वैतेभ्यः परि ददत्पितृभ्योऽग्निर्देवेभ्यः सुविदत्रियेभ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात्। यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥ ४ ॥

4. *Āyurviśvāyuḥ pari pāsati tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत्। स्वस्तिदा आघृणिः सर्ववीरोऽ प्रयुच्छन्पुर एतु प्रजानन् ॥ ५ ॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāँ̆ abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥ ६ ॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।
सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात्॥ ७॥

7. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto ahvayanta sarasvatī daśuṣe vāryaṁ dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सरस्वति या सरथं ययाथ स्वधाभिर्देवि पितृभिर्मदन्ती।
आसद्यास्मिन्बर्हिषि मादयस्वाऽनमीवा इष आ धेह्यस्मे॥ ८॥

8. *Sarasvati yā sarathaṁ yayātha svadhābhirdevi pitṛbhirmadantī. Āsadyāsmin barhiṣi mādayasvā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice

with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सरस्वतीं यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः।
सहस्रार्घमिळो अत्र भागं रायस्पोषं यजमानेषु धेहि॥ ९॥

9. *Sarasvatīṁ yāṁ pitaro havante dakṣiṇā yajñamabhinakṣamāṇāḥ. Sahasrārghamiḷo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु।
विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि॥ १०॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

द्र॒प्सश्च॑स्कन्द प्रथ॒माँ अनु॒ द्यूनि॒मं च॒ योनि॒मनु॒ यश्च॒ पूर्वः॑ ।
स॒मा॒नं योनि॒मनु॑ सं॒चर॑न्तं द्र॒प्सं जु॑हो॒म्यनु॑ स॒प्त होत्राः॑ ॥ ११ ॥

11. *Drapsaścaskanda prathamāṅ anu dyūnimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्ते॑ द्र॒प्सः स्कन्द॑ति॒ यस्ते॑ अं॒शुर्बा॒हुच्यु॑तो धि॒षणा॑या उ॒पस्था॑त् । अ॒ध्व॒र्योर्वा॒ परि॑ वा॒ यः प॒वित्रा॒त्तं ते॑ जुहोमि॒ मन॑सा॒ वष॑ट्कृतम् ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste aṁśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्ते॑ द्र॒प्सः स्क॒न्नो यस्ते॑ अं॒शुर॒वश्च॒ यः प॒रः स्व॒चा ।
अ॒यं दे॒वो बृ॒हस्पति॒ः सं तं सि॑ञ्चतु॒ राध॑से ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ paraḥ srucā. Ayaṁ devo bṛhaspatiḥ saṁ taṁ siñcatu rādhase.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पय॑स्वतीरोष॑धय॒ः पय॑स्वन्माम॒कं वच॑ः ।
अ॒पां पय॑स्व॒दित्पय॒स्तेन॑ मा स॒ह शु॑न्धत ॥ १४ ॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Apāṁ payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

Mandala 10/Sukta 18

Mrtyu (1-4), Dhata (5), Tvashta (6), Pitrmedha or Prajapati (7-14) Devatah, Sankusuka Yamayana Rshi

परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्था॒ां यस्ते॒ स्व इत॑रो॑ देव॒यानात्॑ ।
चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमि॒ मा नः॑ प्र॒जां री॑रिषो॒ मोत वी॒रान् ॥ १ ॥

1. *Paraṁ mṛtyo anu parehi panthāṁ yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः। आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः॥ २॥

2. *Mṛtyoḥ padaṁ yopayanto yadaita drāghīya āyuḥ prataraṁ dadhānāḥ. Āpyāyamānāḥ prajayā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इमे जीवा वि मृतैराववृत्रन्नभूद्भद्रा देवहूतिर्नो अद्य। प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः॥ ३॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuḥ prataraṁ dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्। शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन॥ ४॥

4. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīr-antarmṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु। यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम्॥ ५॥

5. *Yathāhānyanupūrvaṁ bhavanti yatha ṛtava ṛtubhiryanti sādhu. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ। इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः॥ ६॥

6. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuḥ karati jīvase vaḥ.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु।
अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥ ७ ॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo'namīvāḥ suratnā ā rohantu janayo yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुर्हस्तादाददानो मृतस्याऽस्मे क्षत्राय वर्चसे बलाय। अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥ ९ ॥

9. *Dhanurhastādādadāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiva tvamiha vayaṁ suvīrā viśvāḥ spṛdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम्।
ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुपस्थात् ॥ १० ॥

10. *Upa sarpa mātaraṁ bhūmim-etāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपवञ्चना। माता पुत्रं यथा सिचाऽभ्येनं भूम ऊर्णुहि ॥ ११ ॥

11. *Ucchvañcasva pṛthivi mā ni badhathāḥ sūpāyanāsmai bhava sūpavañcanā. Mātā putraṁ yathā sicā'bhyenaṁ bhūma ūrṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम्। ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र ॥ १२ ॥

12. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścuto bhavantu viśvāhāsmai śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्ते स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम्। एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते मिनोतु ॥ १३ ॥

13. *Ut te stabhnāmi pṛthivīṁ tvat parīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayantu te'trā yamaḥ sādanā te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः।
प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥ १४ ॥

14. *Pratīcīne māmahanīṣvāḥ parṇamivā dadhuḥ. Pratīcīṁ jagrabhā vācamaśvaṁ raśanayā yathā.*

In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

Mandala 10/Sukta 19

Apah or Gavah Devata, Mathita Yamana or Bhrgu Varuni or Chyavana Bhargava Rshi

नि वर्तध्वं मानु गाताऽ स्मान्त्सिषक्त रेवतीः।
अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥ १ ॥

1. *Ni vartadhvaṁ mānu gātā'smāntsiṣakta revatīḥ. Agnīṣomā punarvasū asme dhārayataṁ rayim.*

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुनरेना नि वर्तय पुनरेना न्या कुरु।
इन्द्र एणा नि यच्छत्वग्निरेना उपाजतु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru. Indra eṇā ni yacchatvagnirenā upājatu.*

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनरे॒ता नि व॑र्तन्ताम॒स्मिन्पु॑ष्यन्तु गोप॑तौ ।
इ॒हैवाग्ने॒ नि धा॑रये॒ह ति॑ष्ठतु॒ या र॒यिः ॥ ३ ॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau.*
Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

यन्नि॒यान॒ं न्यय॑नं सं॒ज्ञान॒ं यत्प॒राय॑णम् ।
आ॒वर्त॑नं नि॒वर्त॑न॒ं यो गो॒पा अपि॒ तं हु॑वे ॥ ४ ॥

4. *Yanniyānaṁ nyayanaṁ saṁjñānaṁ yat parāyaṇam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उ॒दान॒ड् व्यय॑नं य उ॒दान॑ट् प॒राय॑णम् ।
आ॒वर्त॑नं नि॒वर्त॑न॒मपि॑ गो॒पा नि व॑र्तताम् ॥ ५ ॥

5. *Ya udānaḍ vyayanaṁ ya udānaṭ parāyaṇam.*
Āvartanaṁ nivartanamapi gopā ni vartatām.

Whatever the expense out, whatever the investment out, revolvement of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ नि॑व॒र्त॒ नि व॑र्तय॒ पुन॑र्न इन्द्र॒ गा दे॑हि ।
जी॒वाभि॑र्भुनजामहै ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*
Jīvābhirbhunajāmahai.

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि॑ वो वि॒श्वतो॑ दध ऊ॒र्जा घृ॒तेन॒ पय॑सा ।
ये दे॒वाः के च॑ य॒ज्ञिया॒स्ते र॒य्या सं सृ॑जन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghṛtena payasā.*
Ye devāḥ ke ca yajñiyāste rayyā saṁ sṛjantu naḥ.

I hold, maintain and sustain you all round with energy, water, milk, ghrta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ नि॑वर्तन वर्तय॒ नि नि॑वर्तन वर्तय ।
भूम्या॒श्चत॑स्रः प्र॒दिश॒स्ताभ्य॑ एना॒ नि व॑र्तय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*
Bhūmyāścatasraḥ pradiśastābhya enā ni vartaya.

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

Mandala 10/Sukta 20

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भद्रं नो अपि वातय मनः ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अग्निमीळे भुजां यविष्ठं शासा मित्रं दुर्धरीतुम् ।
यस्य धर्मन्त्स्वरेनीः सपर्यन्ति मातुरूधः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdharītum. Yasya dharmantsvarenīḥ saparyanti mātu-rūdhaḥ.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमासा कृपनीळं भासाकेतुं वर्धयन्ति ।
भ्राजन्ते श्रेणिदन् ॥ ३ ॥

3. *Yamāsā kṛpanīḷaṁ bhāsāketuṁ vardhayanti. Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अर्यो विशां गातुरेति प्र यदानड् दिवो अन्तान् ।
कविरभ्रं दीद्यानः ॥ ४ ॥

4. *Aryo viśāṁ gātureti pra yadānaḍ divo antān. Kavirabhraṁ dīdyānaḥ.*

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जुषद्भव्या मानुषस्योर्ध्वस्तस्थावृभ्वा यज्ञे ।
मिन्वन्त्सद्म पुर एति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि क्षेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति ।
अग्निं देवा वाशीमन्तम् ॥ ६ ॥

6. *Sa hi kṣemo haviryajñaḥ śruṣṭīdasya gātureti. Agniṁ devā vāśīmantam.*

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

यज्ञासाहं दुव इषेऽ ग्निं पूर्वस्य शेवस्य।
अद्रेः सूनुमायुमाहुः ॥ ७ ॥

7. *Yajñāsāhaṁ duva iṣe'gniṁ pūrvasya śevasya.*
Adreḥ sūnum-āyum-āhuḥ.

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

नरो ये के चास्मदा विश्वेत्ते वाम आ स्युः।
अग्निं हविषा वर्धन्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*
Agniṁ haviṣā vardhantaḥ.

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृष्णः श्वेतोऽ रुषो यामो अस्य ब्रध्न ऋज्र उत शोणो
यशस्वान्। हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. *Kṛṣṇaḥ śveto'ruṣo yāmo asya bradhna ṛjra uta*
śoṇo yaśasvān. Hiraṇyarūpaṁ janitā jajāna.

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः।
गिर आ वक्षत्सुमतीरियान इषमूर्जं सुक्षितिं विश्व-
माभाः ॥ १० ॥

10. *Evā te agne vimado manīṣāmūrjo napādamṛte-*
bhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūr-
jaṁ sukṣitiṁ viśvamābhāḥ.

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

Mandala 10/Sukta 21

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे। यज्ञाय स्तीर्णबर्हिषे
वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥ १ ॥

1. *Āgniṁ na svavṛktibhirhotāraṁ tvā vṛṇīmahe.*
Yajñāya stīrṇabarhiṣe vi vo made śīraṁ pāva-
kaśociṣaṁ vivakṣase.

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु ते स्वाभुवः शुम्भन्त्यश्वराधसः । वेति त्वामुपसेचनी वि वो मद ऋजीतिरग्न आहुतिर्विवक्षसे ॥ २ ॥

2. *Tvāmu te svābhuvaḥ śumbhantyaśvarādhasaḥ. Veti tvāmupasecanī vi vo mada ṛjītiragna āhutīr-vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्वे धर्माण आसते जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अधि श्रियो धिषे विवक्षसे ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā rūpāṇyarjunā vi vo made viśvā adhi śriyo dhiṣe vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यमग्ने मन्यसे रयिं सहसावन्नमर्त्य । तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भर विवक्षसे ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya. Tamā no vājasātaye vi vo made yajñeṣu citramā bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in

yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अग्निर्जातो अथर्वणा विदद्विश्वानि काव्या । भुवद्दूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ॥ ५ ॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां यज्ञेष्वीळतेऽग्ने प्रयत्यध्वरे । त्वं वसूनि काम्या वि वो मदे विश्वा दधासि दाशुषे विवक्षसे ॥ ६ ॥

6. *Tvāṁ yajñeṣvīḷate'gne prayatyadhvare. Tvaṁ vasūni kāmyā vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां यज्ञेष्वृत्विजं चारुमग्ने नि षेदिरे । घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमक्षभिर्विवक्षसे ॥ ७ ॥

7. *Tvāṁ yajñeṣvṛtvijaṁ cārumagne ni ṣedire. Ghṛta-pratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghrta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्ने शुक्रेण शोचिषोरु प्रथयसे बृहत्। अभिक्रन्दन्वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥ ८ ॥

8. *Agne śukreṇa sociṣoru prathayase bṛhat. Abhi-krandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

Mandala 10/Sukta 22

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

कुह श्रुत इन्द्रः कस्मिन्नद्य जने मित्रो न श्रूयते।
ऋषीणां वा यः क्षये गुहा वा चर्कृषे गिरा ॥ १ ॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣīṇāṁ vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इह श्रुत इन्द्रो अस्मे अद्य स्तवे वज्रयृचीषमः।
मित्रो न यो जनेष्वा यशश्चक्रे असाम्या ॥ २ ॥

2. *Iha śruta indro asme adya stave vajryṛcīṣamaḥ. Mitro na yo janeṣvā yaśaścakre asāmyā.*

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

महो यस्पतिः शवसो असाम्या महो नृम्णस्य तूतुजिः।
भर्ता वज्रस्य धृष्णोः पिता पुत्रमिव प्रियम् ॥ ३ ॥

3. *Maho yaspatiḥ śavaso asāmyā maho nṛmṇasya tūtujiḥ. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

युजानो अश्वा वातस्य धुनी देवो देवस्य वज्रिवः।
स्यन्ता पथा विरुक्मता सृजानः स्तोष्यध्वनः ॥ ४ ॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivaḥ. Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanaḥ.*

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागां ऋज्रा त्मना वहध्यै।
ययोर्देवो न मर्त्यो यन्ता नकिर्विदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvātasyāśvāgā ṛjrā tmanā vahadhyai. Yayordevo na martyo yantā nakirvidāyyaḥ.*

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध ग्मन्तोशनां पृच्छते वां कदर्था न आ गृहम्।
आ जग्मथुः पराकाद्दिवश्च ग्मश्च मर्त्यम् ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kadarthā na ā gṛham. Ā gagmathuḥ parākād divaśca gmaśca martyam.*

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द्र पृक्षसेऽस्माकं ब्रह्मोद्यतम्।
तत्त्वा याचामहेऽवः शुष्णं यद्धन्नमानुषम् ॥ ७ ॥

7. *Ā na indra pṛkṣase'smākaṁ brahmodyatam. Tat tvā yācāmahe'vaḥ śuṣṇaṁ yaddhannamā-nuṣam.*

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
त्वं तस्यामित्रहन्वधर्दासस्य दम्भय ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amā-nuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न इन्द्र शूर शूरैरुत त्वोतासो बर्हणा।
पुरुत्रा ते वि पूर्तयो नवन्त क्षोणयो यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūrairuta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣoṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्वृत्रहत्ये चोदयो नृन्कार्पाणे शूर वज्रिवः।
गुहा यदी कवीनां विशां नक्षत्रशवसाम् ॥ १० ॥

10. *Tvaṁ tān vṛtrahatye codayo nṝn kārpāṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatra-śavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

मक्षू ता त इन्द्र दानाप्नस आक्षाणे शूर वज्रिवः ।
यद्ध शुष्णस्य दम्भयो जातं विश्वं सयावभिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivaḥ. Yaddha śuṣṇasya dambhayo jātaṁ viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamantine will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकुध्र्यगिन्द्र शूर वस्वीरस्मे भूवन्नभिष्टयः ।
वयंवयं त आसां सुम्ने स्याम वज्रिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvannabhiṣṭayaḥ. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivaḥ.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अस्मे ता त इन्द्र सन्तु सत्याऽहिंसन्तीरुपस्पृशः ।
विद्याम यासां भुजो धेनूनां न वज्रिवः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'hiṁsantīrupaspṛśaḥ. Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.*

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अहस्ता यदपदी वर्धत क्षाः शचीभिर्वेद्यानाम् ।
शुष्णं परि प्रदक्षिणिद्विश्वायवे नि शिश्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhirvedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni śiśnathaḥ.*

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पिबापिबेदिन्द्र शूर सोमं मा रिषण्यो वसवान वसुः सन् ।
उत त्रायस्व गृणतो मघोनो महश्च रायो रेवतस्कृधी नः ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna vasuḥ san. Uta trāyasva gṛṇato maghono mahaśca rāyo revataskṛdhī naḥ.*

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

Mandala 10/Sukta 23

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यं१ विव्रतानाम्। प्र श्मश्रु दोधुवदूर्ध्वथा भूद्वि सेनाभिर्दयमानो वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ rathyaṁ vavratānām. Pra śmaśru dodhuvadūrdhvathā bhūd vi senābhir-dayamāno vi rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरी नु वस्य या वने वि दे वस्विन्द्रो मघैर्मघवा वृत्रहा भुवत्। ऋभुर्वाज ऋभुक्षाः पत्यते शवोऽ व क्ष्णौमि दासस्य नाम चित् ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghair-maghavā vṛtrahā bhuvat. Ṛbhurvāja ṛbhukṣāḥ patyate śavo' va kṣṇaumi dāsasya nāma cit.*

The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः। आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य दीर्घश्रव-सस्पतिः ॥ ३ ॥

3. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते। अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम् ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāň indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

यो वाचा विवाचो मृध्रवाचः पुरू सहस्राशिवा जघान।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव यस्तविषीं वावृधे शवः॥ ५॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तोमं त इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे।
विद्मा ह्यस्य भोजनमिनस्य यदा पशुं न गोपाः करामहे॥ ६॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyaṁ purutamaṁ sudānave. Vidmā hyasya bhojanaminasya yadā paśuṁ na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकिर्न एना सख्या वि यौषुस्तव चेन्द्र विमदस्य च ऋषेः।
विद्मा हि ते प्रमतिं देव जामिवदस्मे ते सन्तु सख्या शिवानि॥ ७॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vimadasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmivad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

Mandala 10/Sukta 24

Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

इन्द्र सोममिमं पिब मधुमन्तं चमू सुतम्। अस्मे रयिं नि धारय वि वो मदे सहस्त्रिणं पुरूवसो विवक्षसे॥ १॥

1. *Indra somam-imaṁ piba madhumantaṁ camū sutam. Asme rayiṁ ni dhāraya vi vo made sahasriṇaṁ purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां यज्ञेभिरुक्थैरुप हव्येभिरीमहे। शचीपते शचीनां वि वो मदे श्रेष्ठं नो धेहि वार्यं विवक्षसे ॥ २ ॥

2. *Tvāṁ yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnāṁ vi vo made śreṣṭhaṁ no dhehi vāryaṁ vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

यस्पतिर्वार्याणामसि रध्रस्य चोदिता। इन्द्र स्तोतॄणामविता वि वो मदे द्विषो नः पाह्यंहसो विवक्षसे ॥ ३ ॥

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra stotṝṇāmavita vi vo made dviṣo naḥ pāhyaṁhaso vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

युवं शक्रा मायाविना समीची निरमन्थतम्।
विमदेन यदीळिता नासत्या निरमन्थतम् ॥ ४ ॥

4. *Yuvaṁ śakrā māyāvinā samīcī niramanthatam. Vimadena yadīḷitā nāsatyā niramanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free form passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्वे देवा अकृपन्त समीच्योर्निष्पतन्त्योः।
नासत्यावब्रुवन्देवाः पुनरा वहतादिति ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyor-niṣpatantyoḥ. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधुमन्मे परायणं मधुमत्पुनरायनम्।
ता नो देवा देवतया युवं मधुमतस्कृतम् ॥ ६ ॥

6. *Madhumanme parāyaṇaṁ madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

Mandala 10/Sukta 25

Pavamana Soma Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम्। अधा ते सख्ये अन्धसो वि वो मदे रणन्गावो न यवसे विवक्षसे॥ १॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm. Adhā te sakhye andhaso vi vo made raṇan gāvo na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृदिस्पृशस्त आसते विश्वेषु सोम धामसु। अधा कामा इमे मम वि वो मदे वि तिष्ठन्ते वसूयवो विवक्षसे॥ २॥

2. *Hṛdispṛśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उत व्रतानि सोम ते प्राहं मिनामि पाक्या। अधा पितेव सूनवे वि वो मदे मृळा नो अभि चिद्वधाद्विवक्षसे॥ ३॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidvadhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु प्र यन्ति धीतयः सर्गासोऽवताँइव। क्रतुं नः सोम जीवसे वि वो मदे धारया चमसाँइव विवक्षसे॥ ४॥

4. *Samu pra yanti dhītayaḥ sargāso'vatāṅ iva. Kratuṁ naḥ soma jīvase vi vo made dhārayā camasāṅ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव त्ये सोम शक्तिभिर्निकामासो व्यृण्विरे। गृत्सस्य धीरास्तवसो वि वो मदे व्रजं गोमन्तमश्विनं विवक्षसे॥ ५॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Gṛtsasya dhīrāstavaso vi vo made vrajaṁ gomantam-aśvinaṁ vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पशुं नः सोम रक्षसि पुरुत्रा विष्ठितं जगत्। समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥ ६ ॥

6. *Paśuṁ naḥ soma rakṣasi purutrā viṣṭhitaṁ jagat. Samākṛṇoṣi jīvase vi vo made viśvā saṁpaśyan bhuvanā vivakṣase.*

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः सोम विश्वतो गोपा अदाभ्यो भव। सेधा राजन्नप स्रिधो वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥ ७ ॥

7. *Tvāṁ naḥ soma viśvato gopā adābhyo bhava. Sedha rājannapa sridho vi vo made mā no duḥśaṁsa īśatā vivakṣase.*

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः सोम सुक्रतुर्वयोधेयाय जागृहि। क्षेत्रवित्तरो मनुषो वि वो मदे द्रुहो नः पाह्यंहसो विवक्षसे ॥ ८ ॥

8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgṛhi. Kṣetravittaro manuṣo vi vo made druho naḥ pāhyaṁhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं नो वृत्रहन्तमेन्द्रस्येन्दो शिवः सखा। यत्सीं हवन्ते समिथे वि वो मदे युध्यमानास्तोकसातौ विवक्षसे ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendrasyendo śivaḥ sakhā. Yat sīṁ havante samithe vi vo made yudhya-mānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अयं घ स तुरो मद इन्द्रस्य वर्धत प्रियः। अयं कक्षीवतो महो वि वो मदे मतिं विप्रस्य वर्धयद्विवक्षसे ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ. Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अयं विप्राय दाशुषे वाजाँ इयर्ति गोमतः । अयं सप्तभ्य आ वरं वि वो मदे प्रान्धं श्रोणं च तारिषद्विवक्षसे ॥ ११ ॥

11. *Ayaṁ viprāya dāśuṣe vājāň iyarti gomataḥ. Ayaṁ saptabhya ā varaṁ vi made prāndhaṁ śroṇaṁ ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

Mandala 10/Sukta 26

Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt Vasukra Rshi

प्र ह्यच्छा मनीषाः स्पार्हा यन्ति नियुतः ।
प्र दस्रा नियुद्रथः पूषा अविष्टु माहिनः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārhā yanti niyutaḥ. Pra dasrā niyudrathaḥ pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य त्यन्महित्वं वाताप्यमयं जनः ।
विप्र आ वंसद्धीतिभिश्चिकेत सुष्टुतीनाम् ॥ २ ॥

2. *Yasya tyanmahitvaṁ vātāpyamayaṁ janaḥ. Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.*

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स वेद सुष्टुतीनामिन्दुर्न पूषा वृषा ।
अभि प्सुरः प्रुषायति व्रजं न आ प्रुषायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā. Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.*

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

मंसीमहि त्वा वयमस्माकं देव पूषन् ।
मतीनां च साधनं विप्राणां चाधवम् ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan. Matīnāṁ ca sādhanaṁ viprāṇaṁ cādhavam.*

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

प्रत्यर्धिर्यज्ञानामश्वहयो रथानाम् ।
ऋषिः स यो मनुर्हितो विप्रस्य यावयत्सखः ॥ ५ ॥

5. *Pratyardhiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीषमाणायाः पतिः शुचायाश्च शुचस्य च।
वासोवायोऽ वीनामा वासांसि ममृजत् ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca. Vāsovāyo'vīnāmā vāsāṁsi marmṛjat.*

Pusha is the sustainer of immaculate Prakrti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इनो वाजानां पतिरिनः पुष्टीनां सखा।
प्र श्मश्रु हर्यतो दूधोद्वि वृथा यो अदाभ्यः ॥ ७ ॥

7. *Ino vājānāṁ patirinaḥ puṣṭīnāṁ sakhā. Pra śmaśru haryato dūdhod vi vṛthā yo adābhyaḥ.*

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ ते रथस्य पूषन्नजा धुरं ववृत्युः।
विश्वस्यार्थिनः सखा सनोजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuraṁ vavṛtyuḥ. Viśvasyārthinaḥ sakhā sanojā anapacyutaḥ.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूर्जा रथं पूषा अविष्टु माहिनः।
भुवद्वाजानां वृध इमं नः शृणवद्धवम् ॥ ९ ॥

9. *Asmākamūrjā rathaṁ pūṣā aviṣṭu māhinaḥ. Bhūvad-vājānāṁ vṛdha imaṁ naḥ śṛṇavaddhavam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmenter of our food, energy and onward progress, and may he listen and grant this prayer of ours.

Mandala 10/Sukta 27

Indra Devata, Vasukra Aindra Rshi

असत्सु मे जरितः साभिवेगो यत्सुन्वते यजमानाय शिक्षम्।
अनाशीर्दामहमस्मि प्रहन्ता सत्यध्वृतं वृजिनायन्त-
माभुम् ॥ १ ॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtaṁ vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीदहं युधये संनयान्यदेवयून्तन्वा३ शूशुजानान्। अमा ते तुम्रं वृषभं पचानि तीव्रं सुतं पञ्चदशं नि षिञ्चम्॥ २॥

2. *Yadīdahaṁ yudhaye saṁnayānyadevayūn tanvā śūśujānān. Amā te tumraṁ vṛṣabhaṁ pacāni tīvraṁ sutaṁ pañcadaśaṁ ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं वेद य इति ब्रवीत्यदेवयून्त्समरणे जघन्वान्।
यदावाख्यत्समरणमृघावदादिद्धं मे वृषभा प्र ब्रुवन्ति॥ ३॥

3. *Nāhaṁ taṁ veda ya iti bravītyadevayūntsamaraṇe jaghanvān. Yadāvākhyat samaraṇam-ṛghāvadādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यदज्ञातेषु वृजनेष्वासं विश्वे सतो मघवानो म आसन्।
जिनामि वेत्क्षेम आ सन्तमाभुं प्र तं क्षिणां पर्वते पादगृह्य॥ ४॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavāno ma āsan. Jināmi vet kṣema ā santamābhuṁ pra taṁ ksiṇāṁ parvate pādagṛhya.*

When I am in regions and battles unknown, all existent holy powers are around me. Then in the interest of the good of the world I defeat all negative powers and, catching them by the root, I throw them on the rocks.

न वा उ मां वृजने वारयन्ते न पर्वतासो यदहं मनस्ये। मम स्वनात्क्रधुकर्णो भयात एवेदनु द्यून्किरणः समेजात्॥ ५॥

5. *Na vā u māṁ vṛjane vārayante na parvatāso yadahaṁ manasye. Mama svanāt kṛdhukarṇo bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no powers can obstruct me on the way, not even powers insurmountable as mountains otherwise. At my roar even persons of faintest ear shake with fear. And the sun, commanding boundless light rays goes on way day and night at my command.

दर्शन्नवत्र शृतपाँ अनिन्द्रान्बाहुक्षदः शरवे पत्यमानान्।
घृषुं वा ये निनिदुः सखायमध्यून्वेषु पवयो ववृत्युः॥ ६॥

6. *Darśannvatra śṛtapāň anindrān-bāhukṣadaḥ śarave patyamānān. Ghṛṣuṁ vā ye niniduḥ sakhāyam-adhyū nveṣu pavayo vavṛtyuḥ.*

When I see forces which oppose, contradict or deny Indra, presiding power of world order, people who wrest the food and drink prepared for honest labour, who twist others' arm for extortion, who pounce upon the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूर्वौक्षीर्व्युᳬ आयुरानड् दर्षन्नु पूर्वो अपरो नु दर्षत्।
द्वे पवस्ते परि तं न भूतो यो अस्य पारे रजसो विवेष॥ ७॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाश्चरन्तीः।
हवा इदर्यो अभितः समायन्किय्दासु स्वपतिश्छन्दयाते॥ ८॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahagopāścarantīḥ. Havā idaryo abhitaḥ samāyan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.

सं यद्वयं यवसादो जनानामहं यवाद उर्वज्रे अन्तः। अत्रा युक्तोऽ वसातारमिच्छादथो अयुक्तं युनजद्ववन्वान्॥ ९॥

9. *Saṁ yadvayaṁ yavasādo janānāmahaṁ yavāda urvajre antaḥ. Atrā yukto'vasātāram-icchādatho ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रेदु मे मंससे सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि।
स्त्रीभिर्यो अत्र वृषणं पृतन्यादयुद्धो अस्य वि भजानि वेदः॥ १०॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca yaccatuṣpāt saṁsṛjāni. Strībhiryo atra vṛṣaṇaṁ pṛtanyād-ayuddho asya vi bhajāni vedaḥ.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्यानक्षा दुहिता जात्वास कस्तां विद्वाँ अभि मन्याते अन्धाम्। कतरो मेनिं प्रति तं मुचाते य ईं वहाते य ईं वा वरेयात्॥ ११॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāṅ abhi manyāte andhām. Kataro meniṁ prati taṁ mucāte ya īṁ vahāte ya īṁ vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakrti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

कियती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण। भद्रा वधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित्॥ १२॥

12. *Kiyatī yoṣā maryato vadhūyoḥ pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeśāḥ svayaṁ sā mitraṁ vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

पत्तो जगार प्रत्यञ्चमत्ति शीर्ष्णा शिरः प्रति दधौ वरूथम्। आसीन ऊर्ध्वामुपसि क्षिणाति न्यङ्ङुत्तानामन्वेति भूमिम्॥ १३॥

13. *Patto jagāra pratyañcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaṅṅuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakrti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृहन्नच्छायो अपलाशो अर्वा तस्थौ माता विषितो अत्ति गर्भैः। अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः॥ १४॥

14. *Bṛhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakrti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

सप्त वीरासो अधरादुदायन्नष्टोत्तरात्तात्समजग्मिरन्ते। नव पश्चात्तास्थिविमन्त आयन्दश प्राक्सानु वितिरन्त्यश्नः॥ १५॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakrti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामेकं कपिलं समानं तं हिन्वन्ति क्रतवे पार्याय। गर्भं माता सुधितं वक्षणास्ववेनन्तं तुषयन्ती बिभर्ति॥ १६॥

16. *Daśānāmekaṁ kapilaṁ samānaṁ taṁ hinvanti kratave pāryāya. Garbhaṁ mātā sudhitaṁ vakṣaṇāsvavenataṁ tuṣayantī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मेषमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन्।
द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता॥ १७॥

17. *Pīvānaṁ meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṁ bṛhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि क्रोशनासो विष्वञ्च आयन्पचाति नेमो नहि पक्षदर्धः।
अयं मे देवः सविता तदाह द्रवन्न इद्वनवत्सर्पिरन्नः॥ १८॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayaṁ me devaḥ savitā tadāha drvanna idvanavat sarpirannaḥ.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं ग्रामं वहमानमारादचक्रया स्वधया वर्तमानम्।
सिषक्त्यर्यः प्र युगा जनानां सद्यः शिश्ना प्रमिनानो नवीयान्॥ १९॥

19. *Apaśyaṁ grāmaṁ vahamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānāṁ sadyaḥ śiśnā praminānno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एतौ मे गावौ प्रमरस्य युक्तौ मो षु प्र सेधीर्मुहुरिन्ममन्धि। आपश्चिदस्य वि नशन्त्यर्थं सूरश्च मर्क उपरो बभूवान्॥ २०॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthāṁ sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अयं यो वज्रः पुरुधा विवृत्तोऽ वः सूर्यस्य बृहतः पुरीषात्। श्रव इदेना परो अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति॥ २१॥

21. *Ayaṁ yo vajraḥ purudhā vivṛtto 'vaḥ sūryasya bṛhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakrti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृक्षेवृक्षे नियता मीमयद्गौस्ततौ वयः प्र पतान्पूरुषादः। अथेदं विश्वं भुवनं भयात इन्द्राय सुन्वदृषये च शिक्षत्॥ २२॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayaḥ pra patān pūruṣādaḥ. Adhedaṁ viśvaṁ bhuvanaṁ bhayāta indrāya sunvadṛṣaye ca śikṣat.*

The string fixed like destiny on every bow twangs with a clang, the arrows fly and fall like cannibals on humanity, consuming life and karma. And then the whole world shakes with fear. O yajaka on the vedi, keep on the offer of soma homage to Indra, the omniscient who knows it all.

देवानां माने प्रथमा अतिष्ठन्कृन्तत्रादेषामुपरा उदायन्। त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम्॥ २३॥

23. *Devānāṁ māne prathamā atiṣṭhan kṛntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā bṛbūkaṁ vahataḥ purīṣam.*

For the formation of the first and basic divine natural causes of cosmic evolution, the original causes already existed in the primordial state of Prakrti. From the disturbance of those primordial causes in that state of unified equilibrium into dynamic state, arose the diversity of subtle and gross elements of material and psychic forms. Three of these (heat, air and water) together mature the earth for life, and two (heat and air) bring the life energy to it.

सा ते जीवातुरुत तस्य विद्धि मा स्मैतादृगप गूहः समर्ये। आविः स्वः कृणुते गूहते बुसं स पादुरस्य निर्णिजो न मुच्यते॥ २४॥

24. *Sā te jīvāturuta tasya viddhi mā smaitādṛgapa gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

Mandala 10/Sukta 28

Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वो ह्यन्यो अरिराजगाम ममेदह श्वशुरो ना जगाम। जक्षीयाद्धाना उत सोमं पपीयात्स्वाशितः पुनरस्तं जगायात्॥ १॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣīyāddhānā uta somaṁ papīyāt svāśitaḥ punarastaṁ jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,

satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स रोरुवद् वृषभस्तिग्मशृङ्गो वर्ष्मन्तस्थौ वरिमन्ना पृथिव्याः। विश्वेष्वेनं वृजनेषु पामि यो मे कुक्षी सुतसोमः पृणाति॥ २॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tasthau varimannā pṛthivyāḥ. Viśveṣvenaṁ vṛjaneṣu pāmi yo me kukṣī sutasomaḥ pṛṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अद्रिणा ते मन्दिन इन्द्र तूयान्त्सुन्वन्ति सोमान्पिबसि त्वमेषाम्। पचन्ति ते वृषभाँ अत्सि तेषां पृक्षेण यन्मघवन्हूयमानः॥ ३॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāň atsi teṣāṁ pṛkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु मे जरितरा चिकिद्धि प्रतीपं शापं नद्यो वहन्ति।
लोपाशः सिंहं प्रत्यञ्चमत्साः क्रोष्टा वराहं निरतक्त कक्षात्॥ ४॥

4. *Idaṁ su me jaritarā cikiddhi pratīpaṁ śāpaṁ nadyo vahanti. Lopāśaḥ siṁhaṁ pratyañcamatsāḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकेतं गृत्सस्य पाकस्तवसो मनीषाम्।
त्वं नो विद्वाँ ऋतुथा वि वोचो यमर्धं ते मघवन्क्षेम्या धूः॥ ५॥

5. *Kathā ta etadahamā ciketaṁ gṛtsasya pākastavaso manīṣām. Tvaṁ no vidvāṅ ṛtuthā vi voco yamardhaṁ te maghavan kṣemyā dhūḥ.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

एवा हि मां तवसं वर्धयन्ति दिवश्चिन्मे बृहत उत्तरा धूः।
पुरू सहस्रा नि शिशामि साकमशत्रुं हि मा जनिता जजान॥ ६॥

6. *Evā hi māṁ tavasaṁ vardhayanti divaścinme bṛhata uttarā dhūḥ. Purū sahasrā ni śiśāmi sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

एवा हि मां तवसं जज्ञुरुग्रं कर्मन्कर्मन्वृषणमिन्द्र देवाः।
वधीं वृत्रं वज्रेण मन्दसानोऽप व्रजं महिना दाशुषे वम्॥ ७॥

7. *Evā hi māṁ tavasaṁ jajñurugraṁ karmankarman vṛṣaṇamindra devāḥ. Vadhīṁ vṛtraṁ vajreṇa mandasāno'pa vrajaṁ mahinā dāśuṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

देवास आयन्परशूँरबिभ्रन्वना वृश्चन्तो अभि विड्भिरायन्। नि सुद्रवं दधतो वक्षणास्वा यत्रा कृपीटमनु तद्दहन्ति ॥ ८ ॥

8. *Devāsa āyan paraśūñrabuibhran vanā vṛścanto abhi viḍbhirāyan. Ni sudrvaṁ dadhato vakṣaṇāsu yatrā kṛpīṭamanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

शशः क्षुरं प्रत्यञ्चं जगाराऽद्रिं लोगेन व्यभेदमारात्। बृहन्तं चिदृहते रन्धयानि वयद्वत्सो वृषभं शूशुवानः ॥ ९ ॥

9. *Śaśaḥ kṣuraṁ pratyañcaṁ jagārā'driṁ logena vyabhedamārāt. Bṛhantaṁ cidṛhate randhayāni vayadvatso vṛṣabhaṁ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सुपर्ण इत्था नखमा सिषायावरुद्धः परिपदं न सिंहः। निरुद्धश्चिन्महिषस्तर्ष्यावान्गोधा तस्मा अयथं कर्षदेतत् ॥ १० ॥

10. *Suprarṇa itthā nakhamā siṣāyāvaruddhaḥ paripadaṁ na siṁhaḥ. Niruddhaścinmahiśastarṣyāvān godhā tasmā ayathaṁ karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तेभ्यो गोधा अयथं कर्षदेतद्ये ब्रह्मणः प्रतिपीयन्त्यन्नैः। सिम उक्षणोऽवसृष्टाँ अदन्ति स्वयं बलानि तन्वः शृणानाः ॥ ११ ॥

Tebhyo godhā ayathaṁ karṣadetadye brahmaṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo'vasṛṣṭāñ adanti svayaṁ balāni tanvaḥ śṛṇānāḥ.

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

एते शमीभिः सुशमी अभूवन्ये हिन्विरे तन्वः सोमं उक्थैः। नृवद्वदन्नुप नो माहि वाजान्दिवि श्रवो दधिषे नाम वीरः ॥ १२ ॥

Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān divi śravo dadhiṣe nāma vīraḥ.

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

Mandala 10/Sukta 29

Indra Devata, Vasukra Aindra Rshi

वने॒ न वा॒ यो न्य॑धायि चा॒कञ्छुचि॑र्वां॒ स्तोमो॑ भुरणावजीगः।
यस्येदिन्द्रः॑ पुरु॒दिने॑षु॒ होता॑ नृ॒णां नर्यो॑ नृ॒तमः॑ क्षु॒पावा॑न्॥ १॥

1. *Vane na vā yo nyadhāyi cākañchucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प्र ते॑ अ॒स्या उ॒षसः॒ प्रापरस्या नृ॒तौ स्या॑म॒ नृत॑मस्य नृ॒णाम्।
अनु॑ त्रि॒शोकः॑ श॒तमा॑व॒हन्नृ॒न्कुत्से॑न॒ रथो॒ यो अस॑त्स-
स॒वान्॥ २॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṝn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्ते॒ मद॑ इन्द्र रन्त्यो॑ भू॒दुरो॒ गिरो॑ अ॒भ्यु१॒॑ग्रो वि धा॑व।
कद्वाहो॑ अ॒र्वागुप॑ मा मनी॒षा आ त्वा॑ शक्यामु॒प॒मं रा॒धो॒
अन्नैः॑॥ ३॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु॒ द्युम्न॑मिन्द्र॒ त्वाव॑तो॒ नॄन्कया॑ धि॒या क॑रसे॒ कन्न॒ आग॑न्।
मि॒त्रो न स॒त्य उ॑रुगा॒य भृ॒त्या अन्ने॑ समस्य॒ यदस॑न्म-
नी॒षाः॑॥ ४॥

4. *Kadu dyumnamindra tvāvato nṝn kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

प्रेर॑य सूरो अर्थं न पा॒रं ये अ॑स्य॒ कामं जनि॒धाइ॑व॒ ग्मन्।
गिर॑श्च॒ ये ते॑ तुविजात पू॒र्वीर्नर॑ इन्द्र प्रति॒शिक्ष॒न्त्यन्नैः॥ ५॥

5. *Preraya sūro artham na pāramye asya kāmam janidhā iva gman. Giraśca ye te tuvijāta pūrvīrnara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्रे नु ते॒ सुमि॑ते इन्द्र पू॒र्वी द्यौर्म॒ज्मना॑ पृथि॒वी काव्ये॑न।
वरा॑य ते घृ॒तव॑न्तः सु॒तास॒: स्वाद्म॑न्भवन्तु पी॒तये॒ मधू॑नि॥ ६॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent

measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वो॑ अस्मा असिच॒न्नम॑त्र॒मिन्द्रा॑य पू॒र्णं स हि स॒त्यरा॑धाः।
स वा॑वृधे॒ वरि॑म॒न्ना पृ॑थि॒व्या अ॒भि क्रत्वा॒ नर्य॒: पौंस्यै॑श्च॥ ७॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॑न॒ळिन्द्रः॑ पृत॑ना॒: स्वोजा॒ आस्मै॑ यतन्ते स॒ख्याय॑ पू॒र्वीः।
आ स्मा॒ रथं॒ न पृत॑नासु तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चो॒दया॑से॥ ८॥

8. *Vyānaḷindraḥ pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

Mandala 10/Sukta 30

Apah or Apam-napat Devata, Kavasha Ailusha Rshi

प्र देवत्रा ब्रह्मणे गातुरेत्वपो अच्छा मनसो न प्रयुक्ति। महीं मित्रस्य वरुणस्य धासिं पृथुज्रयसे रीरधा सुवृक्तिम्॥ १॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīṁ mitrasya varuṇasya dhāsiṁ pṛthujrayase rīradhā suvṛktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्वर्यवो हविष्मन्तो हि भूताऽ च्छाप इतोशतीरुशन्तः। अव याश्चष्टे अरुणः सुपर्णस्तमास्यध्वमूर्मिमद्या सुहस्ताः॥ २॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantaḥ. Ava yāścaṣṭe aruṇaḥ suparṇastamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वर्यवोऽ प इता समुद्रमपां नपातं हविषा यजध्वम्। स वो दददूर्मिमद्या सुपूतं तस्मै सोमं मधुमन्तं सुनोत॥ ३॥

3. *Adhvaryavo'pa itā samudramapāṁ napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somaṁ madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

यो अनिध्मो दीदयदप्स्वन्तर्यं विप्रास ईळते अध्वरेषु। अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्याय॥ ४॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ viprāsa īḷate adhvareṣu. Apāṁ napān-madhumatīr-apo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सोमो मोदते हर्षते च कल्याणीभिर्युवतिभिर्न मर्यः ।
ता अध्वर्यो अपो अच्छा परेहि यदासिञ्चा ओषधीभिः पुनीतात् ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवेद्यूने युवतयो नमन्त यदीमुशन्नुशतीरेत्यच्छ। सं जानते मनसा सं चिकित्रेऽध्वर्यवो धिषणापश्च देवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

यो वो वृताभ्यो अकृणोदु लोकं यो वो मह्या अभि-शस्तेरमुञ्चत् । तस्मा इन्द्राय मधुमन्तमूर्मिं देवमादनं प्र हिणोतनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokaṁ yo vo mahyā abhi-śasteramuñcat. Tasmā indrāya adhuman-tam-ūrmiṁ devamādanaṁ pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

प्रास्मै हिनोत मधुमन्तमूर्मिं गर्भो यो वः सिन्धवो मध्व उत्सः ।
घृतपृष्ठमीड्यमध्वरेष्वाऽऽपो रेवतीः शृणुता हवं मे ॥ ८ ॥

8. *Prāsmai hinota madhumantamūrmiṁ garbho yo vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-īḍyamadhvareṣvā''po revatīḥ śṛṇutā havaṁ me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवो मत्सरमिन्द्रपानमूर्मिं प्र हेत य उभे इयर्ति ।
मदच्युतमौशानं नभोजां परि व्रितन्तुं विचरन्तमुत्सम् ॥ ९ ॥

9. *Taṁ sindhavo matsaram-indrapānam-ūrmiṁ pra heta ya ubhe iyarti. Madacyutam-auśānaṁ nabhojāṁ pari tritantuṁ vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आववृ॑ततीरध नु द्विधारा॑ गोषुयुधो॒ न नि॑यवं चर॑न्तीः। ऋषे॒ जनि॑त्रीर्भुव॑नस्य॒ पत्नी॑र॒पो व॑न्दस्व स॒वृधः॒ सयो॑नीः॥ १०॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavaṁ carantīḥ. Ṛṣe janitrīrbhuvanasya patnīrapo vandasva savṛdhaḥ sayonīḥ.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हि॒नोता॑ नो अध्व॒रं दे॑वय॒ज्या हि॒नोत॒ ब्रह्म॑ सु॒नये॒ धना॑नाम्। ऋ॒तस्य॒ योगे॒ वि ष्य॑ध्व॒मूध॑ः श्रु॒ष्टी॒वरी॑र्भूतना॒स्मभ्य॑मापः॥ ११॥

11. *Hinotā no adhvaraṁ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi ṣyadhvamūdhaḥ śruṣṭīvarīr-bhūtanāsmabhyam-āpaḥ.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपो॑ रेवती॒ः क्षय॑था॒ हि व॑स्व॒ः क्रतुं॑ च भ॒द्रं बि॑भृथामृतं च। रा॒यश्च॒ स्थ स्व॑पत्यस्य॒ पत्नी॒ः सर॑स्वती॒ तद् गृ॑णते॒ वयो॑ धात्॥ १२॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṁ ca bhadraṁ bibhṛthāmṛtaṁ ca. Rāyaṣca stha svapatyasya patnīḥ sarasvatī tadgṛṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

प्रति॒ यदापो॒ अदृ॑श्रमाय॒तीर्घृ॒तं पयां॑सि॒ बिभ्र॑तीर्मधू॒नि।
अ॒ध्व॒र्यु॒भि॒र्मन॑सा संविदा॒ना इन्द्रा॑य॒ सोमं॒ सुषु॑तं॒ भर॑न्तीः ॥ १३ ॥

13. *Prati yadāpo adṛśram-āyatī-rghṛtaṁ payāṁsi bibhratīr-madhūni. Adhvaryūbhir-manasā saṁvidānā indrāya somaṁ suṣutaṁ bharantīḥ.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

एमा अ॑ग्मन्रे॒वतीर्जी॒वधa॑न्या॒ अध्व॑र्यवः सा॒दय॑ता सखायः।
नि ब॒र्हिषि॑ धत्तन सोम्यासो॒ऽ पां नप्त्रा॑ संविदा॒नास॑ एनाः ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ sādayatā sakhāyaḥ. Ni barhiṣi dhattana somyāso 'pāṁ naptrā saṁvidānāsa enāḥ.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat

them on the holy grass and create the beauties and joy of life for all.

आग्म॒न्नाप॑ उश॒तीर्ब॒र्हिरेदं न्य॑ध्व॒रे अ॑सदन्देव॒यन्तीः। अध्व॑र्यवः सुनु॒तेन्द्रा॑य॒ सोम॒मभू॑दु वः सु॒शका॑ देवय॒ज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredaṁ nyadhvare asadan devayantīḥ. Adhvaryavaḥ sunutendrāya somamabhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

Mandala 10/Sukta 31

Vishvedeva Devatah, Kavasha Ailusha Rshi

आ नो॑ दे॒वाना॒मुप॑ वेतु॒ शंसो॒ विश्वे॑भिस्तु॒रैर॑वसे॒ यज॑त्रः।
तेभि॑र्व॒यं सु॒ष॒खायो॑ भवेम॒ तर॑न्तो॒ विश्वा॑ दुरि॒ता स्या॑म ॥ १ ॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turairavase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duritā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत्।
उत स्वेन क्रतुना सं वदेत श्रेयांसं दक्षं मनसा जगृभ्यात्॥ २॥

2. *Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyāt.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरससृग्रमंशास्तीर्थे न दस्ममुप यन्त्यूमाः।
अभ्यानश्म सुवितस्य शूषं नवेदसो अमृतानामभूम॥ ३॥

3. *Adhāyi dhītir-asasṛgram-aṁśāstīrthe na dasma-mupa yantyūmāḥ. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यश्चाकन्यात्स्वपतिर्दमूना यस्मा उ देवः सविता जजान।
भगो वा गोभिरर्यमेमनज्यात्सो अस्मै चारुश्छदयदुत स्यात्॥ ४॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ savitā jajāna. Bhago vā gobhir-aryamemanajyāt so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakrti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव क्षा यद्ध क्षुमन्तः शवसा समायन्।
अस्य स्तुतिं जरितुर्भिक्षमाणा आ नः शग्मास उप यन्तु वाजाः॥ ५॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣumantaḥ śavasā samāyan. Asya stutiṁ jariturbhikṣamāṇā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अस्येदेषा सुमतिः पप्रथानाऽभवत्पूर्व्या भूमना गौः । अस्य सनीळा असुरस्य योनौ समान आ भरणे बिभ्रमाणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā bhūmanā gauḥ. Asya sanīḷā asurasya yonau samāna ā bharaṇe bhibhramāṇāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः । सं तस्थाने अजरे इतऊती अहानि पूर्वीरुषसो जरन्त ॥ ७ ॥

7. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvā-pṛthivī niṣṭatakṣuḥ. Saṁtasthāne ajare ita ūtī ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति । त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरितो वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī bibharti. Tvacaṁ pavitraṁ kṛṇuta svadhāvān yadīṁ sūryaṁ na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakrti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्तेगो न क्षामत्येति पृथ्वीं मिहं न वातो वि ह वाति भूम । मित्रो यत्र वरुणो अज्यमानोऽग्निर्वने न व्यसृष्ट शोकम् ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīṁ mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'-gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्तरीर्यत्सूत सद्यो अज्यमाना व्यथिरव्यथीः कृणुत स्वगोपा । पुत्रो यत्पूर्वः पित्रोर्जनिष्ट शम्यां गौर्जगार यद्ध पृच्छान् ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakrti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakrti gave birth to forms which now ask, seek and worship the mystery.

उत कण्वं नृषदः पुत्रमाहुरुत श्यावो धनमादत्त वाजी। प्र कृष्णाय रुशदपिन्वतोधर्ऋतमत्र नकिरस्मा अपीपेत्॥ ११॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinvatodhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

Mandala 10/Sukta 32

Indra Devata, Kavasha Ailusha Rshi

प्र सु ग्मन्ता धियसानस्य सक्षणिं वरेभिर्वराँ अभि षु प्रसीदतः। अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति॥ १॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṅ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyasyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वीन्द्र यासि दिव्यानि रोचना वि पार्थिवानि रजसा पुरुष्टुत। ये त्वा वहन्ति मुहुरध्वराँ उप ते सु वन्वन्तु वग्वनाँ अराधसः॥ २॥

2. *Vīndra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāṅ upa te su vanvantu vagvanāṅ arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदिन्मे छन्त्सद्वपुषो वपुष्टरं पुत्रो यज्जानं पित्रोरधीयति। जाया पतिं वहति वग्नुना सुमत्पुंस इद्भद्रो वहतुः परिष्कृतः॥ ३॥

3. *Tadinme chantsadvapuṣo vapuṣṭaraṁ putro yajjānaṁ pitroradhīyati. Jāyā patiṁ vahati vagnunā sumat puṁsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः ।
माता यन्मन्तुर्यूथस्य पूर्व्याऽभि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmanturyūthasya pūrvyā'bhi vāṇasya saptadhāturijjanaḥ.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प्र वोऽच्छा रिरिचे देवयुष्पदमेको रुद्रेभिर्याति तुर्वणिः ।
जरा वा येष्वमृतेषु दावने परि व ऊमेभ्यः सिञ्चता मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuṣpadameko rudrebhiryāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyaḥ siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,

reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

निधीयमानमपगूळ्हमप्सु प्र मे देवानां व्रतपा उवाच । इन्द्रो
विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥ ६ ॥

6. *Nidhīyamānam-apagūḷhamapsu pra me devānāṁ vratapā uvāca. Indro vidvāṅ anu hi tvā cacakṣa tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakrti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अक्षेत्रवित्क्षेत्रविदं ह्यप्राट् स प्रैति क्षेत्रविदानुशिष्टः ।
एतद्वै भद्रमनुशासनस्योत स्रुतिं विन्दत्यञ्जसीनाम् ॥ ७ ॥

7. *Akṣetravit kṣetravidaṁ hyaprāṭ sa praiti kṣetravidānuśiṣṭaḥ. Etadvai bhadram-anuśāsan-asyota srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्येदु प्राणीदममन्निमाहापीवृतो अधयन्मातुरूधः।
एमेनमाप जरिमा युवानमहेळन्वसुः सुमना बभूव॥ ८॥

8. *Adyedu prāṇīd-amamannimāhāpīvṛto adhayan-māturūdhaḥ. Emenamāpa jarimā yuvāna-maheḷan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानि भद्रा कलश क्रियाम कुरुश्रवण ददतो मघानि।
दान इद्वो मघवानः सो अस्त्वयं च सोमो हृदि यं बिभर्मि॥ ९॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayaṁ ca somo hṛdi yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

Mandala 10/Sukta 33

Vishvedevah (1), Indra (2-3), Kurushravana Trasadasyava Danastuti (4-5), Upamashrava Maitratithi (6-9) Devatah, Kavasha Ailusha Rshi

प्र मा युयुज्रे प्रयुजो जनानां वहामि स्म पूषणमन्तरेण।
विश्वे देवासो अध मामरक्षन्दुःशासुरागादिति घोष आसीत्॥ १॥

1. *Pra mā yuyujre prayujo janānāṁ vahāmi sma pūṣaṇam-antareṇa. Viśvedevāso adha māmarakṣan duḥśāsurāgāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
नि बाधते अमतिर्नग्नता जसुर्वेर्न वेवीयते मतिः॥ २॥

2. *Saṁ mā tapantyabhitaḥ sapatnīriva parṣavaḥ. Ni bādhate amatirnagnatā jasurverna vevīyate matiḥ.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषो॒ न शि॒श्ना व्य॑दन्ति मा॒ध्यः॑ स्तो॒तारं॑ ते शतक्रतो।
स॒कृत्सु नः॑ मघवन्निन्द्र मृ॒ळ॒याऽधा॑ पि॒तेव॑ नो भव॥ ३॥

3. *Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛḷayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कु॒रु॒श्र॒व॒णमावृ॑णि॒ राजा॑नं॒ त्रास॑दस्यवम्।
मंहि॑ष्ठं वा॒घ॒ता॒मृषिः॑॥ ४॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Maṁhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य॑ मा हरि॒तो॒ रथे॑ ति॒स्रो वह॑न्ति साधु॒या।
स्तवै॑ स॒हस्र॑दक्षिणे॥ ५॥

5. *Yasya mā harito rathe tisro vahanti sādhuyā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य॒ प्रस्वा॑दसो॒ गिर॑ उप॒मश्र॑वसः पि॒तुः।
क्षेत्रं॒ न र॒ण्वमू॒चुषे॑॥ ६॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ. Kṣetraṁ na raṇvamūcuṣe.*

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि॑ पुत्रोपमश्रवो॒ नपा॑न्मित्रातिथेरिहि।
पि॒तुष्टे॑ अस्मि वन्दि॒ता॥ ७॥

7. *Adhi putropamaśravo napān-mitrātitherihi. Pituṣṭe asmi vanditā.*

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदीशी॑या॒मृता॑नामु॒त वा॒ मर्त्या॑नाम्।
जीवे॒दिन्म॒घवा॒ मम॑॥ ८॥

8. *Yadīśīyāmṛtānāmuta vā martyānām. Jīvedinmaghavā mama.*

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न देवानामतिं व्रतं शतात्मा चन जीवति।
तथा युजा वि वावृते॥ ९॥

9. *Na devānāmati vrataṁ śatātmā cana jīvati. Tathā yujā vi vāvṛte.*

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

Mandala 10/Sukta 34

Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha Maujavan Rshi

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे ववृँतानाः।
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान्॥ १॥

1. *Prāvepā mā bṛhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maujavatasya bhakṣo vibhīdako jāgṛvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत्।
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम्॥ २॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya heto-ranuvratāmapa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मर्डितारम्।
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भोगम्॥ ३॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāhaṁ vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अन्ये जायां परि मृशन्त्यस्य यस्यागृधद्वेदने वाज्यक्षः।
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतम्॥ ४॥

4. *Anye jāyāṁ pari mṛśantyasya yasyāgṛdhadve-dane vājyakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यदादीध्ये न दविषाण्येभिः परायद्भ्योऽ व हीये सखिभ्यः।
न्युप्ताश्च बभ्रवो वाचमक्रतँ एमीदेषां निष्कृतं जारिणीव॥ ५॥

5. *Yadādīdhye na daviṣāṇyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakratañ emīdeṣāṁ niṣkṛtaṁ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा३ शूशुजानः।
अक्षासो अस्य वि तिरन्ति कामं प्रतिदीव्ने दधत आ कृतानि॥ ६॥

6. *Sabhāmeti kitavaḥ pṛcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmaṁ pratidivne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.

अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपनास्तापयिष्णवः। कुमारदेष्णा जयतः पुनर्हणो मध्वा सम्पृक्ताः कितवस्य बर्हणा॥ ७॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstāpayiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo madhvā saṁpṛktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रिपञ्चाशः क्रीळति व्रात एषां देवइव सविता सत्यधर्मा।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति॥ ८॥

8. *Tripañcāśaḥ krīḷati vrāta eṣāṁ deva iva savitā satyadharmā. Ugrasya cinmanyave nā namante rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते। दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति॥ ९॥

9. *Nīcā vartanta upari sphurantyahastāso hastavantaṁ sahante. Divyā aṅgārā iriṇe nyuptāḥ śītāḥ santo hṛdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित्।
ऋणावा बिभ्यद्धनमिच्छमानोऽन्येषामस्तमुप नक्तमेति॥ १०॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya caratah kva svit. Ṛṇāvā bibhyad-dhanami-cchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम्। पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद॥ ११॥

11. *Striyaṁ dṛṣṭvāya kitavaṁ tatāpā'nyeṣāṁ jāyāṁ sukṛtaṁ ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalaḥ papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं वदामि॥ १२॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya prathamo babhūva. Tasmai kṛṇomi na dhanā ruṇadhmi daśāhaṁ prācīstadṛtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः॥ १३॥

13. *Akṣairmā dīvyaḥ kṛṣimit kṛṣasva vitte ramasva bahu manyamānaḥ. Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryaḥ.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मित्रं कृणुध्वं खलु मृळतानो मा नो घोरेण चरताभि धृष्णु। नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु॥ १४॥

14. *Mitraṁ kṛṇudhvaṁ khalu mṛḷatā no mā no ghoreṇa caratābhi dhṛṣṇu. Ni vo nu manyurviśatāmarātiranyo babhrūṇāṁ prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

Mandala 10/Sukta 35

Vishvedevah Devata, Lusha Dhanaka Rshi

अबुध्रमु त्य इन्द्रवन्तो अग्नयो ज्योतिर्भरन्त उषसो व्युष्टिषु। मही द्यावापृथिवी चेततामपोऽ द्या देवानामव आ वृणीमहे॥ १॥

1. *Abhudhramu tya indravanto agnayo jyotirbharanta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī detatāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

दिवस्पृथिव्योरव आ वृणीमहे मातृन्त्सिन्धून्पर्वताञ्छर्यणावतः। अनागास्त्वं सूर्यमुषासमीमहे भद्रं सोमः सुवानो अद्या कृणोतु नः॥ २॥

2. *Divaspṛthivyorava ā vṛṇīmahe mātṝntsindhūn parvatāñcharyaṇāvataḥ. Anāgāstvaṁ sūryamuṣāsamīmahe bhadraṁ somaḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा नो अद्य पृथिवी अनागसो मही त्रायेतां सुविताय मातरा। उषा उच्छन्त्यप बाधतामघं स्वस्त्यग्निं समिधानमीमहे॥ ३॥

3. *Dyāvā no adya pṛthivī anāgaso mahī trāyetāṁ suvitāya mātarā. Uṣā ucchantyapa bādhatāmaghaṁ svastyagniṁ samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इयं न उस्रा प्रथमा सुदेव्यं रेवत्सनिभ्यो रेवती व्युच्छतु। आरे मन्युं दुर्विदत्रस्य धीमहि स्वस्त्यग्निं समिधानमीमहे॥ ४॥

4. *Iyaṁ na usrā prathamā sudevyaṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagniṁ samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearables and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प्र याः सिस्रते सूर्यस्य रश्मिभिर्ज्योतिर्भरन्तीरुषसो व्युष्टिषु।
भद्रा नो अद्य श्रवसे व्युच्छत स्वस्त्यग्निं समिधानमीमहे॥ ५॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagniṁ samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अनमीवा उषस आ चरन्तु न उदग्नयो जिहतां ज्योतिषा बृहत्।
आयुक्षातामश्विना तूतुजिं रथं स्वस्त्यग्निं समिधानमीमहे॥ ६॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatāṁ jyotiṣā bṛhat. Āyukṣātāmaśvinā tūtujiṁ rathaṁ svastyagniṁ samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रेष्ठं नो अद्य सवितर्वरेण्यं भागमा सुव स हि रत्नधा असि।
रायो जनित्रीं धिषणामुप ब्रुवे स्वस्त्यग्निं समिधानमीमहे॥ ७॥

7. *Śreṣṭhaṁ no adya savitarvareṇyaṁ bhāgamā suva sa hi ratnadhā asi. Rāyo janitrīṁ dhiṣaṇāmupa bruve svastyagniṁ samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या३ अमन्महि।
विश्वा इदुस्राः स्पळुदेति सूर्यः स्वस्त्यग्निं समिधानमीमहे॥ ८॥

8. *Pipartu mā tadṛtasya pravācanaṁ devānāṁ yanmanuṣyā amanmahi. Viśvā idusrāḥ spaḷudeti sūryaḥ svastyagniṁ samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अद्वेषो अद्य बर्हिषः स्तरीमणि ग्राव्णां योगे मन्मनः साध ईमहे। आदित्यानां शर्मणि स्था भुरण्यसि स्वस्त्यग्निं समिधानमीमहे॥ ९॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇāṁ yoge manmanaḥ sādha īmahe. Ādityānāṁ śarmaṇi sthā bhuraṇyasi svastyagniṁ samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ नो बर्हिः सधमादे बृहद्दिवि देवाँ ईळे सादया सप्त होतॄन्। इन्द्रं मित्रं वरुणं सातये भगं स्वस्त्यग्निं समिधानमीमहे॥ १०॥

10. *Ā no barhiḥ sadhamāde bṛhaddivi devāň īḷe sādayā sapta hotṝn. Indraṁ mitraṁ varuṇaṁ sātaye bhagaṁ svastyagniṁ samidhānamīmahe.*

O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता सर्वतातये वृधे नो यज्ञमवता सजोषसः। बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधान-मीमहे॥ ११॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñama-vatā sajoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

तन्नो॑ देवा यच्छत सुप्रवाच॒नं छ॒र्दिरा॑दित्याः सु॒भरं॑ नृपाय्य॑म्।
पश्वे॑ तो॒काय॒ तन॑याय जी॒वसे॑ स्व॒स्त्य॑ग्निं स॑मिधा॒न-
मी॑महे॥ १२॥

12. *Tanno devā yacchata supravācanaṁ chardirā-dityāḥ subharaṁ nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagniṁ samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्वे॑ अ॒द्य म॒रुतो॒ विश्व॑ ऊ॒ती विश्वे॑ भवन्त्व॒ग्नय॒: सम॑िद्धाः।
विश्वे॑ नो दे॒वा अव॒सा ग॑मन्तु॒ विश्व॑मस्तु॒ द्रवि॑ण॒ं वाजो॑ अ॒स्मे॥ १३॥

13. *Viśve adya maruto viśva ūtī viśve bhavantva-gnayaḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं दे॑वा॒सोऽ व॑थ॒ वाज॑सातौ॒ यं त्राय॑ध्वे॒ यं पि॑पृथात्यंह॑:। यो
वो॑ गोपी॒थे न भ॒यस्य॒ वेद॒ ते स्या॑म दे॒ववी॑तये तुरासः॥ १४॥

14. *Yaṁ devāso'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyaṁhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

Mandala 10/Sukta 36

Vishvedevah Devata, Lusha Dhanaka Rshi

उ॒षास॒ानक्ता॑ बृ॒हती सु॒पेश॑सा॒ द्यावा॒क्षामा॒ वरु॑णो मि॒त्रो
अ॑र्य॒मा। इन्द्रं॑ हुवे म॒रुत॒: पर्व॑ताँ॒ अप आ॑दि॒त्यान्द्यावा॑पृथि॒वी
अ॒पः स्व॑:॥ १॥

1. *Uṣāsānaktā bṛhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indraṁ huve marutaḥ parvatāň apa ādityān dyāvāpṛthivī apaḥ svaḥ.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्यौश्च॑ नः पृथि॒वी च॒ प्रचे॑तस ऋ॒तावं॑री रक्षता॒मंह॑सो रि॒षः। मा दु॑र्वि॒दत्रा॒ निर्ऋ॑तिर्न ईशत॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णीमहे॥ २॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatāmaṁhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata taddevānāmavo adyā vṛṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

विश्व॑स्मान्नो॒ अदि॑तिः पा॒त्वंह॑सो मा॒ता मि॒त्रस्य॒ वरु॑णस्य रे॒वतः॑। स्व॑र्वज्ज्योति॑रवृ॒कं न॑शीमहि॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णीमहे॥ ३॥

3. *Viśvasmānno aditiḥ pātvaṁhaso mātā mitrasya varuṇasya revataḥ. Svarvajjyotiravṛkaṁ naśīmahi taddevānāmavo adyā vṛṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

ग्रावा॒ वद॒न्नप॒ रक्षां॑सि सेधतु दु॒ष्वप्न्यं॒ निर्ऋ॑तिं॒ विश्व॑मत्रि॒णम्। आ॒दि॒त्यं शर्म॑ म॒रुता॑मशीमहि॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णीमहे॥ ४॥

4. *Grāvā vadannapa rakṣāṁsi sedhatu duṣṣvapnyaṁ nurṛtiṁ viśvamatriṇam. Ādityaṁ śarma marutāmaśīmahi taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्द्रो॑ ब॒र्हिः सी॑द॒तु पिन्व॑ता॒मिळा॒ बृह॒स्पति॒ः सामं॑भिर्ऋ॒क्वो अ॑र्चतु। सु॒प्र॒के॒तं जी॒वसे॒ मन्म॑ धीमहि॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णीमहे॥ ५॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ sāmabhirṛkvo arcatu. Supraketaṁ jīvase manma dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

दि॒विस्पृशं॑ य॒ज्ञम॒स्माक॑मश्विना जी॒राध्व॑रं कृणुतं सु॒म्न-
मि॒ष्टये॑। प्रा॒चीन॑रश्मिमाहु॒तं घृ॒तेन॒ तद्दे॒वाना॒मवो॑ अ॒द्या
वृ॑णीमहे॥ ६॥

6. *Divispṛśaṁ yajñamasmākamaśvinā jīrādhvaraṁ kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप॑ ह्वये सु॒हव॑ं मारु॒तं ग॒णं पा॑व॒कमू॒ष्वं स॒ख्याय॑ शं॒भुव॑म्।
रा॒यस्पोषं॑ सौश्रव॒साय॑ धीमहि॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णी-
महे॥ ७॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-ṣvaṁ sakhyāya śaṁbhuvam. Rāyas-poṣaṁ sau-śravasāya dhīmahi tad devānāmavo adyā vṛṇī-mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अ॒पां पेरु॑ं जी॒वध॑न्यं भरामहे देवा॒व्यं॑ सु॒हव॑मध्वर॒श्रिय॑म्।
सु॒र॒श्मिं सोम॑मिन्द्रि॒यं य॑मीमहि॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णी-
महे॥ ८॥

8. *Apāṁ peruṁ jīvadhanyaṁ bharāmahe devāvyaṁ suhavamadhvaraśriyam. Suraśmiṁ somamin-driyaṁ yamīmahi tad devānāmavo adyā vṛṇī-mahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

स॒नेम॒ तत्सु॑स॒नितो॑ स॒नित्वभि॑र्व॒यं जी॒वा जी॒वपु॑त्रा॒ अना॑गसः।
ब्र॒ह्म॒द्विषो॒ विष्व॒गेनो॑ भरेरत॒ तद्दे॒वाना॒मवो॑ अ॒द्या वृ॑णी-
महे॥ ९॥

9. *Sanema tat susanitā sanitvabhirvayaṁ jīvā jīvaputrā anāgasaḥ. Brahmadviṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

ये स्था मनोर्यज्ञियास्ते शृणोतन यद्वो देवा ईमहे तद्दातन।
जैत्रं क्रतुं रयिमद्वीरवद्यशस्तद्देवानामवो अद्या वृणीमहे॥ १०॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā īmahe taddadātana. Jaitraṁ kratuṁ rayimadvīravadyaśastad devānāmavo adyā vṛṇīmahe.*

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महदद्य महतामा वृणीमहे ऽवो देवानां बृहतामनर्वणाम्।
यथा वसु वीरजातं नशामहै तद्देवानामवो अद्या वृणीमहे॥ ११॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānāṁ bṛhatāmanarvaṇām. Yathā vasu vīrajātaṁ naśāmahai tad devānāmavo adyā vṛṇīmahe.*

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that

is the favour and prayer of our choice for protection of the divinities we ask for this day.11. Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये।
श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे॥ १२॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

ये सवितुः सत्यसवस्य विश्वे मित्रस्य व्रते वरुणस्य देवाः।
ते सौभगं वीरवद्गोमदप्नो दधातन द्रविणं चित्रमस्मे॥ १३॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrate varuṇasya devāḥ. Te saubhagaṁ vīravadgomadapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

सविता पश्चातात्सविता पुरस्तात्सवितोत्तरात्तात्सविता-धरात्तात्। सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarāttāt savitādharāttāt. Savitā naḥ suvatu sarvatātiṁ savitā no rāsatāṁ dīrghamāyuḥ.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

Mandala 10/Sukta 37

Surya Devata, Abhitapa Saurya Rshi

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत। दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन्नहानि च। विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः ॥ २ ॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न ते अदेवः प्रदिवो नि वासते यदेतशेभिः पतरै रथर्यसि। प्राचीनमन्यदनु वर्तते रज उदन्येन ज्योतिषा यासि सूर्य ॥ ३ ॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

येन॑ सूर्य॒ ज्योति॑षा॒ बाध॑से॒ तमो॒ जग॑च्च॒ विश्व॑मुदि॒यर्षि॑ भा॒नुना॑। तेना॒स्मद्विश्वा॒मनि॑रा॒मना॑हुति॒मपामी॑वा॒मप॑ दुष्वप्न्यं सुव॥ ४॥

4. *Yena sūrya jyotiṣā bādhase tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmīvāmapa duṣṣvapnyaṁ suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

विश्व॑स्य॒ हि प्रेषि॑तो॒ रक्ष॑सि व्र॒तमहे॑ळयन्नु॒च्चर॑सि स्व॒धा अनु॑। यद॒द्य त्वा॑ सूर्योप॒ब्रवा॑महै॒ तं नो॑ दे॒वा अनु॑ मंसीरत॒ क्रतु॑म्॥ ५॥

5. *Visvasya hi preṣito rakṣasi vratamaheḷayannuccarasi svadhā anu. Yadadya tvā sūryopabravāmahai taṁ no devā anu maṁsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं नो॒ द्यावा॑पृथि॒वी तन्न॒ आप॒ इन्द्रः॑ शृण्वन्तु म॒रुतो॒ हव॒ं वचः॑। मा शूने॑ भूम॒ सूर्य॑स्य सं॒दृशि॑ भ॒द्रं जीव॑न्तो जर॒णा-मंशीमहि॥ ६॥

6. *Taṁ no dyāvāpṛthivī tanna āpa indraḥ śṛṇvantu maruto havaṁ vacaḥ. Mā śūne bhūma suryasya saṁdṛśi bhadraṁ jīvanto jaraṇāmaśīmahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

वि॒श्वाहा॑ त्वा सुमन॑सः सुचक्ष॑सः प्र॒जाव॑न्तो अनमी॒वा अना॑गसः। उ॒द्यन्तं॑ त्वा मित्रमहो दि॒वेदि॑वे॒ ज्योग्जी॒वाः प्रति॑ पश्येम सूर्य॥ ७॥

7. *Viśvāhā tvā sumanasaḥ sucakṣasaḥ prajāvanto anamīvā anāgasaḥ. Udyantaṁ tvā mitramaho divedive jyogjīvāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्योतिर्बिभ्रतं त्वा विचक्षण भास्वन्तं चक्षुषेचक्षुषे मयः। आरोहन्तं बृहतः पाजसस्परि वयं जीवाः प्रति पश्येम सूर्य॥ ८॥

8. *Mahi jyotirbibhrataṁ tvā vicakṣaṇa bhāsvantaṁ cakṣuṣe cakṣuṣe mayaḥ. Ārohantaṁ bṛhataḥ pājasaspari vayaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ते अक्तुभिः। अनागास्त्वेन हरिकेश सूर्याऽह्नाह्ना नो वस्यसावस्यसोदिहि॥ ९॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं नो भव चक्षसा शं नो अह्ना शं भानुना शं हिमा शं घृणेन। यथा शमध्वञ्छमसदुरोणे तत्सूर्य द्रविणं धेहि चित्रम्॥ १०॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānunā śaṁ himā śaṁ ghṛṇena. Yathā śamadhvañ-chamasad duroṇe tat sūrya draviṇaṁ dhehi citram.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे। अदत्पिबदूर्जयमानमाशितं तदस्मे शं योरर्पो दधातन॥ ११॥

11. *Asmākaṁ devā ubhayāya janmane śarma yacchata dvipade catuṣpade. Adat pibadūrjaya-mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्वो देवाश्चकृम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम्।
अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसवो नि धेतन॥ १२॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devaheḷanam. Arāvā yo no abhi succhunāyate tasmin tadeno vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

Mandala 10/Sukta 38

Indra Devata, Mushkavan Indra Rshi

अस्मिन्न इन्द्र पृत्सुतौ यशस्वति शिमीवति क्रन्दसि प्राव सातये। यत्र गोषाता धृषितेषु खादिषु विष्वक्पतन्ति दिद्यवो नृषाह्ये॥ १॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati krandasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this

murderous contest, sharp and blazing arrows fall on all sides.

स नः क्षुमन्तं सदने व्यूर्णुहि गोअर्णसं रयिमिन्द्र श्रवाय्यम्।
स्याम ते जयतः शक्र मेदिनो यथा वयमुश्मसि तद्वसो कृधि॥ २॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

यो नो दास आर्यो वा पुरुष्टुताऽदेव इन्द्र युधये चिकेतति।
अस्माभिष्टे सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम संगमे॥ ३॥

3. *Yo no dāsa āryo vā puruṣṭutā'deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṁgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

यो द॒भ्रेभि॒र्हव्यो॒ यश्च॒ भूरि॑भि॒र्यो अ॒भीके॑ वरिवो॒विन्नृषाह्यो॑।
तं वि॑खा॒दे सस्नि॑मद्य श्रु॒तं नर॑मर्वा॒ञ्चमिन्द्रमव॑से करामहे॥ ४॥

4. *Yo dabhebhirhavyo yaśca bhūribhiryo abhīke varivovinnṛṣāhye. Taṁ vikhāde sasnimadya śrutaṁ naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्व॒वृज॑ं हि त्वाम॒हमि॑न्द्र शुश्रवा॑नानु॒दं वृ॑षभ रध्र॒चोद॑नम्।
प्र मु॑ञ्चस्व॒ परि॒ कुत्सा॑दि॒हा ग॑हि॒ किमु॒ त्वावा॑न्मु॒ष्कयो॑र्ब॒द्ध आ॑सते॥ ५॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ vṛṣabha radhracodanam. Pra muñcasva pari kutsādihā gahi kimu tvāvān muṣkayorbaddha āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

Mandala 10/Sukta 39

Ashvinau Devata, Ghosha Kakshivati Rshi

यो वां॒ परि॑ज्मा सु॒वृद॑श्विना॒ रथो॑ दो॒षामु॒षासो॒ हव्यो॑ हविष्म॑ता। श॒श्व॒त्त॒मास॒स्तमु॑ वामि॒दं व॒यं पि॒तुर्न नाम॑ सु॒हवं हवामहे॥ १॥

1. *Yo vāṁ parijmā suvṛdaśvinā ratho doṣāmuṣāso havyo haviṣmatā. Śaśvattamāsastamu vāmidaṁ vayaṁ piturna nāma suhavaṁ havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चो॒दय॑तं सू॒नृता॒ः पिन्व॑तं॒ धिय॒ उत्पु॑र॒न्धीरी॑रयतं॒ तदु॑श्मसि।
य॒शसं॑ भा॒गं कृ॑णुतं नो अश्विना॒ सोमं॒ न चारुं॑ म॒घव॑त्सु नस्कृतम्॥ २॥

2. *Codayataṁ sūnṛtāḥ pinvataṁ dhiya ut purandhīrīrayataṁ taduśmasi. Yaśasaṁ bhāgaṁ kṛṇutaṁ no aśvinā somaṁ na cāruṁ magha-vatsu naskṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अमाजुरश्चिद्भवथो युवं भगोऽ नाशोश्चिदविताrापमस्य चित्। अन्धस्य चिन्नासत्या कृशस्य चिद्युवामिदाहुर्भिषजा रुतस्य चित्॥ ३॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśośćida-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, "saviours of life".

युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय तक्षथुः। निष्टौग्र्यमूहथुरद्भ्यस्परि विश्वेत्ता वां सवनेषु प्रवाच्या॥ ४॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā rathaṁ punar-yuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-mūhathuradbhyaspari viśvet tā vāṁ savaneṣu pravācyā.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पुराणा वां वीर्या३ प्र ब्रवा जनेऽथो हासथुर्भिषजा मयोभुवा। ता वां नु नव्यावसे करामहेऽयं नासत्या श्रदरिर्यथा दधत्॥ ५॥

5. *Puraṇā vāṁ vīryā pra bravā jane'tho hāsathur-bhiṣajā mayobhuvā. Tā vāṁ nu navyāvavase karāmahe'yaṁ nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इयं वामह्वे शृणुतं मे अश्विना पुत्रायेव पितरा मह्यं शिक्षतम्। अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिशस्तेरव स्पृतम्॥ ६॥

6. *Iyaṁ vāmahve śṛṇutaṁ me aśvinā putrāyeva pitarā mahyaṁ śikṣatam. Anāpirajñā asajātyā-matiḥ purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

युवं रथेन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य योषणाम्। युवं हवं वध्रिमत्या अगच्छतं युवं सुषुंतिं चक्रथुः पुरन्धये॥ ७॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhrimatyā agacchataṁ yuvaṁ suṣutiṁ cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विप्रस्य जरणामुपेयुषः पुनः कलेरकृणुतं युवद्वयः।
युवं वन्दनमृश्यदादुदूपथुर्युवं सद्यो विश्पलामेतवे कृथः॥ ८॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandanamṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं ह रेभं वृषणा गुहा हितमुदैरयतं ममृवांसमश्विना।
युवमूबीसमुत तप्तमत्रय ओमन्वन्तं चक्रथुः सप्तवध्रये॥ ९॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudairayataṁ mamṛvāṁsam-aśvinā. Yuvamṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ saptavadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

युवं श्वेतं पेदवेऽश्विनाश्वं नवभिर्वाजैर्नवती च वाजिनम्।
चर्कृत्यं ददथुर्द्रावयत्सखं भगं न नृभ्यो हव्यं मयोभुवम्॥ १०॥

10. *Yuvaṁ śvetaṁ pedave'śvināśvaṁ navabhirvājair-navatī ca vājinam. Carkṛtyaṁ dadathurdrāvayatsakhaṁ bhagaṁ na nṛbhyo havyaṁ mayobhuvam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं राजानावदिते कुतश्चन नांहो अश्नोति दुरितं नकिर्भयम्। यमश्विना सुहवा रुद्रवर्तनी पुरोरथं कृणुथः पत्न्या सह॥ ११॥

11. *Na taṁ rājānāvadite kutaścana nāṁho aśnoti duritaṁ nakirbhayam. Yamaśvinā suhavā rudravartanī pururathaṁ kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तेन॑ यात॒ मन॑सो॒ जवी॑यसा॒ रथं॒ यं वा॑मृभ॒वश्च॒क्रुर॑श्विना।
यस्य॒ योगे॑ दुहि॒ता जाय॑ते दि॒व उ॒भे अह॑नी सु॒दिने॑ वि॒वस्व॑तः॥ १२॥

12. *Ā tena yātaṁ manaso javīyasā rathaṁ yaṁ vāmṛbhavaścakruraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता व॒र्तिर्या॑तं जयु॒षा वि पर्व॑॑तमपि॑न्वतं श॒यवे॑ धे॒नुम॑श्विना।
वृक॑स्य चिद्वर्ति॑॑काम॒न्तरा॒स्याद्यु॒वं शची॑भिर्ग्र॒सिता॑॑ममुञ्चतम्॥ १३॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmantarāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free

the poor victims seized and held in the jaws of wolves.

एत॑ं वां॒ स्तोम॑मश्विनावक॒र्मात॑क्षाम॒ भृग॑वो॒ न रथ॑म्।
न्य॑मृक्षाम॒ योष॑णां॒ न मर्ये॑ नित्यं॒ न सू॒नुं तन॑यं॒ दधा॑नाः॥ १४॥

14. *Etaṁ vāṁ stomamaśvināvakarmātakṣāma bhṛgavo na ratham. Nyamṛkṣāma yoṣaṇāṁ na marye nityaṁ na sūnuṁ tanayaṁ dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

Mandala 10/Sukta 40

Ashvinau Devata, Ghosha Kakshivati Rshi

रथं॒ यान्तं॒ कुह॒ को ह॑ वां नरा॒ प्रति॑ द्यु॒मन्तं॑ सुवि॒ताय॑ भूषति।
प्रा॒त॒र्यावा॑णं वि॒भ्वं वि॒शेवि॑शे॒ वस्तो॑र्वस्तो॒र्वह॑मानं॒ धिया॑ श॒मि॑॥ १॥

1. *Rathaṁ yāntaṁ kuha ko ha vāṁ narā prati dyumantaṁ suvitāya bhūṣati. Prātaryāvāṇaṁ vibhvaṁ viśeviśe vastorvastorvahamānaṁ dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुह॑ स्विद्दो॒षा कुह॒ वस्तो॑र॒श्विना॒ कुहा॑भिपि॒त्वं क॑रतः॒ कुहो॑षतुः। को वां शयु॒त्रा वि॒धवे॑व दे॒वर॑ं॒ मर्यं॒ न योषा॑ कृणुते स॒धस्थ॒ आ॥ २॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhoṣatuḥ. Ko vāṁ śayutrā vidhaveva devaraṁ maryaṁ na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

प्रा॒तर्जं॑रेथे जर॒णेव॒ कापया॒ वस्तो॑र्वस्तोर्यज॒ता ग॑च्छथो गृ॒हम्। कस्य॑ ध्व॒स्रा भ॑वथ॒ः कस्य॑ वा नरा राजपु॒त्रेव॒ सव॒नाव॑ गच्छथः॥ ३॥

3. *Prātarjarethe jaraṇeva kāpayā vastorvastoryajatā gacchatho gṛham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputreva savanāva gacchathaḥ.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

युवां मृ॒गेव॑ वार॒णा मृ॑ग॒ण्यवो॑ दो॒षा वस्तो॑र्ह॒विषा॒ नि ह्व॑यामहे। यु॒वं होत्रा॑मृतु॒था जु॒ह्व॑ते न॒रेषं॒ जना॑य वहथः शुभस्पती॥ ४॥

4. *Yuvāṁ mṛgeva vāraṇā mṛgaṇyavo doṣā vastorhaviṣā ni hvayāmahe. Yuvaṁ hotrāmṛtuthā juhvate nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

यु॒वां ह॒ घोषा॒ पर्यं॑श्विना॒ यती राज्ञ॑ ऊचे दुहि॒ता पृ॒च्छे वां नरा। भू॒तं मे॒ अह्न॑ उ॒त भू॑त॒मक्त॑वेऽश्वा॒वते र॒थिने॑ शक्तमर्वं॑ते॥ ५॥

5. *Yuvāṁ ha ghoṣā paryaśvinā yatī rājña ūce duhitā pṛcche vāṁ narā. Bhūtaṁ me ahna uta bhūtamaktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

यु॒वं क॒वी ष्ठः पर्यं॑श्विना॒ रथं॒ विशो॒ न कुत्सो॑ जरि॒तुर्नं॑शायथः। यु॒वोर्ह॒ मक्षा॒ पर्यं॑श्विना॒ मध्वा॒सा भ॑रत निष्कृ॒तं न योष॑णा॥ ६॥

6. *Yuvaṁ kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na kutso jariturnaśāyathaḥ. Yuvorha makṣā paryaśvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

युवं ह भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
युवो ररावा परि सख्यमासते युवोरहमवसा सुम्नमा चके ॥ ७ ॥

7. *Yuvaṁ ha bhujyuṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuḥ. Yuvo rarāva pari sakhyamāsate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

युवं ह कृशं युवमश्विना शयुं युवं विधन्तं विधवामुरुष्यथः ।
युवं सनिभ्यः स्तनयन्तमश्विनाऽप व्रजमूर्णुथः सप्ता-
स्यम् ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayuṁ yuvaṁ vidhantaṁ vidhavām-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantam-aśvinā'pa vrajamūrṇu-thaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट योषा पतयत्कनीनको वि चारुहन्वीरुधो दंसना अनु । आस्मै रीयन्ते निवनेव सिन्धवोऽस्मा अह्वे भवति तत्पतित्वनम् ॥ ९ ॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho daṁsanā anu. Āsmai rīyante nivaneva sindhavo'-smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥ १० ॥

10. *Jīvaṁ rudanti vi mayante adhvare dīrghāmanu prasitiṁ dīdhiyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samerire mayaḥ patibhyo janayaḥ pariṣvaje.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य॑ विद्म॒ तदु॒ षु प्र वो॑चत॒ युवा॑ ह॒ यद्यु॑व॒त्याः क्षेति॒ योनि॑षु। प्रि॒योस्रि॑यस्य वृष॒भस्य॑ रे॒तिनो॑ गृ॒हं ग॑मेमाश्विना॒ तदु॑श्मसि॥ ११॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadyuvatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वा॑मगन्त्सु॒मति॑र्वा॒जिनी॑वसू॒ न्य॑श्विना हृ॒त्सु कामा॑ अयंसत। अभू॑तं गो॒पा मि॑थु॒ना शु॑भस्पती प्रि॒या अ॑र्य॒म्णो दुर्याँ॑ अशीमहि॥ १२॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hṛtsu kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo duryāṅ aśīmahi.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता म॑न्दसा॒ना मनु॑षो दुरो॒ण आ ध॒त्तं र॒यिं स॒हवी॑रं वचस्यवे। कृ॒तं ती॒र्थं सु॑प्रपा॒णं शु॑भस्पती स्था॒णुं प॑थे॒ष्ठामप॑ दुर्म॒तिं ह॑तम्॥ १३॥

13. *Tā mandasānā manuṣo duroṇa ā dhattaṁ rayiṁ sahavīraṁ vacasyave. Kṛtaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ patheṣṭhāmapa durmatiṁ hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व॑ स्विदद्य क॑त॒मास्वश्विना॒ विक्षु॒ दस्रा॑ मादयेते शुभस्पती। क ई॑ नि येमे क॒त॒मस्य॑ जग्मतु॒र्विप्र॑स्य वा॒ यज॑मानस्य वा गृ॒हम्॥ १४॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka īṁ ni yeme katamasya jagmatur-viprasya vā yajamānasya vā gṛham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

Mandala 10/Sukta 41

Ashvinau Devata, Suhastya Ghausheya Rshi

समानमु त्यं पुरुहूतमुक्थ्यं१ रथं त्रिचक्रं सवना गनिग्मतम्।
परिज्मानं विदथ्यं सुवृक्तिभिर्वयं व्युष्टा उषसो हवामहे॥ १॥

1. *Samānamu tyaṁ puruhūtam-ukthyaṁ ratha tricakraṁ savanā ganigmatam. Parijmānam vidathyaṁ suvṛktibhirvayaṁ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

प्रातर्युजं नासत्याधि तिष्ठथः प्रातर्यावाणं मधुवाहनं रथम्।
विशो येन गच्छथो यज्वरीर्नरा कीरेश्चिद्यज्ञं होतृमन्तमश्विना॥ २॥

2. *Prātaryujaṁ nāsatyādhi tiṣṭhathaḥ prātaryāvāṇaṁ madhuvāhanaṁ ratham. Viśo yena gacchatho yajvarīrnarā kīreścidyajñaṁ hotṛmantamaśvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.

अध्वर्युं वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदक्षं दमूनसम्।
विप्रस्य वा यत्सवनानि गच्छथोऽत आ यातं मधुपेयमश्विना॥ ३॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat savanāni gacchatho'ta ā yātaṁ madhupeyamaśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

Mandala 10/Sukta 42

Indra Devata, Krishna Angirasa Rshi

अस्तेव सु प्रतरं लायमस्यन्भूषन्निव प्र भरा स्तोममस्मै।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम इन्द्रम्॥ १॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra bharā stomamasmai. Vacā viprāstarata vācamaryo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दोहे॑न गामुप॑ शिक्षा॒ सखा॑यं॒ प्र बो॑धय जरितर्जा॒रमिन्द्र॑म्।
कोश॑ं न पू॒र्णं वस॑ुना॒ न्यृ॑ष्टमा च्या॑वय मघ॒देया॑य॒ शूर॑म्॥ २॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किम॒ङ्ग त्वा॑ मघवन्भो॒जमा॑हुः शिशी॒हि मा॑ शिशयं॒ त्वा॑ शृणोमि। अप्र॑स्वती॒ मम॒ धीर॑स्तु शक्र॒ वसु॒विद॑ं॒ भग॑मि॒न्द्रा भ॑रा नः॥ ३॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना॑ ममस॒त्येष्वि॑न्द्र सन्तस्था॒ना वि ह्व॑यन्ते समी॒के।
अत्रा॒ युजं॑ कृणु॒ते॒ यो ह॒विष्मा॒न्नास॑ुन्वता स॒ख्यं व॑ष्टि॒ शूर॑ः॥ ४॥

4. *Tvāṁ janā mamasatyeṣvindra santasthāna vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmān nāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धन॑ं न स्प॒न्द्रं ब॑हुलं यो अ॑स्मै ती॒व्रान्त्सोमाँ॑ आसु॒नोति॒ प्रय॑स्वान्। तस्मै॒ शत्रू॑न्त्सुतु॒का॑न्प्रा॒तर॑ह्नो॒ नि स्वष्ट्रा॑न्युवति॒ हन्ति॑ वृ॒त्रम्॥ ५॥

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrānt-somāṅ āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मि॑न्व॒यं द॑धि॒मा शंस॒मिन्द्रे॒ यः शि॒श्राय॑ म॒घवा॒ काम॑म॒स्मे।
आरा॒च्चित्सन्भ॑यतामस्य॒ शत्रु॒र्न्य॑स्मै द्यु॒म्ना जन्या॑ नम॒न्ताम्॥ ६॥

6. *Yasmin vayaṁ dadhimā śaṁsamindre yaḥ śiśrāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन। अस्मे धेहि यवमद्गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम्॥ ७॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प्र यमन्तर्वृषसवासो अग्मन्तीव्राः सोमा बहुलान्तास इन्द्रम्। नाहं दामानं मघवा नि यंसन्नि सुन्वते वहति भूरि वामम्॥ ८॥

8. *Pra yamantarvṛṣasavāso agman tīvrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिदीव्या जयाति कृतं यच्छ्वघ्नी विचिनोति काले। यो देवकामो न धना रुणद्धि समित्तं राया सृजति स्वधावान्॥ ९॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghnī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम्। वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Mandala 10/Sukta 43

Indra Devata, Krishna Angirasa Rshi

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत । परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय । राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽ वपानमस्तु ते ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते । तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः ॥ ३ ॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयो॒ न वृ॒क्षं सु॑पला॒शमास॑दन्त्सो॒मास॒ इन्द्रं॒ म॒न्दिन॑श्चमू॒षद॑ः।
प्रै॒षा॒मनी॑कं॒ शव॑सा॒ दवि॑द्युतद्वि॒दत्स्व॑१॑र्मन॑वे॒ ज्योति॒-
रार्य॑म्॥ ४॥

4. *Vayo na vṛkṣaṁ supalāśamāsada-ntsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृ॒तं न श्व॒घ्नी वि चि॑नोति॒ देव॑ने सं॒वर्गं॒ यन्म॒घवा॒ सूर्यं॒ जय॑त्।
न तत्ते॑ अ॒न्यो अनु॑ वी॒र्य॑१॑ शक॒न्न पु॑रा॒णो म॑घव॒न्नोत
नूत॑नः॥ ५॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tat te anyo anu vīryaṁ śakanna purāṇo maghavan nota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly

equal your might, no one old or new.

विशंविशं म॒घवा॒ पर्य॑शायत॒ जना॑नां॒ धेना॑ अव॒चाक॑शद्वृ॒षा।
यस्याह॑ श॒क्रः सव॑नेषु॒ रण्य॑ति॒ स ती॒व्रैः सोमै॑ः सहते
पृतन्य॒तः॥ ६॥

6. *Viśaṁ-viśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśadvṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो॒ न सिन्धु॑म॒भि यत्स॒मक्ष॑र॒न्त्सोमा॑स॒ इन्द्रं॒ कु॒ल्याइ॑व
ह्र॒दम्। वर्धं॑न्ति॒ विप्रा॒ महो॑ अस्य॒ साद॑ने॒ यवं॒ न वृ॒ष्टिर्दि॒व्येन॒
दानु॑ना॥ ७॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa indraṁ kulyā iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयद्रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे हविष्मते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत् ।
वि रोचतामरुषो भानुना शुचिः स्वर्ण शुक्रं शुशुचीत सत्पतिः ॥ ९ ॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

Mandala 10/Sukta 44

Indra Devata, Krishna Angirasa Rshi

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा॒ रथः॑ सुय॒मा हरी॑ ते मि॒म्यक्ष॒ वज्रो॑ नृपते॒ गभ॑स्तौ ।
शीभं॑ राजन्त्सु॒पथा या॑ह्यर्वाङ्वर्धी॑म ते प॒पुषो॒ वृष्ण्या॑नि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅ vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्र॒वाहो॑ नृ॒पति॒ वज्र॑बाहुमु॒ग्रमु॒ग्रास॑स्तवि॒षास॑ एनम् ।
प्रत्व॑क्षसं वृष॒भं स॒त्यशु॑ष्ममे॒मस्म॒त्रा स॑ध॒मादो॑ वहन्तु ॥ ३ ॥

3. *Endravāho nṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पति॑ द्रोण॒साच॒ं सचे॑तसमू॒र्जः स्क॒म्भं ध॒रुण॒ आ वृ॑षायसे । ओज॑ः कृष्व॒ सं गृ॑भाय॒ त्वे अप्यसो॒ यथा॑ केनि॒पाना॑मि॒नो वृ॒धे ॥ ४ ॥

4. *Evā patiṁ droṇasācaṁ sacetasamūrjaḥ skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गम॑न्न॒स्मे वसू॒न्या हि शंसि॑षं स्वा॒शिष॒ं भर॒ मा या॑हि सो॒मिन॑ः ।
त्वमी॑शिषे॒ सास्मिन्ना स॑त्सि ब॒र्हिष्य॑नाधृ॒ष्या तव॒ पात्रा॑णि ध॒र्म॑णा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा। न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥ ६ ॥

6. *Pṛthak prāyan prathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāvamāruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एवैवापागपरे सन्तु दूढ्योऽश्वा येषां दुर्युज आयुयुज्रे। इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo'śvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गिरीँरज्रान्रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत्। समीचीने धिषणे वि ष्कभायति वृष्णः पीत्वा मद उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः। अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ मघवन्बोध्याभगः ॥ ९ ॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम्।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Mandala 10/Sukta 45

Agni Devata, Vatsapri Bhalandana Rshi

दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ १ ॥

1. *Divaspari prathamaṁ jajñe agnirasmad dvitīyaṁ pari jātavedāḥ. Tṛtīyamapsu nṛmaṇā ajasramindhāna enaṁ jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as

Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्मा ते अग्ने त्रेधा त्रयाणि विद्मा ते धाम विभृता पुरुत्रा ।
विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यत आजगन्थ ॥ २ ॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you menifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ ३ ॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Tṛtīye tvā rajasi tasthivāṁsamapāmupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन्।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः।
वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. *Viśvasya ketur-bhuvanasya garbha ā rodasī apṛṇāj-jāyamānaḥ. Vīḷuṁ cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उशिक्पावको अरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि।
इयर्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥ ७ ॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृशानो रुक्म उर्विया व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौर्जनयत्सुरेताः ॥ ८ ॥

8. *Dṛśāno rukma urviyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenaṁ dyaur-janayat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्तेऽअद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने।
प्र तं नय प्रतरं वस्योऽअच्छाऽभि सुम्नं देवभक्तं यविष्ठ॥ ९॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghṛ-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भज सौश्रवसेष्वग्न उक्थऽउक्थ आ भज शस्यमाने।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनदुदुज्जनित्वैः॥ १०॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वामग्ने यजमाना अनु द्यून्विश्वा वसु दधिरे वार्याणि।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः॥ ११॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajaṁ gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्ताव्यग्निर्नरां सुशेवो वैश्वानर ऋषिभिः सोमगोपाः।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम्॥ १२॥

12. *Astāvyagnirnarāṁ śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

Mandala 10/Sukta 46

Agni Devata, Vatsapri Bhalandana Rshi

प्र होता जातो महान्नभोविन्नृषद्वा सीददपामुपस्थे।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधते तनूपाः॥ १॥

1. *Pra hotā jāto mahān nabhovinnṛṣadvā sīdadapāmupasthe. Dadhiryo dhāyi sa te vayāṁsi yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु ग्मन्। गुहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन्॥ २॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhiricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इमं त्रितो भूर्यविन्ददिच्छन्वैभूवसो मूर्धन्यघ्न्यायाः।
स शेवृधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य॥ ३॥

3. *Imaṁ trito bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevṛdho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augmenter of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

मन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम्।
विशामकृण्वन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु॥ ४॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcaṁ yajñaṁ netāram-adhvarāṇām. Viśām-akṛṇvannaratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प्र भूर्जयन्तं महां विपोधां मूरा अमूरं पुरां दर्माणम्।
नयन्तो गर्भं वनां धियं धुर्हिरिश्मश्रुं नार्वाणं धनर्चम्॥ ५॥

5. *Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrā amūraṁ purāṁ darmāṇam. Nayanto garbhaṁ vanāṁ dhiyaṁ dhurhiriśmaśruṁ nārvāṇaṁ dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि पस्त्यासु त्रितः स्तभूयन्परिवीतो योनौ सीददन्तः।
अतः संगृभ्या विशां दमूना विधर्मणायन्त्रैरीयते नॄन्॥ ६॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yonau sīdadantaḥ. Ataḥ saṁgṛbhyā viśāṁ damūnā vidharmaṇāyantrairīyate nṝn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.

अस्याजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः॥ ७॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agnayaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प्र जिह्वया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः।
तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम्॥ ८॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni cetasā pṛthivyāḥ. Tamāyavaḥ śucayantaṁ pāvakaṁ mandraṁ hotāraṁ dadhire yajiṣṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः।
ईळेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम्॥ ९॥

9. *Dyāvā yamagniṁ pṛthivī janiṣṭām-āpastvaṣṭā bhṛgavo yaṁ sahobhiḥ. Īḷenyaṁ prathamaṁ mātariśvā devās-tatakṣur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम्।
स यामन्नग्ने स्तुवते वयो धाः प्र देवयन्यशसः सं हि पूर्वीः ॥ १० ॥

10. *Yaṁ tvā devā dadhire havyavāhaṁ puruspṛho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

Mandala 10/Sukta 47

Vaikuntha Indra Devata, Saptagu Angirasa Rshi

जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम्।
विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ १ ॥

1. *Jagṛbhmā te dakṣiṇam-indra hastaṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वायुधं स्ववसं सुनीथं चतुःसमुद्रं धरुणं रयीणाम्।
चर्कृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ २ ॥

2. *Svāyudhaṁ svavasaṁ sunīthaṁ catuḥsam-udraṁ dharuṇaṁ rayīṇām. Carkṛtyaṁ śaṁsyaṁ bhūrivāram-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सुब्रह्माणं देववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द्र।
श्रुतऋषिमुग्रमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ३ ॥

3. *Subrahmāṇaṁ devavantaṁ bṛhantam-uruṁ gabhīraṁ pṛthubudhnam-indra. Śrutṛṣimugra-mabhimātiṣāham-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विप्रवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदक्षम्। द्रस्युहनं पूर्भिदमिन्द्र सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājaṁ vipravīraṁ tarutraṁ dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Dasyuhanaṁ pūrbhidam-indra satyam-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्त्रिणं शतिनं वाजमिन्द्र। भद्रव्रातं विप्रवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantaṁ rathinaṁ vīravantaṁ sahasriṇaṁ śatinaṁ vājam-indra. Bhadrav-ātaṁ vipravīraṁ svarṣāmasmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प्र सप्तगुमृतधीतिं सुमेधां बृहस्पतिं मतिरच्छा जिगाति। य आङ्गिरसो नमसोपसद्योऽस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ६ ॥

6. *Pra saptagum-ṛtadhītiṁ sumedhāṁ bṛhaspatiṁ matiracchā jigāti. Ya āṅgiraso namasopasad-yo'smabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनीवानो मम दूतास इन्द्रं स्तोमाश्चरन्ति सुमतीरियानाः। हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ७ ॥

7. *Vanīvāno mama dūtāsa indraṁ stomāścaranti sumatīriyānāḥ. Hṛdispṛśo manasā vacyamānā asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा यामि दद्धि तन्न इन्द्र बृहन्तं क्षयमसमं जनानाम्। अभि तद् द्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ८ ॥

8. *Yat tvā yāmi daddhi tanna indra bṛhantaṁ kṣayamasamaṁ janānām. Abhi tad dyāvāpṛthivī gṛṇītām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

Mandala 10/Sukta 48

Indra Devata, Vaikuntha Indra Rshi

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः।
मां हवन्ते पितरं न जन्तवोऽहं दाशुषे वि भजामि भोजनम्॥ १॥

1. *Aham bhuvaṁ vasunaḥ pūrvyaspatir-ahaṁ dhanāni saṁ jayāmi śaśvataḥ. Māṁ havante pitaraṁ na jantavo'haṁ dāśuṣe vi bhajāmi bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अहमिन्द्रो रोधो वक्षो अथर्वणस्त्रिताय गा अजनयमहेरधि।
अहं दस्युभ्यः परि नृम्णमा ददे गोत्रा शिक्षन्दधीचे मातरिश्वने॥ २॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमतक्षदायसं मयि देवासोऽवृजन्नपि क्रतुम्।
ममानीकं सूर्यस्येव दुष्टरं मामार्यन्ति कृतेन कर्त्वेन च॥ ३॥

3. *Mahyaṁ tvaṣṭā vajram-atakṣad-āyasaṁ mayi devāso'vṛjannapi kratum. Mamānīkaṁ sūryasyeva duṣṭaraṁ māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमेतं गव्ययमश्व्यं पशुं पुरीषिणं सायकेना हिरण्ययम्।
पुरू सहस्रा नि शिशामि दाशुषे यन्मा सोमास उक्थिनो अमन्दिषुः॥ ४॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣiṇaṁ sāyakenā hiraṇyayam. Purū sahasrā ni śiśāmi dāśuṣe yanmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवेऽव तस्थे कदा चन। सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanaṁ na mṛtya-ve'va tasthe kadā cana. Somaminmā sunvanto yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमेताञ्छाश्वसतो द्वाद्वेन्द्रं ये वज्रं युधयेऽकृण्वत। आह्वयमानाँ अव हन्मनाहनं दृळहा वदन्ननमस्युर्नमस्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendraṁ ye vajraṁ yudhaye'kṛṇvata. Āhvayamānāň ava hanmanā-hanaṁ dṛḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for

battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अभीदेकमेकोऽस्मि निष्षाळभी द्वा किमु त्रयः करन्ति। खले न पर्षान्प्रति हन्मि भूरि किं मा निन्दन्ति शत्रवोऽनिन्द्राः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayaḥ karanti. Khale na parṣān prati hanmi bhūri kiṁ mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अहं गुङ्भ्यो अतिथिग्वमिष्करमिषं न वृत्रतुरं विक्षु धारयम्। यत्पर्णयघ्न उत वा करञ्जहे प्राहं महे वृत्रहत्ये अशुश्रवि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturaṁ vikṣu dhārayam. Yat parṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatye aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प्र मे॒ नमी॑ सा॒प्य इ॒षे भु॒जे भू॒द्गवा॒मेषे॑ स॒ख्या कृ॑णुत द्वि॒ता।
दि॒द्युं यद॑स्य समि॒थेषु॑ मं॒हय॒मादिदे॑नं शंस्य॒मुक्थ्यं॑ करम्॥ ९॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyuṁ yadasya samitheṣu maṁhayamādidenaṁ śaṁsyam-ukthyaṁ karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प्र नेम॑स्मिन्ददृशे॒ सोमो॑ अ॒न्तर्गो॑पा नेम॑मा॒विर॒स्था कृ॑णोति।
स ति॒ग्मशृ॑ङ्गं वृष॒भं युयु॑त्सन्द्रु॒हस्त॑स्थौ बहु॒ले ब॒द्धो अ॒न्तः॥ १०॥

10. *Pra nemasmin dadṛśe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgaṁ vṛṣabhaṁ yuyutsan druhastasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आ॒दि॒त्याना॒ं वसू॑नां रु॒द्रिया॑णां दे॒वो दे॒वाना॒ं न मि॑नामि॒ धाम॑।
ते मा॑ भ॒द्राय॒ शव॑से ततक्षुरप॑राजि॒तम॑स्तृ॒तम॑षाळ्हम्॥ ११॥

11. *Ādityānāṁ vasūnāṁ rudriyāṇāṁ devo devānāṁ na mināmi dhāma. Te mā bhadrāya śavase tata-kṣur-aparājitam-astṛtam-aṣāḷham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

Mandala 10/Sukta 49

Indra Devata, Indra Vaikuntha RshiIndra Devata, Indra Vaikuntha Rshi

अ॒हं दां गृ॑ण॒ते पू॒र्व्यं॑ व॒स्व॒हं ब्रह्म॑ कृणवं॒ मह्यं॑ व॒र्ध॑नम्। अ॒हं
भु॑वं॒ यज॑मानस्य चो॒दि॒ताऽयज्वनः साक्षि॒ विश्व॑स्मि॒न्भरे॑॥ १॥

1. *Ahaṁ dāṁ gṛṇate pūrvyaṁ vasvahaṁ brahma kṛṇavaṁ mahyaṁ vardhanam. Ahaṁ bhuvaṁ yajamānasya coditā'yajvanaḥ sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्द्रं नाम देवता दिवश्च ग्मश्चापां च जन्तवः ।
अहं हरी वृषणा विव्रता रघू अहं वज्रं शवसे धृष्णवा ददे ॥ २ ॥

2. *Māṁ dhurindraṁ nāma devatā divaśca gmaścāpāṁ ca jantavaḥ. Ahaṁ harī vṛṣaṇā vivratā raghū ahaṁ vajraṁ śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवये शिश्नथं हथैरहं कुत्समावमाभिरूतिभिः ।
अहं शुष्णस्य श्नथिता वधर्यमं न यो रर आर्यं नाम दस्यवे ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnathaṁ hathairahaṁ kutsamāvamābhirūtibhiḥ. Ahaṁ śuṣṇasya śnathitā vadharyamaṁ na yo rara āryaṁ nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितेव वेतसूँरभिष्टये तुग्रं कुत्साय स्मदिभं च रन्धयम् ।
अहं भुवं यजमानस्य राजनि प्र यद्धरे तुजये न प्रियाधृषे ॥ ४ ॥

4. *Ahaṁ piteva vetasūṙṙrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvaṁ yajamānasya rājani pra yadbhare tujaye na priyādhṛṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्धयं मृगयं श्रुतर्वणे यन्माजिहीत वयुना चनानुषक् ।
अहं वेशं नम्रमायवेऽकरमहं सव्याय पड्गृभिमरन्धयम् ॥ ५ ॥

5. *Ahaṁ randhayaṁ mṛgayaṁ śrutarvaṇe yanmājihīta vayunā canānuṣak. Ahaṁ veśaṁ namramāyave'karamahaṁ savyāya paḍgṛbhimarandhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स यो नववास्त्वं बृहद्रथं सं वृत्रेव दासं वृत्रहारुजम् ।
यद्वर्धयन्तं प्रथयन्तमानुषग्दूरे पारे रजसो रोचनाकरम् ॥ ६ ॥

6. *Ahaṁ sa yo navavāstvaṁ bṛhadrathaṁ saṁ vṛtreva dāsaṁ vṛtrahārujam. Yadvardhayantaṁ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large terrilories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अहं सूर्यस्य परि याम्याशुभिः प्रैतशेभिर्वहमान ओजसा।
यन्मा सावो मनुष आह निर्णिज ऋधक्कृषे दासं कृत्व्यं हथैः॥ ७॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija ṛdhak kṛṣe dāsaṁ kṛtvyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अहं सप्तहा नहुषो नहुष्टरः प्राश्रावयं शवसा तुर्वशं यदुम्।
अहं न्य१न्यं सहसा सहस्करं नव व्राधतो नवतिं च वक्षयम्॥ ८॥

8. *Ahaṁ saptahā nahuṣo nahuṣṭaraḥ prāśrāvayaṁ śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā sahaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अहं सप्त स्रवतो धारयं वृषा द्रवित्नवः पृथिव्यां सीरा अधि।
अहमर्णांसि वि तिरामि सुक्रतुर्युधा विदं मनवे गातुमिष्टये॥ ९॥

9. *Aham sapta sravato dhārayaṁ vṛṣā dravitnvaḥ pṛthivyāṁ sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidaṁ manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अहं तदासु धारयं यदासु न देवश्चन त्वष्टाधारयद्रुशत्।
स्पार्हं गवामूधःसु वक्षणास्वा मधोर्मधु श्वात्र्यं सोममाशिरम्॥ १०॥

10. *Aham tadāsu dhārayaṁ yadāsu na devaścana tvaṣṭādhārayadruśat. Spārhaṁ gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamāśiram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

एवा देवाँ इन्द्रो विव्ये नृन्प्र च्यौत्नेन मघवा सत्यराधाः। विश्वेत्ता ते हरिवः शचीवोऽभि तुरासः स्वयशो गृणन्ति ॥ ११ ॥

11. *Evā devāň indro vivye nṝn pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo'bhi turāsaḥ svayaśo gṛṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

Mandala 10/Sukta 50

Indra Devata, Indra Vaikuntha Rshi

प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे। इन्द्रस्य यस्य सुमखं सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.

सो चिन्नु सख्या नर्यो इनः स्तुतश्चर्कृत्य इन्द्रो मावते नरे। विश्वासु धूर्षु वाजकृत्येषु सत्पते वृत्रे वाप्स्वभि शूर मन्दसे ॥ २ ॥

2. *So cinnu sakhyā narya inaḥ stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

के ते नर इन्द्र ये त इषे ये ते सुम्नं सधन्यमियक्षान्। के ते वाजायासुर्याय हिन्विरे के अप्सु स्वासूर्वरासु पौंस्ये ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnaṁ sadhanyamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुवस्त्वमिन्द्र ब्रह्मणा महान्भुवो विश्वेषु सवनेषु यज्ञियः। भुवो नॄँश्च्यौत्नो विश्वस्मिन्भरे ज्येष्ठश्च मन्त्रो विश्वचर्षणे ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñiyaḥ. Bhuvo nṛṅścyautno viśvasmin bhare jyeṣṭhaśca mantro viśvacarṣaṇe.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा नु कं ज्यायान्यज्ञवनसो महीं त ओमात्रां कृष्टयो विदुः। असो नु कमजरो वधीश्च विश्वेदेता सवना तूतुमा कृषे ॥ ५ ॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīṁ ta omātrāṁ kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

एता विश्वा सवना तूतुमा कृषे स्वयं सूनो सहसो यानि दधिषे। वराय ते पात्रं धर्मणे तना यज्ञो मन्त्रो ब्रह्मोद्यतं वचः ॥ ६ ॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātraṁ dharmaṇe tanā yajño mantro brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

ये ते विप्र ब्रह्मकृतः सुते सचा वसूनां च वसुनश्च दावने। प्र ते सुम्नस्य मनसा पथा भुवन्मदे सुतस्य सोम्यस्यान्धसः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

Mandala 10/Sukta 51

Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशिथापः ।
विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥ १ ॥

1. *Mahat tadulbaṁ sathaviraṁ tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।
क्वाहं मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्स्वोषधीषु । तं
त्वा यमो अचिकेच्चित्रभानो दशान्तरुष्यादतिरोचमानम् ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne apsvoṣadhīṣu. Taṁ tvā yamo acikeccitra-bhāno daśāntaruṣyādatirocamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

होत्रादहं वरुण बिभ्यदायं नेदेव मा युनजन्नत्र देवाः । तस्य
मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥ ४ ॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā yunajannatra devāḥ. Tasya me tanvo bahudhā niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि मनुर्देवयुर्यज्ञकामोऽरं॑ कृत्या॒ तम॑सि क्षेष्यग्ने । सुगान्प॒थः कृ॑णुहि देव॒याना॒न्वह॑ ह॒व्यानि॑ सुमन॒स्यमा॑नः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'raṁkṛtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अग्नेः पू॒र्वे भ्रात॑रो॒ अर्थ॑मे॒तं र॒थीवाध्वा॑न॒मन्वा॑वरीवुः ।
तस्मा॒द्भिया॑ व॑रुण दू॒रमा॑यं गौ॒रो न क्षेप्नो॑रवि॒जे॒ ज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametaṁ rathīv-ādhvānamanvāvarīvuḥ. Tasmādbhiyā varuṇa dūramāyaṁ gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कु॒र्मस्त॒ आयु॒र॒जरं॒ यद॑ग्ने॒ यथा॑ यु॒क्तो जा॑तवेदो॒ न रिष्याः॑ ।
अथा॑ वहासि सुमन॒स्यमा॑नो भा॒गं दे॒वेभ्यो॑ ह॒विषः॑ सुजात ॥ ७ ॥

7. *Kurmasta āyurajaraṁ yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgaṁ devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प्र॒या॒जान्मे॑ अनुया॒जाँश्च॒ केव॑ला॒नूर्ज॑स्वन्तं ह॒विषो॑ द॑त्त भा॒गम् । घृ॒तं चा॒पां पुरु॑षं॒ चौष॑धीनाम॒ग्नेश्च॑ दी॒र्घमायु॑रस्तु देवाः ॥ ८ ॥

8. *Prayājān me anuyājāṅśca kevalānūrjasvantaṁ haviṣo datta bhāgam. Ghṛtaṁ cāpāṁ puruṣaṁ cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplimentary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

तव॑ प्रया॒जा अ॑नुया॒जाश्च॒ केव॑ल॒ ऊर्ज॑स्वन्तो ह॒विषः॑ सन्तु भा॒गाः । तवा॑ग्ने य॒ज्ञो३॑ऽयम॑स्तु॒ सर्व॑स्तु॒भ्यं नम॑न्तां प्र॒दिश॒श्चत॑स्रः ॥ ९ ॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haviṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyaṁ namantāṁ pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplimentary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

Mandala 10/Sukta 52

Vishvedevah Devata, Agni Sauchika Rshi

विश्वे॑ देवाः शा॒स्तन॑ मा॒ यथे॒ह होता॑ वृ॒तो म॒नवै॒ यन्नि॒षद्य॑ । प्र मे॑ ब्रूत भाग॒धेय॑ं॒ यथा॑ वो॒ येन॑ प॒था ह॒व्यमा वो॒ वहा॑नि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vṛto manavai yanniṣadya. Pra me brūta bhāgadheyaṁ yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अ॒हं होता॒ न्य॑सीद॒ं यजी॑या॒न्विश्वे॑ दे॒वा म॒रुतो॑ मा जुनन्ति । अह॑रहर॒श्विनाध्व॑र्यवं॒ वां ब्र॒ह्मा स॒मिद्ध॑वति॒ साहु॑ति॒र्वाम् ॥ २ ॥

2. *Ahaṁ hotā nyasīdaṁ yajīyān viśve devā maruto mā junanti. Aharaharaśvināadhvaryavaṁ vāṁ brahmā samidbhavati sāhutirvām.*

I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अ॒यं यो होता॒ किरु॒ स य॒मस्य॒ कमप्यू॒हे॒ यत्स॑म॒ञ्जन्ति॑ दे॒वाः । अह॑रहर्जायते मा॒सिमा॒स्यथा॑ दे॒वा द॑धिरे ह॒व्य॒वाह॑म् ॥ ३ ॥

3. *Ayaṁ yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsimāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां दे॒वा द॑धिरे हव्य॒वाह॒मप॑म्लुक्तं ब॒हु कृ॒च्छ्रा चर॑न्तम् । अ॒ग्निर्वि॒द्वान्य॒ज्ञं नः॑ कल्पयाति॒ पञ्च॑यामं त्रि॒वृतं स॒प्त-तं॑न्तुम् ॥ ४ ॥

4. *Māṁ devā dadhire havyavāham-apamluktaṁ bahu kṛcchrā carantam. Agnirvidvān yajñaṁ naḥ kalpayāti pañcayāmaṁ trivṛtaṁ saptatan-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वो॑ यक्ष्यमृत॒त्वं सु॒वीर॑ं॒ यथा॑ वो देवा॒ वरि॑वः कराणि।
आ बा॒ह्वोर्व॒ज्रमिन्द्र॑स्य धेया॒मथे॒मा विश्वा॒ः पृत॑ना जयाति॥ ५॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि॑ श॒ता त्री स॒हस्रा॑ण्य॒ग्निं त्रिं॒शच्च॑ दे॒वा नव॑ चासपर्यन्।
औक्ष॑न्घृ॒तैरस्तृ॑णन्ब॒र्हिर॑स्मा॒ आदिद्धोता॑रं॒ न्य॑सादयन्त॥ ६॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtair-astṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghrta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

Mandala 10/Sukta 53

Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11), Sauchika Agni (4-5) Rshis

यमै॑च्छा॑म॒ मन॑सा॒ सो३॑ऽयमागा॑द्यज्ञस्य॑ वि॒द्वान्परु॑षश्चि-
कि॒त्वान्। स नो॑ यक्षद्दे॒वता॑ता॒ यजी॑या॒न्नि हि षत्स॒दन्त॑र॒ः
पूर्वो॑ अ॒स्मत्॥ १॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantaraḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अरा॑धि॒ होता॑ नि॒षदा॒ यजी॑या॒नभि॒ प्रयां॑सि॒ सुधि॑ता॒नि॒ हि
ख्यत्। यजा॑महै य॒ज्ञिया॒न्हन्त॑ दे॒वाँ ई॑ळा॑महा॒ ईड्या॒ँ
आज्ये॑न॥ २॥

2. *Arādhi hotā niṣadā yajīyānabhi prayāṁsi sudhitāni hi khyat. Yajāmahai yajñiyān hanta devāň īḷāmahā īḍyāň ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकर्देववीतिं नो अद्य यज्ञस्य जिह्वामविदाम गुह्याम्।
स आयुरागात्सुरभिर्वसानो भद्रामकर्देवहूतिं नो अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṁ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṁ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असाम।
ऊर्जीद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम् ॥ ४ ॥

4. *Tadadya vācaḥ prathamaṁ masīya yenāsurāň abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotraṁ juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च जना मम होत्रं जुषन्तां गोजाता उत ये यज्ञियासः।
पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥ ५ ॥

5. *Pañca janā mama hotraṁ juṣantāṁ gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pārthivāt pātvaṁha-so'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं तन्वन्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान्।
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥ ६ ॥

6. *Tantuṁ tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇaṁ vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अक्षानहो नह्यतनोत सोम्या इष्कृणुध्वं रशना ओत पिंशत। अष्टावन्धुरं वहताभितो रथं येन देवासो अनयन्नभि प्रियम्॥ ७॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvaṁ raśanā ota piṁśata. Aṣṭābandhuraṁ vahatā-bhito rathaṁ yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः। अत्रा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान्॥ ८॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata pra taratā sakhāyaḥ. Atrā jahāma ye asann-aśevāḥ śivān vayam-uttaremābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्वष्टा माया वेदपसामपस्तमो बिभ्रत्पात्रा देवपानानि शन्तमा। शिशीते नूनं परशुं स्वायसं येन वृश्चादेतशो ब्रह्मणस्पतिः॥ ९॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śiśīte nūnaṁ paraśuṁ svāyasaṁ yena vṛścādetaśo brahma-ṇaspatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

सतो नूनं कवयः सं शिशीत वाशीभिर्याभिरमृताय तक्षथ। विद्वांसः पदा गुह्यानि कर्तन येन देवासो अमृतत्वमानशुः॥ १०॥

10. *Sato nūnaṁ kavayaḥ saṁ śiśīta vāśībhiryābhira-mṛtāya takṣatha. Vidvāṁsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

गर्भे योषामदधुर्वत्समासन्यपीच्येन मनसोत जिह्वया। स विश्वाहा सुमना योग्या अभि सिषासनिर्वनते कार इज्जितिम्॥ ११॥

11. *Garbhe yoṣāmadadhurvatsamāsanyapīcyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

Mandala 10/Sukta 54

Indra Devata, Brhaduktha Vamadevya Rshi

तां सु ते कीर्तिं मघवन्महित्वा यत्त्वा भीते रोदसी अह्वयेताम्।
प्रावो देवाँ आतिरो दासमोजः प्रजायै त्वस्यै यदशिक्ष इन्द्र ॥ १ ॥

1. *Tāṁ su te kīrtiṁ maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāň ātiro dāsamojaḥ prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु।
मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं ननु पुरा विवित्से ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhurnādya śatruṁ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु ते महिमनः समस्याऽस्मत्पूर्व ऋषयोऽन्तमापुः।
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥ ३ ॥

3. *Ka u nu te mahimanaḥ samasyā'smat pūrva ṛṣayo'ntamāpuḥ. Yanmātaraṁ ca pitaraṁ ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakrti?

चत्वारि ते असुर्याणि नामाऽदाभ्यानि महिषस्य सन्ति।
त्वमङ्ग तानि विश्वानि वित्से येभिः कर्माणि मघवञ्चकर्थ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिषे केवलानि यान्यावियाँ च गुह्या वसूनि।
काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि दाता ॥ ५ ॥

5. *Tvaṁ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tārīstvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

यो अदधाज्ज्योतिषि ज्योतिरन्तर्यो असृजन्मधुना सं मधूनि।
अध प्रियं शूषमिन्द्राय मन्म ब्रह्मकृतो बृहदुक्थादवाचि ॥ ६ ॥

6. *Yo adadhājjyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto bṛhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

Mandala 10/Sukta 55

Indra Devata, Vrhaduktha Vamadevya Rshi

दूरे तन्नाम गुह्यं पराचैर्यत्त्वा भीते अह्वयेतां वयोधै। उदस्तभ्नाः पृथिवीं द्यामभीके भ्रातुः पुत्रान्मघवन्तित्विषाणः ॥ १ ॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udastabhnāḥ pṛthivīṁ dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

महत्तन्नाम गुह्यं पुरुस्पृग्येनं भूतं जनयो येन भव्यम्।
प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥ २ ॥

2. *Mahat tannāma guhyaṁ puruspṛg yena bhūtaṁ janayo yena bhavyam. Pratnaṁ jātaṁ jyotiryadasya priyaṁ priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रोदसी अपृणादोत मध्यं पञ्च देवाँ ऋतुशः सप्तसप्त।
चतुस्त्रिंशता पुरुधा वि चष्टे सरूपेण ज्योतिषा विव्रतेन ॥ ३ ॥

3. *Ā rodasī apṛṇādota madhyaṁ pañca devāṅ ṛtuśaḥ saptasapta. Catustriṁśatā purudhā vi caṣte sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदुष औच्छः प्रथमा विभानामजनयो येन पुष्टस्य पुष्टम्।
यत्ते जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥ ४ ॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaraṁ parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार।
देवस्य पश्य काव्यं महित्वाऽद्या ममार स ह्यः समान ॥ ५ ॥

5. *Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनादनीळः। यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ॥ ६ ॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahaḥ śūraḥ sanādanīḷaḥ. Yacciketa satyamit tanna mogham vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

ऐभिर्ददे वृष्ण्या पौंस्यानि येभिरौक्षद्वृत्रहत्याय वज्री। ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त देवाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā pauṁsyāni yebhiraukṣad-vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वौजा अशस्तिहा विश्वमनास्तु-राषाट्। पीत्वी सोमस्य दिव आ वृधानः शूरो निर्युधाध-मद्दस्यून् ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānaḥ śūro niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augmenter of light, almighty, blows the conch and blows away the forces of nescience.

Mandala 10/Sukta 56

Vishvedevah Devata, Brhaduktha Vamadevya Rshi

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व। संवेशने तन्वश्चारुरेधि प्रियो देवानां परमे जनित्रे ॥ १ ॥

1. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānāṁ parame janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

तनूष्टे वाजिन्तन्वं नयन्ती वाममस्मभ्यं धातु शर्म तुभ्यम्। अह्रुतो महो धरुणाय देवान्दिवीव ज्योतिः स्वमा मिमीयाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvaṁ nayantī vāmamasm-abhyaṁ dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वाज्यसि वाजिनेना सुवेनीः सुवितः स्तोमं सुवितो दिवं गाः। सुवितो धर्म प्रथमानु सत्या सुवितो देवान्त्सुवितोऽनु पत्म ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsuvito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

महिम्न एषां पितरश्चनेशिरे देवा देवेष्वदधुरपि क्रतुम्।
समविव्यचुरुत यान्यत्विषुरैषां तनूषु नि विविशुः पुनः ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣvadadhurapi kratum. Samavivyacuruta yānya-tviṣuraiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.

सहोभिर्विश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमानाः। तनूषु विश्वा भुवना नि येमिरे प्रासारयन्त पुरुध प्रजा अनु ॥ ५ ॥

5. *Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhāmānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा सूनवोऽसुरं स्वर्विदमास्थापयन्त तृतीयेन कर्मणा। स्वां प्रजां पितरः पित्र्यं सह आवरेष्वदधुस्तन्तुमाततम् ॥ ६ ॥

6. *Dvidhā sūnavo'suraṁ svarvidam-āsthāpayanta tṛtīyena karmaṇā. Svāṁ prajāṁ pitaraḥ pitryaṁ saha āvareṣvadadhus-tantum-ātatam.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

नावा न क्षोदः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा। स्वां प्रजां बृहदुक्थो महित्वाऽऽवरेष्वदधादा परेषु ॥ ७ ॥

7. *Nāvā na kṣodaḥ pradiṣaḥ pṛthivyāḥ svastibhirati durgāṇi viśvā. Svāṁ prajāṁ bṛhaduktho mahitvā''vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

Mandala 10/Sukta 57

Vishvedevah Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।
मान्तः स्थुर्नो अरातयः ॥ १ ॥

1. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Māntaḥ sthurno arātayaḥ.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः ।
तमाहुतं नशीमहि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahi.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मनो न्वा हुवामहे नाराशंसेन सोमेन ।
पितॄणां च मन्मभिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśaṁsena somena. Pitṝṇāṁ ca manmabhiḥ.*

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त एतु मनः पुनः क्रत्वे दक्षाय जीवसे ।
ज्योक्च सूर्यं दृशे ॥ ४ ॥

4. *Ā ta etu manaḥ punaḥ kratve dakṣāya jīvase. Jyok ca sūryaṁ dṛśe.*

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुनर्नः पितरो मनो ददातु दैव्यो जनः ।
जीवं व्रातं सचेमहि ॥ ५ ॥

5. *Punarnaḥ pitaro mano dadātu daivyo janaḥ. Jīvaṁ vrātaṁ sacemahi.*

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

वयं सोम व्रते तव मनस्तनूषु बिभ्रतः ।
प्रजावन्तः सचेमहि ॥ ६ ॥

6. *Vayaṁ soma vrate tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

Mandala 10/Sukta 58

Mana avartanam Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

यत्ते यमं वैवस्वतं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

यत्ते दिवं यत्पृथिवीं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ २ ॥

2. *Yat te divaṁ yat pṛthivīṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत्ते भूमिं चतुर्भृष्टिं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ३ ॥

3. *Yat te bhūmiṁ caturbhṛṣṭiṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ४ ॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत्ते समुद्रमर्णवं मनो जगाम दूरकम् ।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ५ ॥

5. *Yat te samudram-arṇavaṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्ते॒ मरी॑चीः प्र॒वतो॒ मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्ते॑ अ॒पो यदोष॑धी॒र्मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्ते॒ सूर्यं॒ यदु॒षस॑ं॒ मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ ८ ॥

8. *Yat te sūryaṁ yaduṣasaṁ mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्ते॒ पर्व॑ताꣳबृ॒ह॒तो मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ ९ ॥

9. *Yat te parvatān bṛhato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत्ते॒ विश्व॑मि॒दं जग॒न्मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ १० ॥

10. *Yat te viśvamidaṁ jaganmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत्ते॒ परा॑ः परा॒वतो॒ मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ ११ ॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत्ते॑ भू॒तं च॒ भव्यं॑ च॒ मनो॑ ज॒गाम॑ दू॒र॒कम्।
तत्त॒ आ व॑र्तयामसी॒ह क्षया॑य जी॒वसे॑ ॥ १२ ॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

Mandala 10/Sukta 59

Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivyau (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah

प्र ता॒र्या॑युः प्र॒त॒रं नवी॑य॒ः स्थाता॑रेव॒ क्र॑तु॒मता॒ रथ॑स्य।
अध॒ च्यवा॑न॒ उत्त॑वी॒त्यर्धं॑ परा॒त॒रं सु नि॒र्ऋ॑तिर्जिहीताम्॥ १॥

1. *Pra tāryāyuḥ prataraṁ navīyaḥ sthātāreva kratumatā rathasya. Adha cyavān ut tavītya-rthaṁ parātaraṁ su nurṛtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

साम॒न्नु रा॒ये नि॑धि॒मन्व॒न्नं कर॑ामहे सु पु॒रु॒ध श्रवां॑सि। ता नो॒ विश्वा॑नि जरि॒ता म॑मत्तु परा॒त॒रं सु नि॒र्ऋ॑तिर्जिहीताम्॥ २॥

2. *Sāman nu rāye nidhimannvannaṁ karāmahe su purudha śravāṁsi. Tā no viśvāni jaritā mamattu parātaraṁ su nurṛtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अ॒भी ष्व॑र्यः पौंस्यै॑र्भवेम॒ द्यौर्न भूमिं॑ गि॒रयो॒ नाज्रा॑न्। ता नो॒ विश्वा॑नि जरि॒ता चि॑केत परा॒त॒रं सु नि॒र्ऋ॑तिर्जि-हीताम्॥ ३॥

3. *Abhī ṣvaryaḥ pauṁsyairbhavema dyaurna bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaraṁ su nirṛtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मो षु णः॑ सोम मृ॒त्यवे॒ परा॑ दा॒ः पश्ये॑म॒ नु सूर्य॑मु॒च्चर॑न्तम्।
द्यु॒भि॒र्हि॒तो ज॑रि॒मा सू नो॑ अस्तु परा॒त॒रं सु नि॒र्ऋ॑तिर्जि-हीताम्॥ ४॥

4. *Mo ṣu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaraṁ su nirṛtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असु॑नीते॒ मनो॑ अ॒स्मासु॑ धारय जी॒वात॑वे॒ सु प्र ति॑रा॒ न॒ आयु॑ः।
रा॒र॒न्धि न॒ः सूर्य॑स्य सं॒दृशि॑ घृ॒तेन॒ त्वं त॒न्वं वर्धयस्व॥ ५॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuḥ. Rārandhi naḥ sūryasya saṁdṛśi ghṛtena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम्।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥ ६ ॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccaran-tam-anumate mṛḷayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम्।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः ॥ ७ ॥

7. *Pururno asuṁ pṛthivī dadātu punardyaurdevī punarantarikṣam. Punarnaḥ somastanvaṁ da-dātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं रोदसी सुबन्धवे यह्वी ऋतस्य मातरा। भरतामप यद्रपो
द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥ ८ ॥

8. *Śaṁ rodasī subandhave yahvī ṛtasya mātarā. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव द्वके अव त्रिका दिवश्चरन्ति भेषजा। क्षमा चरिष्ण-
वेकंकं भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं
चनाममत् ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā cariṣṇvekakaṁ bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्द्रेरय गामनड्वाहं य आवहदुशीनराण्या अनः । भरतामप
यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥ १० ॥

10. *Samindreraya gāmanaḍvāhaṁ ya āvahadu-śīnarāṇyā anaḥ. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

Mandala 10/Sukta 60

Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12) Devatah; Bandhu, Shrutabandhu, Viprabandhu Gaupayanah (1-5, 7-12), Agastya's sister, their mother (6) Rshis

आ जनं त्वेषसन्दृशं माहीनानामुपस्तुतम् ।
अगन्म बिभ्रतो नमः ॥ १ ॥

1. *Ā janaṁ tveṣasaṁdṛśaṁ māhīnānāmupastu-tam. Aganma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं नितोशनं त्वेषं निययिनं रथम् ।
भजेरथस्य सत्पतिम् ॥ २ ॥

2. *Asamātiṁ nitośanaṁ tveṣaṁ niyayinaṁ ratham. Bhajerathasya satpatim.*

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

यो जनान्महिषाँ इवाऽतितस्थौ पवीरवान् ।
उतापवीरवान्युधा ॥ ३ ॥

3. *Yo janān mahiṣāँ ivā'titasthau pavīravān. Utāpavīravān yudhā.*

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्येक्ष्वाकुरुप व्रते रेवान्मराय्येधते ।
दिवीव पञ्च कृष्टयः ॥ ४ ॥

4. *Yasyekṣvākurupa vrate revān marāyyedhate. Divīva pañca kṛṣṭayaḥ.*

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इन्द्र क्षत्रासमातिषु रथप्रोष्ठेषु धारय ।
दिवीव सूर्यं दृशे ॥ ५ ॥

5. *Indra kṣatrāsamātiṣu rathaproṣṭheṣu dhāraya. Divīva sūryaṁ dṛśe.*

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः सप्तीं युनक्षि रोहिता।
पणीन्न्यक्रमीरभि विश्वान्राजन्नराधसः॥ ६॥

6. *Agastyasya nadbhyaḥ saptī yunakṣi rohitā.*
Paṇīn nyakramīrabhi viśvān rājannarādhasaḥ.

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिताऽयं जीवातुरागमत्।
इदं तव प्रसर्पणं सुबन्धवेहि निरिहि॥ ७॥

7. *Ayaṁ mātāyaṁ pitā'yaṁ jīvāturāgamat.*
Idaṁ tava prasarpaṇaṁ subandhavehi nirihi.

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम्। एवा दाधार ते
मनो जीवातवे न मृत्यवेऽथो अरिष्टतातये॥ ८॥

8. *Yathā yugaṁ varatrayā nahyanti dharuṇāya kam.*
Evā dādhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथेयं पृथिवी मही दाधारे मान्वनस्पतीन्। एवा दाधार ते
मनो जीवातवे न मृत्यवेऽथो अरिष्टतातये॥ ९॥

9. *Yatheyaṁ pṛthivī mahī dādhāremān vanaspatīn.*
Evā dādhāra te mano jīvātave na mṛtyave'tho
ariṣṭatātaye.

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यमादहं वैवस्वतात्सुबन्धोर्मन आभरम्।
जीवातवे न मृत्यवेऽथो अरिष्टतातये॥ १०॥

10. *Yamādahaṁ vaivasvatāt subandhormana*
ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्यग्वातोऽव वाति न्यक्तपति सूर्यः।
नीचीनमघ्न्या दुहे न्यग्भवतु ते रपः॥ ११॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-*
aghnyā duhe nyagbhavatu te rapaḥ.

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं मे हस्तो भगवानयं मे भगवत्तरः।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ १२ ॥

12. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

Mandala 10/Sukta 61

Vishvedevah Devata, Nabhanedishtha Manava Rshi

इदमित्था रौद्रं गूर्तवचा ब्रह्म क्रत्वा शच्यामन्तराजौ। क्राणा यदस्य पितरा मंहनेष्ठाः पर्षत्पक्थे अहन्ना सप्त होतॄन् ॥ १ ॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṝn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and

satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्दानाय दभ्याय वन्वञ्च्यवानः सूदैरमिमीत वेदिम्।
तूर्वयाणो गूर्तवचस्तमः क्षोदो न रेत इतऊति सिञ्चत् ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdairamimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता। आ यः शर्याभिस्तुविनृम्णो अस्याऽश्रीणीतादिशं गभस्तौ ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'śrīṇītādiśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्गोष्वरुणीषु सीदद्दिवो नपाताश्विना हुवे वाम्।
वीतं मे यज्ञमा गतं मे अन्नं ववन्वांसा नेषमस्मृतध्रू॥ ४॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāṁsā neṣamasmṛtadhrū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

प्रथिष्ट यस्य वीरकर्ममिष्णदनुष्ठितं नु नर्यो अपौहत्।
पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभृतमनर्वा॥ ५॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कर्त्वमभवदभीके कामं कृण्वाने पितरि युवत्याम्।
मनानग्रेतो जहतुर्वियन्ता सानौ निषिक्तं सुकृतस्य योनौ॥ ६॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmaṁ kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktaṁ sukṛtasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पिता यत्स्वां दुहितरमधिष्कन्क्ष्मया रेतः संजग्मानो नि षिञ्चत्। स्वाध्योऽ जनयन्ब्रह्म देवा वास्तोष्पतिं व्रतपां निरतक्षन्॥ ७॥

7. *Pitā yat svāṁ duhitaram-adhiṣkan kṣmayā retaḥ saṁjagamāno ni ṣiñcat. Svādhyo'janayan brahma devā vāstoṣpatiṁ vratapāṁ niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ईं वृषा न फेनमस्यदाजौ स्मदा परैदप दभ्रचेताः।
सरत्पदा न दक्षिणा परावृङ्न ता नु मे पृशन्यो जगृभ्रे॥ ८॥

8. *Sa īṁ vṛṣā na phenamasyadājau smadā paraidapa dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṅ na tā nu me pṛśanyo jagṛbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

मक्षू न वह्निः प्रजाया उपब्दिरग्निं न नग्न उप सीददूधः।
सनितेध्मं सनितोत वाजं स धर्ता जज्ञे सहसा यवीयुत्॥ ९॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

मक्षू कनायाः सख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन्।
द्विबर्हसो य उप गोपमागुरदक्षिणासो अच्युता दुदुक्षन्॥ १०॥

10. *Makṣū kanāyāḥ sakhyaṁ navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māguradakṣiṇāso acyutā dudukṣan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

मक्षू कनायाः सख्यं नवीयो राधो न रेत ऋतमित्तुरण्यन्।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः॥ ११॥

11. *Makṣu kanāyāḥ sakhyaṁ navīyo rādho na reta ṛtamit turaṇyan. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

पश्चा यत्पश्चा वियुता बुधन्तेति ब्रवीति वक्तरी रराणः।
वसोर्वसुत्वा कारवोऽनेहा विश्वं विवेष्टि द्रविणमुपक्षु॥ १२॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvaṁ viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदिन्न्वस्य परिषद्वानो अग्मन्पुरू सदन्तो नार्षदं बिभित्सन्।
वि शुष्णस्य संग्रथितमनर्वा विदत्पुरुप्रजातस्य गुहा यत्॥ १३॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadaṁ bibhitsan. Vi śuṣṇasya saṁgrathitamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भर्गो ह नामोत यस्य देवाः स्वर्णं ये त्रिषधस्थे निषेदुः।
अग्निर्ह नामोत जातवेदाः श्रुधी नो होतर्ऋतस्य होता-
ध्रुक्॥ १४॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triṣadhasthe niṣeduḥ. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या मे रौद्रावर्चिमन्ता नासत्याविन्द्र गूर्तये यजध्यै।
मनुष्वद् वृक्तबर्हिषे रराणा मन्दू हितप्रयसा विक्षु
यज्यू॥ १५॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अयं स्तुतो राजा वन्दि वेधा अपश्च विप्रस्तरति स्वसेतुः।
स कक्षीवन्तं रेजयत्सो अग्निं नेमिं न चक्रमर्वतो रघुद्रु॥ १६॥

16. *Ayaṁ stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kakṣīvantaṁ rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुर्वैतर॒णो यष्टा॑ सब॒र्धुं धे॒नु॒म॒स्वं दु॒हध्यै॑। सं यन्मि॒त्रावरु॑णा वृ॒ञ्ज उ॒क्थैर्ज्येष्ठे॑भिर्य॒मणं॒ वरू॑थैः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṁ dhenumasvaṁ duhadhyai. Saṁ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhir-aryamaṇaṁ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्बन्धुः सूरिर्दिवि ते धियन्धा नाभानेदिष्ठो रपति प्र वेनन्। सा नो॒ नाभिः पर॒मास्य वा॑ घा॒ऽहं तत्प॒श्चा क॑ति॒थश्चि॑दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānediṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya vā ghā'haṁ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is

our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इ॒यं मे॒ नाभि॑रि॒ह मे॑ स॒धस्थ॑मि॒मे मे॑ दे॒वा अ॒यम॑स्मि॒ सर्वः॑। द्विजा अ॑ह॒ प्रथ॑मजा ऋ॒तस्ये॒दं धे॒नुर॑दुह॒ज्जाय॑माना ॥ १९ ॥

19. *Iyaṁ me nābhiriha me sadhasthamime me devā ayamasmi sarvaḥ. Dvijā aha prathamajā ṛtasyedaṁ dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakrti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अधा॑सु म॒न्द्रो अ॑रतिर्वि॒भावा॑ऽव॑ स्यति द्विव॒र्तनि॑र्वे॒नेषाट्। ऊ॒र्ध्वा यच्छ्रे॒णिर्न शिशु॒र्दन्म॒क्षू स्थि॒रं शे॑वृ॒धं सू॑त मा॒ता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivartanirvaneṣāṭ. Ūrdhvā yacchreṇirna śiśurdan makṣū sthiraṃ śevṛdhaṁ sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अधा॒ गाव॒ उप॑मातिं क॒नाया॒ अनु॑ श्वा॒न्तस्य॒ कस्य॑ चित्परे॒युः। श्रु॒धि त्वं सु॑द्रविणो न॒स्त्वं या॑ळाश्व॒घ्नस्य॑ वावृधे सूनृ॒ता॑भिः ॥ २१ ॥

21. *Adhā gāva upamātiṁ kanāyā anu śvāntasya kasya cit pareyuḥ. Śrudhi tvaṁ sudraviṇo nastvaṁ yāḷāśvaghnasya vāvṛdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमि॑न्द्र वि॒द्ध्य१॑स्मान्म॒हो रा॒ये नृ॑पते॒ वज्र॑बाहुः । रक्षा॑ च नो म॒घोन॑: पा॒हि सू॒रीन॑ने॒हस॑स्ते हरिवो अ॒भिष्टौ॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrīnanehasaste harivo abhiṣṭau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यद्रा॑जाना॒ गवि॑ष्टौ॒ सर॑त्सर॒ण्युः का॒रवे॑ जर॒ण्युः ।
विप्रः॒ प्रेष्ठः॒ स ह्ये॑षां ब॒भूव॒ परा॑ च॒ वक्ष॑दु॒त पर्ष॑देनान् ॥ २३ ॥

23. *Adha yadrājānā gaviṣṭau sarat saraṇyuḥ kārave jaraṇyuḥ. Vipraḥ preṣṭhaḥ sa hyeṣāṁ babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा॒ न्व॑स्य॒ जेन्य॑स्य पु॒ष्टौ वृ॑था॒ रेभ॑न्त ईमहे॒ तदू॒ नु ।
स॒र॒ण्युर॑स्य सू॒नुरश्वो॒ विप्र॑श्चासि॒ श्रव॑सश्च सा॒तौ ॥ २४ ॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saraṇyurasya sūnuraśvo vipraścāsi śravasaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

यु॒वोर्यदि॑ स॒ख्याया॒स्मे शर्धा॑य॒ स्तोमं॑ जुजु॒षे नम॑स्वान् ।
वि॒श्वत्र॒ यस्मि॒न्ना गिर॑: समी॒चीः पू॒र्वीव॑ गा॒तुर्दा॑श॒त्सू-
नृ॑ता॑यै ॥ २५ ॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomaṁ jujuṣe namasvān. Viśvatra yasminnā giraḥ samīcīḥ pūrvīva gāturdāśat sūnṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणानो अद्भिर्देववानिति सुबन्धुर्नमसा सूक्तैः। वर्धदुक्थैर्वचोभिरा हि नूनं व्यध्वैति पयस उस्रियायाः ॥ २६ ॥

26. *Sa gṛṇāno adbhir-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnaṁ vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ षु णो महो यजत्रा भूत देवास ऊतये सजोषाः।
ये वाजाँ अनयता वियन्तो ये स्था निचेतारो अमूराः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāṅ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

Mandala 10/Sukta 62

Vishvedevah or Angirasas (1-6), Vishvedevah (7), Savarni's Danastuti (8-11) Devatah, Nabhanedishtha Manava Rshi

ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानश।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-amṛtatvam-ānaśa. Tebhyo bhadram-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरो गोमयं वस्वृतेनाभिन्दन्परिवत्सरे वलम्।
दीर्घायुत्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥ २ ॥

2. *Ya udājan pitaro gomayaṁ vasvṛtenābhindan parivatsare valam. Dīrghāyutvam-aṅgaraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतेन सूर्यमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि।
सुप्रजास्त्वमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohayan divyaprathayan pṛthivīṁ mātaraṁ vi. Suprajāstvamaṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणोतन।
सुब्रह्मण्यमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥ ४ ॥

4. *Ayaṁ nābhā vadati valgu vo gṛhe devaputrā ṛṣayas-tacchṛṇotana. Subrahmaṇyam-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्गम्भीरवेपसः।
ते अङ्गिरसः सूनवस्ते अग्नेः परि जज्ञिरे ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasaḥ. Te aṅgirasaḥ sūnavaste agneḥ pari jajñire.*

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

ये अग्नेः परि जज्ञिरे विरूपासो दिवस्परि।
नवग्वो नु दशग्वो अङ्गिरस्तमः सचा देवेषु मंहते ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamaḥ sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्द्रेण युजा निः सृजन्त वाघतो व्रजं गोमन्तमश्विनम्।
सहस्रं मे ददतो अष्टकर्ण्यः श्रवो देवेष्वक्रत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṁ gomantamaśvinam. Sahasraṁ me dadato aṣṭakar-ṇyaḥ śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प्र नूनं जायतामयं मनुस्तोक्मेव रोहतु।
यः सहस्रं शताश्वं सद्यो दानाय मंहते॥ ८॥

8. *Pra nūnaṁ jāyatāmayaṁ manustokmeva rohatu. Yaḥ sahasraṁ śatāśvaṁ sadyo dānāya maṁhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमश्नोति कश्चन दिवइव सान्वारभम्।
सावर्ण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे॥ ९॥

9. *Na tamaśnoti kaścana diva iva sānvārabham. Sāvarṇyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविषे स्मद्दिष्टी गोपरीणसा।
यदुस्तुर्वश्च मामहे॥ १०॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā. Yadusturvaśca māmahe.*

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा ग्रामणीर्मा रिषन्मनुः सूर्येणास्य यतमानैतु दक्षिणा। सावर्णेर्देवाः प्र तिरन्त्वायुर्यस्मिन्नश्रान्ता असनाम वाजम्॥ ११॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

Mandala 10/Sukta 63

Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah, Gaya Plata Rshi

परावतो ये दिधिषन्त आप्यं मनुप्रीतासो जनिमा विवस्वतः। ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते ते अधि ब्रुवन्तु नः॥ १॥

1. *Parāvato ye didhiṣanta āpyaṁ manuprītāso janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा॒ हि वो॑ नम॒स्या॑नि॒ वन्द्या॒ नामा॑नि देवा उ॒त य॒ज्ञिया॑नि वः। ये स्थ जा॒ता अदि॑ते॒र॒द्भ्यस्परि॒ ये पृ॑थि॒व्यास्ते म॑ इ॒ह श्रु॒ता॒ हव॑म्॥ २॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye pṛthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

येभ्यो॑ मा॒ता मधु॑म॒त्पिन्व॑ते॒ पयः॑ पी॒यूष॑ं द्यौर॒दि॑ति॒रद्रि॑बर्हाः। उ॒क्थशु॑ष्मान्वृषभ॒रान्त्स्वप्न॑स॒स्ताँ आ॑दि॒त्याँ अनु॑ मदा स्व॒स्तये॑॥ ३॥

3. *Yebhyo mātā madhumat pinvate payaḥ pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabha-rāntsvapnasastāṅ ādityāṅ anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृ॒चक्ष॑सो॒ अनि॑मिषन्तो अ॒र्हणा॑ बृ॒हद्दे॒वासो॑ अमृत॒त्वमा॑नशुः। ज्योति॑रथा॒ अहि॑माया॒ अना॑गसो दि॒वो व॒र्ष्माणं॑ वसते स्व॒स्तये॑॥ ४॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇaṁ vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

स॒म्राजो॒ ये सु॒वृधो॑ य॒ज्ञमा॑यय॒युरप॑रिह्वृता दधि॒रे दि॒वि क्षय॑म्। ताँ आ वि॑वास॒ नम॑सा सुवृ॒क्तिभि॑र्म॒हो आ॑दि॒त्याँ अदि॑तिं स्व॒स्तये॑॥ ५॥

5. *Samrājo ye suvṛdho yajñamāyayur-aparihvṛatā dadhire divi kṣayam. Tāṅ ā vivāsa namasā suvṛktibhirmaho ādityāṅ aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

को वः स्तोमं राधति यं जुजोषथ विश्वे देवासो मनुषो यति ष्टन। को वोऽध्वरं तुविजाता अरं करद्यो नः पर्षदत्यंहः स्वस्तये ॥ ६ ॥

6. *Ko vaḥ stomaṁ rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaraṁ tuvijātā araṁ karad yo naḥ parṣadatyaṁhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

येभ्यो होत्रां प्रथमामायेजे मनुः समिद्धाग्निर्मनसा सप्त होतृभिः। त आदित्या अभयं शर्म यच्छत सुगा नः कर्त सुपथा स्वस्तये ॥ ७ ॥

7. *Yebhyo hotrāṁ prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य ईशिरे भुवनस्य प्रचेतसो विश्वस्य स्थातुर्जगतश्च मन्तवः। ते नः कृतादकृतादेनसस्पर्यद्या देवासः पिपृता स्वस्तये ॥ ८ ॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthāturjagataśca mantavaḥ. Te naḥ kṛtādakṛtādenasasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरेष्विन्द्रं सुहवं हवामहेंऽ होमुचं सुकृतं दैव्यं जनम्। अग्निं मित्रं वरुणं सातये भगं द्यावापृथिवी मरुतः स्वस्तये ॥ ९ ॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe'homucaṁ sukṛtaṁ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम्।
दैवीं नावं स्वरित्रामनागसमस्रवन्तीमा रुहेमा स्वस्तये॥ १०॥

10. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वे यजत्रा अधि वोचतोतये त्रायध्वं नो दुरेवाया अभिह्रुतः। सत्यया वो देवहूत्या हुवेम शृण्वतो देवा अवसे स्वस्तये॥ ११॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ no durevāyā abhihrutaḥ. Satyayā vo devahūtyā huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः।
आरे देवा द्वेषो अस्मद्युयोतनोरु णः शर्म यच्छता स्वस्तये॥ १२॥

12. *Apāmīvāmapa viśvāmanāhutimapārātiṁ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyuyotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्परि।
यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये॥ १३॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhirjāyate dharmaṇaspari. Yamādityāso nayathā sunītibhirati viśvāni duritā svastaye.*

Unhurt does the mortal advance in the world,

rises in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं देवासोऽवथ वाजसातौ यं शूरसाता मरुतो हिते धने।
प्रातर्यावाणं रथमिन्द्र सानसिमरिष्यन्तमा रुहेमा स्वस्तये॥ १४॥

14. *Yaṁ devāso'vatha vājasātau yaṁ śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्वस्ति नः पथ्यासु धन्वसु स्वस्त्यप्सु वृजने स्वर्वति।
स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति राये मरुतो दधातन॥ १५॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vṛjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways

and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेक्णस्वत्यभि या वाममेति। सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा॥ १६॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

एवा प्लतेः सूनुरवीवृधद्वो विश्व आदित्या अदिते मनीषी।
ईशानासो नरो अमर्त्येनाऽस्तावि जनो दिव्यो गयेन॥ १७॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

Mandala 10/Sukta 64

Vishvedevah Devata, Gaya Plata Rshi

कथा देवानां कतमस्य यामनि सुमन्तु नाम शृण्वतां मनामहे।
को मृळाति कतमो नो मयस्करत्कतम ऊती अभ्या ववर्तति ॥ १ ॥

1. *Kathā devānāṁ katamasya yāmani sumantu nāma śṛṇvatāṃ manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

क्रतूयन्ति क्रतवो हृत्सु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः। न मर्डिता विद्यते अन्य एभ्यो देवेषु मे अधि कामा अयंसत ॥ २ ॥

2. *Kratūyanti kratavo hṛtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरो वा शंसं पूषणमगोह्यमग्निं देवेद्धमभ्यर्चसे गिरा। सूर्यामासा चन्द्रमसा यमं दिवि त्रितं वातमुषसमक्तुमश्विना ॥ ३ ॥

3. *Narā vā śaṁsaṁ pūṣaṇam-agohyam-agniṁ deveddhamabhyarcase girā. Sūryāmāsā cadramasā yamaṁ divi tritaṁ vātam-uṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

कथा कविस्तुवीरवान्कया गिरा बृहस्पतिर्वावृधते सुवृक्तिभिः। अज एकपात्सुहवेभिर्ऋक्वभिरहिः शृणोतु बुध्न्यो३ हवीमनि ॥ ४ ॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvāvṛdhate suvṛktibhiḥ. Aja ekapāt suhavebhir-ṛkvabhir-ahiḥ śṛṇotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणा विवाससि।
अतूर्तपन्थाः पुरुरथो अर्यमा सप्तहोता विषुरूपेषु जन्मसु ॥ ५ ॥

5. *Dakṣasya vādite janmani vrate rājānā mitrāvaruṇā vivāsasi. Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

ते नो अर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः। सहस्रसा मेधसाताविव त्मना महो ये धनं समिथेषु जभ्रिरे ॥ ६ ॥

6. *Te no arvanto havanaśruto havaṁ viśve śṛṇvantu vājino mitadravaḥ. Sahasrasā medhasātāviva tmanā maho ye dhanaṁ samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प्र वो वायुं रथयुजं पुरंधिं स्तोमैः कृणुध्वं सख्याय पूषणम्।
ते हि देवस्य सवितुः सवीमनि क्रतुं सचन्ते सचितः सचेतसः ॥ ७ ॥

7. *Pra vo vāyuṁ rathayujaṁ purandhiṁ stomaiḥ kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya savituḥ savīmani kratuṁ sacante sacitaḥ sacetasaḥ.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्रा नद्यो महीरपो वनस्पतीन्पर्वताँ अग्निमूतये।
कृशानुमस्तृन्तिष्यं सधस्थ आ रुद्रं रुद्रेषु रुद्रियं हवामहे ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāň agnimūtaye. Kṛśānumastṝn tiṣyaṁ sadhastha ā rudraṁ rudreṣu rudriyaṁ havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूर्मिभिर्महो महीरवसा यन्तु वक्षणीः। देवीरापो मातरः सूदयित्नवो घृतवत्पयो मधुमन्नो अर्चत॥ ९॥

9. *Sarasvatī sarayuḥ sindhurūrmibhirmaho mahīravasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ sudayitnvo ghṛtavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghrta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्दिवा शृणोतु नस्त्वष्टा देवेभिर्जनिभिः पिता वचः। ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः॥ १०॥

10. *Uta mātā bṛhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Ṛbhukṣā vājo rathaspatirbhago raṇvaḥ śaṁsaḥ śaśamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

रण्वः सन्दृष्टौ पितुमाँइव क्षयो भद्रा रुद्राणां मरुतामुपस्तुतिः। गोभिः ष्याम यशसो जनेष्वा सदा देवास इळया सचेमहि॥ ११॥

11. *Raṇvaḥ sandṛṣṭau pitumāň iva kṣayo bhadrā rudrāṇāṁ marutām-upastutiḥ. Gobhiḥ ṣyāma yaśaso janeṣvā sadā devāsa iḷayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां मे धियं मरुत इन्द्र देवा अददात वरुण मित्र यूयम्। तां पीपयत पयसेव धेनुं कुविद्विरो अधि रथे वहाथ॥ १२॥

12. *Yāṁ me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tāṁ pīpayata payaseva dhenuṁ kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविदङ्ग प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधथ। नाभा यत्र प्रथमं संनसामहे तत्र जामित्वमदितिर्दधातु नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ sajātyasya maruto bubodhatha. Nābhā yatra prathamaṁ saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

ते हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिये इतः। उभे बिभृत उभयं भरीमभिः पुरू रेतांसि पितृभिश्च सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātarā mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiśca siñcataḥ.*

Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा होत्रा विश्वमश्नोति वार्यं बृहस्पतिर्रमतिः पनीयसी। ग्रावा यत्र मधुषदुच्यते बृहदवीवशन्त मतिभिर्मनीषिणः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryaṁ bṛhaspatira-ramatiḥ panīyasī. Grāvā yatra madhuṣuducyate bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.*

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

एवा कविस्तुवीरवाँ ऋतज्ञा द्रविणस्युर्द्रविणसश्चकानः। उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्गयो दिव्यानि जन्म ॥ १६ ॥

16. *Evā kavistuvīravāṅ ṛtajñā draviṇasyur-draviṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca vipro'pīpayad-gayo divyāni janma.*

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

एवा प्लतेः सूनुरवीवृधद्वो विश्व आदित्या अदिते मनीषी ।
ईशानासो नरो अमर्त्येना ऽस्तावि जनो दिव्यो गयेन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

Mandala 10/Sukta 65

Vishvedevah Devatah, Vasukarna Vasukra Rshi

अग्निरिन्द्रो वरुणो मित्रो अर्यमा वायुः पूषा सरस्वती सजोषसः । आदित्या विष्णुर्मरुतः स्वर्बृहत्सोमो रुद्रो अदितिर्ब्रह्मणस्पतिः ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuḥ pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇur-marutaḥ svarbṛhat somo rudro aditir-brahmaṇaspatiḥ.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथो हिन्वाना तन्वा३ समोकसा ।
अन्तरिक्षं मह्या पप्रुरोजसा सोमो घृतश्रीर्महिमानमीरयन् ॥ २ ॥

2. *Indrāgnī vṛtrahatyeṣu satpatī mitho hinvānā tanvā samokasā. Antarikṣaṁ mahyā papru-rojasā somo ghṛtaśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

तेषां हि मह्ना महतामनर्वणां स्तोमाँ इयर्म्यृतज्ञा ऋता-
वृधाम्। ये अप्सवमर्णवं चित्रराधसस्ते नो रासन्तां महये
सुमित्र्याः ॥ ३ ॥

3. *Teṣāṁ hi mahnā mahatām-anarvaṇāṁ stomāṅ̆ iyarmyṛtajñā ṛtāvṛdhām. Ye apsavam-arṇavaṁ citrarādhasaste no rāsantāṁ mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्वर्णरमन्तरिक्षाणि रोचना द्यावाभूमी पृथिवीं स्कम्भु-
रोजसा। पृक्षाइव महयन्तः सुरातयो देवाः स्तवन्ते मनुषाय
सूरयः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī pṛthivīṁ skambhurojasā. Pṛkṣā iva mahayantaḥ surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय शिक्ष वरुणाय दाशुषे या सम्राजा मनसा न
प्रयुच्छतः। ययोर्धाम धर्मणा रोचते बृहद्ययोरुभे रोदसी
नाधसी वृतौ ॥ ५ ॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇā rocate bṛhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गौर्वर्तनिं पर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा
विवस्वते ॥ ६ ॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviśā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिवक्षसो अग्निजिह्वा ऋतावृधं ऋतस्य योनिं विमृशन्त आसते। द्यां स्कभित्व्यप आ चक्रुरोजसा यज्ञं जनित्वी तन्वी३नि मामृजुः ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yoniṁ vimṛśanta āsate. Dyāṁ skabhitvyapa ā cakrurojasā yajñaṁ janitvī tanvīni māmṛjuḥ.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परिक्षिता पितरा पूर्वजावरी ऋतस्य योना क्षयतः समोकसा। द्यावापृथिवी वरुणाय सव्रते घृतवत्पयो महिषाय पिन्वतः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāpṛthivī varuṇāya savrate ghṛtavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

पर्जन्यावाता वृषभा पुरीषिणेन्द्रवायू वरुणो मित्रो अर्यमा। देवाँ आदित्याँ अदितिं हवामहे ये पार्थिवासो दिव्यासो अप्सु ये ॥ ९ ॥

9. *Parjanyāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāñ ādityāñ aditiṁ havāmahe ye pārthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्वष्टारं वायुमृभवो य ओहते दैव्या होतारा उषसं स्वस्तये। बृहस्पतिं वृत्रखादं सुमेधसमिन्द्रियं सोमं धनसा उ ईमहे ॥ १० ॥

10. *Tvaṣṭāraṁ vāyumṛbhavo ya ohate daivyā hotārā uṣasaṁ svastaye. Bṛhaspatiṁ vṛtrakhā-daṁ sumedhasamindriyaṁ somaṁ dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब्रह्म गामश्वं जनयन्त ओषधीर्वनस्पतीन्पृथिवीं पर्वताँ अपः। सूर्यं दिवि रोहयन्तः सुदानव आर्यी व्रता विसृजन्तो अधि क्षमि॥ ११॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanaspatīn pṛthivīṁ parvatāṅ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भुज्युमंहसः पिपृथो निरश्विना श्यावं पुत्रं वध्रिमत्या अजिन्वतम्। कमद्युवं विमदायोहथुर्युवं विष्णाप्वं विश्वकायाव सृजथः॥ १२॥

12. *Bhujyum-aṁhasaḥ pipṛtho niraśvinā śyāvaṁ putraṁ vadhrimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva sṛjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.

पावीरवी तन्यतुरेकपादजो दिवो धर्ता सिन्धुरापः समुद्रियः। विश्वे देवासः शृणवन्वचांसि मे सरस्वती सह धीभिः पुरन्ध्या॥ १३॥

13. *Pāvīravī tanyaturekapādajo divo dhartā sindhurāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्वे देवाः सह धीभिः पुरन्ध्या मनोर्यजत्रा अमृता ऋतज्ञाः। रातिषाचो अभिषाचः स्वर्विदः स्वर्गिरो ब्रह्म सूक्तं जुषेरत॥ १४॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manoryajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svarvidaḥ svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

देवान्वसिष्ठो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्थुः। ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः॥ १५॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmuru-gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

Mandala 10/Sukta 66

Vishvedevah Devata, Vasukarna Vasukra Rshi

देवान्हुवे बृहच्छ्रवसः स्वस्तये ज्योतिष्कृतो अध्वरस्य प्रचेतसः। ये वावृधुः प्रतरं विश्ववेदस इन्द्रज्येष्ठासो अमृता ऋतावृधः॥ १॥

1. *Devān huve bṛhacchravasaḥ svastaye jyotiṣkṛto adhvarasya pracetasaḥ. Ye vāvṛdhuḥ prataraṁ viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhaḥ.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्रप्रसूता वरुणप्रशिष्टा ये सूर्यस्य ज्योतिषो भागमानशुः। मरुद्गणे वृजने मन्म धीमहि माघोने यज्ञं जनयन्त सूरयः॥ २॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo bhāgamānaśuḥ. Marudgaṇe vṛjane manma dhīmahi māghone yajñaṁ janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रो वसुभिः परि पातु नो गयमादित्यैर्नो अदितिः शर्म यच्छतु। रुद्रो रुद्रेभिर्देवो मृळयाति नस्त्वष्टा नो ग्नाभिः सुवितायं जिन्वतु॥ ३॥

3. *Indro vasubhiḥ pari pātu no gayamādityairno aditiḥ śarma yacchatu. Rudro rudrebhirdevo mṛḷayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिर्द्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वर्बृहत्। देवाँ आदित्याँ अवसे हवामहे वसून्रुद्रान्त्सवितारं सुदंससम्॥ ४॥

4. *Aditirdyāvāpṛthivī ṛtaṁ mahadindrāviṣṇū marutaḥ svarbṛhat. Devāň ādityāň avase havāmahe vasūn rudrāntsavitāraṁ sudaṁsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सरस्वान्धीभिर्वरुणो धृतव्रतः पूषा विष्णुर्महिमा वायु-
रश्विना। ब्रह्मकृतो अमृता विश्ववेदसः शर्म नो यंसन्त्रि-
वरूथमंहसः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇurmahimā vāyur-aśvinā. Brahmakṛto amṛtā viśvavedasaḥ śarma no yaṁsan trivarūthamaṁhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा यज्ञो वृषणः सन्तु यज्ञिया वृषणो देवा वृषणो
हविष्कृतः। वृषणा द्यावापृथिवी ऋतावरी वृषा पर्जन्यो
वृषणो वृषस्तुभः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣaṇaḥ santu yajñiyā vṛṣaṇo devā vṛsaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāpṛthivī ṛtāvarī vṛṣā parjanyo vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषोमा वृषणा वाजसातये पुरुप्रशस्ता वृषणा उप ब्रुवे।
यावीजिरे वृषणो देवयज्यया ता नः शर्म त्रिवरूथं वि
यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūthaṁ vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतव्रताः क्षत्रिया यज्ञनिष्कृतो बृहद्दिवा अध्वराणामभि-
श्रियः। अग्निहोतार ऋतसापो अद्रुहोऽपो असृजन्ननु
वृत्रतूर्ये ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vṛtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावापृथिवी जनयन्नभि व्रताऽऽप ओषधीर्वनिनानि यज्ञियाः। अन्तरिक्षं स्वर्१रा पप्रुरूतये वशं देवास्तन्वी३ नि मामृजुः॥ ९॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīrvaninānī yajñiyā. Antarikṣaṁ svarā paprurūtaye vaśaṁ devāsastanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

धर्तारो दिव ऋभवः सुहस्ता वातापर्जन्या महिषस्य तन्यतोः। आप ओषधीः प्रतिरन्तु नो गिरो भगो रातिर्वाजिनो यन्तु मे हवम्॥ १०॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanyā mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुद्रः सिन्धू रजो अन्तरिक्षमज एकपात्तनयित्नुरर्णवः। अहिर्बुध्न्यः शृणवद्वचांसि मे विश्वे देवास उत सूरयो मम॥ ११॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyaḥ śṛṇavadvacāṁsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्याम वो मनवो देववीतये प्राञ्चं नो यज्ञं प्र णयत साधुया। आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि जिन्वत॥ १२॥

12. *Syāma vo manavo devavītaye prāñcaṁ no yajñaṁ pra ṇayata sādhuyā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दैव्या होतारा प्रथमा पुरोहित ऋतस्य पन्थामन्वेमि साधुया।
क्षेत्रस्य पतिं प्रतिवेशमीमहे विश्वान्देवाँ अमृताँ अप्रयुच्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthāmanvemi sādhuyā. Kṣetrasya patiṁ praveśamīmahe viśvān devāṅ amṛtāṅ aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसिष्ठासः पितृवद्वाचमक्रत देवाँ ईळाना ऋषिवत्स्वस्तये।
प्रीताइव ज्ञातयः काममेत्याऽस्मे देवासोऽवँ धूनुता वसुं ॥ १४ ॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devāṅ īḷāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā 'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature

like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

देवान्वसिष्ठो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्थुः।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

Mandala 10/Sukta 67

Brhaspati Devata, Ayasya Angirasa Rshi

इमां धियं सप्तशीर्ष्णीं पिता नः ऋतप्रजातां बृहतीमविन्दत्।
तुरीयं स्विज्जनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन् ॥ १ ॥

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśvajanyo'yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धामं प्रथमं मनन्त ॥ २ ॥

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन्।
बृहस्पतिरभिकनिक्रदद्गा उत प्रास्तौदुच्च विद्वाँ अगायत् ॥ ३ ॥

3. *Haṁsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Bṛhaspatir-abhikanikradadgā uta prāstauducca vidvāṅ agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः ॥ ४ ॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛahaspatis-tamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत्।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛantat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण।
स्वेदाञ्जिभिराशिरमिच्छमानोऽ रोदयत्पणिमा गा अमुष्णात्॥ ६॥

6. *Indro valaṁ rakṣitāraṁ dudhānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhir-āśiram-icchamāno'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट्॥ ७॥

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhir-godhāyasaṁ vi dhanasair-adardaḥ. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇaṁ vyānaṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

ते सत्येन मनसा गोपतिं गा इयानासः इषणयन्त धीभिः।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रियाः असृजत स्वयुग्भिः॥ ८॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम्॥ ९॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः। पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी शृणुतं विश्वमिन्वे ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य। अहन्नहिमरिणात्सप्त सिन्धून्देवैर्द्यावापृथिवी प्रावतं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānama-bhinad-arbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Mandala 10/Sukta 68

Brhaspati Devata, Ayasya Angirasa Rshi

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः। गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय। जने मित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ ॥ २ ॥

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhaga ivedaryamaṇaṁ ninmāya. Jane mitro na daṁpatī anakti bṛhaspate vājayāśuṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः। बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः। बृहस्पतिरुद्धर न्नश्मनो गा भूम्या उदनेव वि त्वचं बिभेद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatir-uddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत्। बृहस्पतिरनुमृश्या वलस्याऽभ्रमिव वात आ चक्र आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिर् अर्कैः। दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭamādadā-virnidhīṅrakṛṇod-usriyāṇām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत्।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत्॥ ७॥

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम्।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विर्वेणा विकृत्य॥ ८॥

8. *Aśnāpinaddhaṁ madhu paryapaśyan-matsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatir-viraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

सोषामविन्दत्स स्वर्१ः सो अग्निं सो अर्केण वि बबाधे तमांसि। बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार॥ ९॥

9. *Soṣāmavindat sa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁsi. Bṛhaspatir-govapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वलो गाः।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः॥ १०॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatinā-kṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन्।
रात्र्यां तमो अदधुर्ज्योतिरह्नबृहस्पतिर्भिनदद्रिं विदद्गाः॥ ११॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhur-jyotirahan bṛhaspatirbhinadadriṁ vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति। बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात्॥ १२॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīran-vānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Mandala 10/Sukta 69

Agni Devata, Sumitra Vadhryashva Rshi

भद्रा अग्नेर्वध्र्यश्वस्य सन्दृशो वामी प्रणीतिः सुरणा उपेतयः। यदीं सुमित्रा विशो अग्र इन्धते घृतेनाहुतो जरते दविद्युतत्॥ १॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghṛtenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतमग्नेर्वध्र्यश्वस्य वर्धनं घृतमन्नं घृतमस्यास्य मेदनम्। घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः॥ २॥

2. *Ghṛtamagner-vadhryaśvasya vardhanaṁ ghṛta-mannaṁ ghṛtamvasya medanam. Ghṛtenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्ते मनुर्यदनीकं सुमित्रः समीधे अग्ने तदिदं नवीयः। स रेवच्छोचस्व स गिरो जुषस्व स वाजं दर्षि स इह श्रवो धाः॥ ३॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṃ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा॒ पूर्वं॑मीळि॒तो व॑ध्र्य॒श्वः सं॑मी॒धे अ॑ग्ने॒ स इ॒दं जु॑षस्व।
स नः॑ स्ति॒पा उ॒त भ॑वा तनू॒पा दा॒त्रं र॑क्षस्व॒ यदि॒दं ते॑ अ॒स्मे ॥ ४ ॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idaṃ juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा॑ द्यु॒म्नी वा॑ध्र्यश्वो॒त गो॒पा मा त्वा॑ तारीद॒भिमा॑ति॒र्जना॑नाम्। शू॒र॑इव धृ॒ष्णुश्च्यव॑नः सु॒मि॒त्रः प्र नु वो॑चं॒ वाध्र्य॑श्वस्य॒ नाम॑ ॥ ५ ॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tārīdabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

सम॒ज्र्या॑ पर्व॒त्या॒३॒॑ वसू॑नि॒ दासा॑ वृ॒त्राण्यार्या॑ जिगेथ। शू॒र॑इव धृ॒ष्णुश्च्यव॑नो॒ जना॑नां॒ त्वमग्ने॑ पृतना॒यूँ॒र॒भि ष्याः ॥ ६ ॥

6. *Samajrya parvatyā vasūni dāsā vṛtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānāṁ tvamagne pṛtanāyūṅrabhi ṣyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दी॒र्घत॑न्तुर्बृ॒हदु॑क्षा॒यम॒ग्निः स॒हस्र॑स्तरीः श॒तनी॑थ॒ ऋभ्वा॑।
द्यु॒मान्द्यु॒मत्सु॒ नृभि॑र्मृ॒ज्यमा॑नः सु॒मि॒त्रेषु॑ दीदयो देव॒यत्सु॑ ॥ ७ ॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tarīḥ śatanītha ṛbhvā. Dyumān dyumatsu nṛbhirmṛjyamānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliants, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्वे धेनुः सुदुघा जातवेदोऽ सश्चतेव समना सबर्धुक् ।
त्वं नृभिर्दक्षिणावद्भिरग्ने सुमित्रेभिरिध्यसे देवयद्भिः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

देवाश्चित्ते अमृता जातवेदो महिमानं वाध्यश्व प्र वोचन् ।
यत्संपृच्छं मानुषीर्विश आयन्त्वं नृभिरजयस्त्वावृधेभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṃpṛcchaṁ mānu-ṣīrviśa āyan tvaṁ nṛbhirajayas-tvāvṛdhebhiḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.

पितेव पुत्रमबिभरुपस्थे त्वामग्ने वध्यश्वः सपर्यन् । जुषाणो अस्य समिधं यविष्ठोत पूर्वाँ अवनोर्व्राधतश्चित् ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhrya-śvaḥ saparyan. Juṣāṇo asya samidhaṁ yaviṣṭhota pūrvāṅ avanorvrādhataścit.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

शश्वदग्निर्वध्यश्वस्य शत्रून्नृभिर्जिगाय सुतसोमवद्भिः । समनं चिददहश्चित्रभानोऽ व व्राधन्तमभिनद् वृधश्चित् ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya sutasomavadbhiḥ. Samanaṁ cidadaha-ścitrabhā-no'va vrādhantam-abhinadvṛdhaścit.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अयमग्निर्वध्यश्वस्य वृत्रहा सनकात्प्रेद्धो नमसोपवाक्यः । स नो अजामीँरुत वा विजामीनभि तिष्ठ शर्धतो वाध्य-श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyaḥ. Sa no ajāmīňruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

Mandala 10/Sukta 70

Apriyah (Idhma or Samiddhagni-1,Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11)Devatah, Sumitra Vadhryashva Rshi

इमां मे अग्ने समिधं जुषस्वेळस्पदे प्रति हर्या घृताचीम्। वर्ष्मन्पृथिव्याः सुदिनत्वे अह्नामूर्ध्वो भव सुक्रतो देवयज्या ॥ १ ॥

1. *Imāṁ me agne samidhaṁ juṣasveḷaspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred vedi of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ देवानामग्रयावेह यातु नराशंसो विश्वरूपेभिरश्वैः। ऋतस्य पथा नमसा मियेधो देवेभ्यो देवतमः सुषूदत् ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṃso viśvarūpebhiraśvaiḥ. Ṛtasya pathā namasā miyedho devebhyo devatamaḥ suṣūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

शश्वत्तममीळते दूत्याय हविष्मन्तो मनुष्यासो अग्निम्। वहिष्ठैरश्वैः सुवृता रथेनाऽऽ देवान्वक्षि नि षदेह होता ॥ ३ ॥

3. *Śaśvattamamīḷate dūtyāya haviṣmanto manuṣyāso agnim. Vahiṣṭhairaśvaiḥ suvṛtā rathenā'' devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प्रथतां देवजुष्टं तिरश्चा दीर्घं द्राघ्मा सुरभि भूत्वस्मे। अहेळता मनसा देव बर्हिरिन्द्रज्येष्ठाँ उशतो यक्षि देवान् ॥ ४ ॥

4. *Vi prathatāṁ devajuṣṭaṃ tiraścā dīrghaṁ drāghmā surabhi bhūtvasme. Aheḷatā manasā deva barhirindrajyeṣṭhāṅ uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि श्रयध्वम्। उशतीर्द्वीरो महिना महद्भिर्देवं रथं रथयुर्धीरयध्वम्॥ ५॥

5. *Divo vā sānu spṛśatā varīyaḥ pṛthivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevaṁ rathaṁ rathayurdhāraya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

देवी दिवो दुहितरा सुशिल्पे उषासानक्ता सदतां नि योनौ। आ वां देवास उशती उशन्त उरौ सीदन्तु सुभगे उपस्थे॥ ६॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatāṁ ni yonau. Ā vāṁ devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे। पुरोहितावृत्विजा यज्ञे अस्मिन्विदुष्टरा द्रविणमा यजेथाम्॥ ७॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

तिस्रो देवीर्बर्हिरिदं वरीय आ सीदत चकृमा वः स्योनम्। मनुष्वद्यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त॥ ८॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñaṁ sudhitā havīṁṣīḷā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

देव त्वष्टर्यद्ध चारुत्वमानड्यदङ्गिरसामभवः सचाभूः । स देवानां पाथ उप प्र विद्वानुशन्यक्षि द्रविणोदः सुरत्नः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgirasāmabhavaḥ sacābhūḥ. Sa devānāṁ pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पते रशनया नियूया देवानां पाथ उप वक्षि विद्वान् । स्वदाति देवः कृणवद्धवींष्यवतां द्यावापृथिवी हवं मे ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānāṁ pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīṁṣyavatāṁ dyāvāpṛthivī havaṁ me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्ने वह वरुणमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् । सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

11. *Āgne vaha varuṇamiṣṭaye na indraṁ divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

Mandala 10/Sukta 71

Jnana (Knowledge) Devata, Brhaspati Angirasa Rshi

बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरत नामधेयं दधानाः । यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहितं गुहाविः ॥ १ ॥

1. *Bṛhaspate prathamaṁ vāco agraṁ yat prairata nāmadheyaṁ dadhānāḥ. Yadeṣāṁ śreṣṭhaṁ yadaripramāsīt preṇā tadeṣāṁ nihitaṁ guhāviḥ.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि॥ २॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyāni jānate bhadraiṣāṁ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

यज्ञेन वाचः पदवीयमायन्तामन्वविन्दन्नृषिषु प्रविष्टाम्।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते॥ ३॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavinda-nnṛṣiṣu praviṣṭām. Tāmābhṛtyā vyadadhuḥ purutrā tāṁ sapta rebhā abhi saṁ navante.*

By yajna and meeting of minds on the vedi, they get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम्।
उतो त्वस्मै तन्वं१ वि सस्रे जायेव पत्य उशती सुवासाः॥ ४॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु।
अधेन्वा चरति मायया एष वाचं शुश्रुवाँ अफलामपुष्पाम्॥ ५॥

5. *Uta tvaṁ sakhye sthirapītamāhurnainaṁ hinvan-tyapi vājineṣu. Adhenvā carati māyayaiṣa vācaṁ śuśruvāň aphalāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति।
यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थाम्॥ ६॥

6. *Yastityāja sacividaṁ sakhāyaṁ na tasya vācyapi bhāgo asti. Yadīṁ śṛṇotyalakaṁ śṛṇoti nahi praveda sukṛtasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः।
आदघ्नास उपकक्षास उ त्वे ह्रदाइव स्नात्वा उ त्वे ददृश्रे॥ ७॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manojaveṣvasamā babhūvuḥ. Ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

ह्रदा तष्टेषु मनसो जवेषु यद् ब्राह्मणाः संयजन्ते सखायः।
अत्राह त्वं वि जहुर्वेद्याभिरोहब्रह्माणो वि चरन्त्यु त्वे॥ ८॥

8. *Hṛdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurvedyābhirohabrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इमे ये नार्वाङ् न परश्चरन्ति न ब्राह्मणासो न सुतेकरासः।
त एते वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वते अप्रजज्ञयः॥ ९॥

9. *Ime ye nārvāṅ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantraṁ tanvate aprajajñayaḥ.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

सर्वे नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः।
किल्बिषस्पृत्पितुषणिर्ह्येषामरं हितो भवति वाजिनाय॥ १०॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣaspṛt pituṣaṇir-hyeṣāmaraṁ hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पोषमास्ते पुपुष्वान्गायत्रं त्वो गायति शक्वरीषु।
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः॥ ११॥

11. *Ṛcāṁ tvaḥ poṣamāste pupuṣvān gāyatraṁ tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyāṁ yajñasya mātrāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

Mandala 10/Sukta 72

Devah Devatah, Brhaspati Laukya, or Brhaspati Angirasa, or Aditi Dakshayani Rshi

देवानां नु वयं जाना प्र वोचाम विपन्यया।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे॥ १॥

1. *Devānāṁ nu vayaṁ jānā pra vocāma vipanyayā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

ब्रह्मणस्पतिरेता सं कर्मार इवाधमत्।
देवानां पूर्व्ये युगेऽसतः सदजायत॥ २॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat. Devānāṁ pūrvye yuge'sataḥ sadajāyata.*

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakrti or Nature.)

देवानां युगे प्रथमेऽसतः सदजायत।
तदाशा अन्वजायन्त तदुत्तानपदस्परि॥ ३॥

3. *Devānāṁ yuge prathame'sataḥ sadajāyata. Tadāśā anvajāyanta taduttānapadaspari.*

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि॥ ४॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.*
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः॥ ५॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.*
Tāṁ devā anvajāyanta bhadrā amṛtabandhavaḥ.

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakrti evolves Mahan or Pradhana which is vyakta Prakrti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakrti are also manifested the three qualilative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत।
अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत॥ ६॥

6. *Yaddevā adaḥ salile susaṁrabdhā atiṣṭhata.*
Atrā vo nṛtyatāmiva tīvro reṇurapāyata.

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्देवा यतयो यथा भुवनान्यपिन्वत।
अत्रा समुद्र आ गूळ्हमा सूर्यमजभर्तन॥ ७॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.*
Atrā samudra ā gūḷhamā sūryamajabhartana.

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि।
देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत्॥ ८॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.*
Devāṅ upa prait saptabhiḥ parā mārtāṇḍamāsyat.

Eight are the divine modes of Aditi, eternal inviolable Prakrti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्रैरदितिरुप प्रैत्पूर्व्यं युगम्।
प्रजायै मृत्यवे त्वत्पुनर्मार्ताण्डमाभरत्॥ ९॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyaṁ yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

Mandala 10/Sukta 73

Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उग्रः सहसे तुराय मन्द्र ओजिष्ठो बहुलाभिमानः।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा॥ १॥

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindraṁ marutaści-datra matā yadvīraṁ dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

द्रुहो निषत्ता पृशनी चिदेवैः पुरू शंसेन वावृधुष्ट इन्द्रम्।
अभीवृतेव ता महापदेनं ध्वान्तात्प्रपित्वादुदरन्त गर्भीः॥ २॥

2. *Druho niṣattā pṛśanī cidevaiḥ purū śaṁsena vāvṛdhuṣṭa indram. Abhīvṛteva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्वा ते पादा प्र यजिगास्यवर्धन्वाजा उत ये चिदत्र।
त्वमिन्द्र सालावृकान्त्सहस्रमासन्दधिषे अश्विना ववृत्याः॥ ३॥

3. *Ṛṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāṁmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

समना तूर्णिरुप यासि यज्ञमा नासत्या सख्याय वक्षि।
वसाव्यामिन्द्र धारयः सहस्राश्विना शूर ददतुर्मघानि॥ ४॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि प्रजायै सखिभिरिन्द्र इषिरेभिरर्थम्।
आभिर्हि माया उप दस्युमागान्मिहः प्र तम्रा अवपत्तमांसि॥ ५॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgānmihaḥ pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद् ध्वसयो न्यस्मा अवाहन्निन्द्र उषसो यथानः। ऋष्वैरगच्छः सखिभिर्निकामैः साकं प्रतिष्ठा हृद्या जघन्थ॥ ६॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchaḥ sakhibhirnikāmaiḥ sākaṁ pratiṣṭhā hṛhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषये विमायम्।
त्वं चकर्थ मनवे स्योनान्पथो देवत्राञ्जसेव यानान्॥ ७॥

7. *Tvaṁ jaghatha namuciṁ makhasyaṁ dāsaṁ kṛṇvāna ṛṣaye vimāyam. Tvaṁ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमेतानि पप्रिषे वि नामेशान इन्द्र दधिषे गभस्तौ।
अनु त्वा देवाः शवसा मदन्त्युपरिबुध्नान्ववनिनश्चकर्थ॥ ८॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyuparibudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात्।
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु॥ ९॥

1. *Cakraṁ yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादियायेति यद्वदन्त्योजसो जातमुत मन्य एनम्।
मन्योरियाय हर्म्येषु तस्थौ यतः प्रजज्ञ इन्द्रो अस्य वेद॥ १०॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान्॥ ११॥

11. *Vayaḥ suparṇā upa sedurindraṁ priyamedhā ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

Mandala 10/Sukta 74

Indra Devata, Gauriviti Shaktya Rshi

वसूनां वा चर्कृष इयक्षन्धिया वा यज्ञैर्वा रोदस्योः। अर्वन्तो वा ये रयिमन्तः सातौ वनुं वा ये सुश्रुणं सुश्रुतो धुः॥ १॥

1. *Vasūnāṁ vā carkṛṣa iyakṣan dhiyā vā yajñairvā rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṁ vā ye suśruṇaṁ suśruto dhuḥ.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हवं एषामसुरो नक्षत द्यां श्रवस्यता मनसा निंसत क्षाम्।
चक्षाणा यत्र सुविताय देवा द्यौर्न वारेभिः कृणवन्त स्वैः॥ २॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā niṁsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमेषाममृतानां गीः सर्वताता ये कृपणन्त रत्नम् ।
धियं च यज्ञं च साधन्तस्ते नो धान्तु वसव्यमसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñaṁ ca sādhantaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त इन्द्रायवः पनन्ताभि य ऊर्वं गोमन्तं तितृत्सान् ।
सकृत्स्वं ये पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदुक्षन् ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titṛtsān. Sakṛtsvaṁye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ dudukṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवसे कृणुध्वमनानतं दमयन्तं पृतन्यून् ।
ऋभुक्षणं मघवानं सुवृक्तिं भर्ता यो वज्रं नर्यं पुरुक्षुः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-naṁ suvṛktiṁ bhartā yo vajraṁ naryaṁ purukṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावान पुरुतमं पुराषाळा वृत्रहेन्द्रो नामान्यप्राः । अचेति
प्रासहस्पतिस्तुविष्मान्यदीमुश्मसि कर्तवे कर त्तत् ॥ ६ ॥

6. *Yadvāvāna purutamaṁ purāṣāḷā vṛtrahendro nāmānyaprāḥ.Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

Mandala 10/Sukta 75

Nadyah Devata, Sindhukshit Praiyamedha Rshi

प्र सु व आपो महिमानमुत्तमं कारुर्वोचाति सदने विवस्वतः।
प्र सप्तसप्त त्रेधा हि चक्रमुः प्र सृत्वरीणामति सिन्धुरोजसा॥ १॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvarīṇāmati sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प्र तेऽरदद्वरुणो यातवे पथः सिन्धो यद्वाजाँ अभ्यद्रवस्त्वम्।
भूम्या अधि प्रवता यासि सानुना यदेषामग्रं जगतामिरज्यसि॥ २॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvājāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmirajyasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.

दिवि स्वनो यतते भूम्योपर्यनन्तं शुष्ममुदियर्ति भानुना।
अभ्रादिव प्र स्तनयन्ति वृष्टयः सिन्धुर्यदेति वृषभो न रोरुवत्॥ ३॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣmamudiyarti bhānunā. Abhrādiva pra stanayanti vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अभि त्वा सिन्धो शिशुमिन्न मातरो वाश्रा अर्षन्ति पयसेव धेनवः। राजेव युध्वा नयसि त्वमित्सिचौ यदासामग्रं प्रवतामिनक्षसि॥ ४॥

4. *Abhi tvā sindho śiśuminna mātaro vāśrā arṣanti payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit sicau yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या।
असिक्न्या मरुद्वृधे वितस्तयार्जीकीये शृणुह्या सुषोमया॥ ५॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomaṁ sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayārjīkĭye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvrdha, stormy stream of water, prana and passion for life, Arjikiya, overflooding stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

"Ida cha pingalakhya cha sushumna chasthi jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah", and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertibrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus 'streams' and names of streams are general terms of life's dynamics in different physical, psychic and spiritual contexts.

तृष्टामया प्रथमं यातवे सजूः सुसर्त्वी रसया श्वेत्या त्या।
त्वं सिन्धो कुभया गोमतीं क्रुमुं मेहत्न्वा सरथं याभिरीयसे॥ ६॥

6. *Tṛṣṭāmayā prathamaṁ yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīṁ krumuṁ mehatnvā sarathaṁ yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्येनी रुशती महित्वा परि ज्रयांसि भरते रजांसि।
अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव दर्शता ॥ ७ ॥

7. *Ṛjītyenī ruśatī mahitvā pari jrayāṁsi bharate rajāṁsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनीवती।
ऊर्णावती युवतिः सीलमावत्युताधि वस्ते सुभगा मधुवृधम् ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiraṇyayī sukṛtā vājinīvatī. Ūrṇāvatī yuvatiḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुजे सिन्धुरश्विनं तेन वाजं सनिषदस्मिन्नाजौ।
महान्ह्यस्य महिमा पनस्यतेऽदब्धस्य स्वयशसो वरपिशनः ॥ ९ ॥

9. *Sukhaṁ rathaṁ yuyuje sindhuraśvinaṁ tena vājaṁ saniṣdasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśinaḥ.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

Mandala 10/Sukta 76

Gravana Devata, Sarpa Airavata Jaratkarna Rshi

आ व ऋञ्जस ऊर्जां व्युष्टिष्विन्द्रं मरुतो रोदसी अनक्तन।
उभे यथा नो अहनी सचाभुवा सदःसदो वरिवस्यात उद्भिदा ॥ १ ॥

1. *Ā va ṛñjasa ūrjāṁ vyuṣṭiṣvindraṁ maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रेष्ठं सवनं सुनोतनात्यो न हस्तयतो अद्रिः सोतरि। विदद्ध्यर्यो अभिभूतिं पौंस्यं महो राये चित्तरुते यदर्वतः ॥ २ ॥

2. *Tadu śreṣṭhaṁ savanaṁ sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti pauṁsyaṁ maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिद्ध्यस्य सवनं विवेरपो यथा पुरा मनवे गातुमश्रैत्। गोअर्णसि त्वाष्ट्रे अश्वनिर्णिजि प्रेमध्वरेष्वध्वराँ अशिश्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanaṁ viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-āṁ aśiśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप हत रक्षसो भङ्गुरावतः स्कभायत निर्ऋतिं सेधतामतिम्। आ नो रयिं सर्ववीरं सुनोतन देवाव्यं भरत श्लोकमद्रयः ॥ ४ ॥

4. *Apa hata rakṣaso bhaṅgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. Ā no rayiṁ sarvavīraṁ sunotana devāvyaṁ bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

दिवश्चिदा वोऽमवत्तरेभ्यो विभ्वनाँ चिदाश्वपस्तरेभ्यः। वायोश्चिदा सोमरभस्तरेभ्योऽग्नेश्चिदर्च पितुकृत्तरेभ्यः ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśvapastarebhyaḥ. Vāyościdā somarabhas-tarebhyo'gneścidarca pitukṛttarebhyaḥ.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भुरन्तु नो यशसः सोत्वन्धसो ग्रावाणो वाचा दिविता दिवित्मता। नरो यत्र दुहते काम्यं मध्वाघोषयन्तो अभितो मिथस्तुरः ॥ ६ ॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyaṁ madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सोमं रथिरासो अद्रयो निरस्य रसं गविषो दुहन्ति ते। दुहन्त्यूधरुपसेचनाय कं नरो हव्या न मर्जयन्त आसभिः ॥ ७ ॥

7. *Sunvanti somaṁ rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhar-upasecanāya kaṁ naro havyā na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एते नरः स्वपसो अभूतन य इन्द्राय सुनुथ सोममद्रयः। वामंवामं नो दिव्याय धाम्ने वसुंवसु वः पार्थिवाय सुन्वते ॥ ८ ॥

8. *Ete naraḥ svapaso abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pārthivāya sunvate.*

O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

Mandala 10/Sukta 77

Maruts Devata, Syumarashmi Bhargava Rshi

अभ्रप्रुषो न वाचा प्रुषा वसु हविष्मन्तो न यज्ञा विजानुषः। सुमारुतं न ब्रह्माणमर्हसे गणमस्तोष्येषां न शोभसे ॥ १ ॥

1. *Abhrapruṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutaṁ na brahmāṇamarhase gaṇamastoṣyeṣāṁ na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रिये मर्यासो अञ्जीँरकृण्वत सुमारुतं न पूर्वीरति क्षपः। दिवस्पुत्रास एता न येतिर आदित्यासस्ते अक्रा न वावृधुः ॥ २ ॥

2. *Śriye maryāso añjīṁrakṛṇavata sumārutaṁ na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प्र ये दिवः पृथिव्या न बर्हणा त्मना रिरिच्रे अभ्रान्न सूर्यः। पाजस्वन्तो न वीराः पनस्यवो रिशादसो न मर्या अभिद्यवः ॥ ३ ॥

3. *Pra ye divaḥ pṛthivyā na barhaṇā tmanā riricre abhrānna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyavaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

युष्माकं बुध्ने अपां न यामनि विथुर्यति न मही श्रथर्यति। विश्वप्सुर्यज्ञो अर्वागयं सु वः प्रयस्वन्तो न सत्राच आ गत ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayaṁ su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूर्षु प्रयुजो न रश्मिभिर्ज्योतिष्मन्तो न भासा व्युष्टिषु। श्येनासो न स्वयशसो रिशादसः प्रवासो न प्रसितासः परिप्रुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśādasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-refulgent and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प्र यद्वहध्वे मरुतः पराकाद्यूयं महः संवरणस्य वस्वः। विदानासो वसवो राध्यस्याराच्चिद् द्वेषः सनुतर्युयोत ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahaḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उदृचिं यज्ञे अध्वरेष्ठा मरुद्भ्यो न मानुषो ददाशत्।
रेवत्स वयो दधते सुवीरं स देवानामपि गोपीथे अस्तु ॥ ७ ॥

7. *Ya udṛci yajñe adhvareṣṭhā marudbhyo na mānuṣo dadāśat. Revat sa vayo dadhate suvīraṃ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

ते हि यज्ञेषु यज्ञियास ऊमा आदित्येन नाम्ना शंभविष्ठाः।
ते नोऽवन्तु रथतूर्मानीषां महश्च यामन्नध्वरे चकानाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śaṁbhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

Mandala 10/Sukta 78

Maruts Devata, Syumarashmi Bhargava Rshi

विप्रासो न मन्मभिः स्वाध्यो देवाव्यो न यज्ञैः स्वप्नसः।
राजानो न चित्राः सुसंदृशः क्षितीनां न मर्या अरेपसः ॥ १ ॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasaḥ. Rājāno na citrāḥ susaṁdṛśaḥ kṣitīnāṁ na maryā arepasaḥ.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अग्निर्न ये भ्राजसा रुक्मवक्षसो वातासो न स्वयुजः सद्यऊतयः। प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्माणो न सोमा ऋतं यते ॥ २ ॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujaḥ sadhya-ūtayaḥ. Prajñātāro na jyeṣṭhāḥ sunītayaḥ suśarmāṇo na somā ṛtaṁ yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वातासो न ये धुनयो जिगत्नवोऽग्रीनां न जिह्वा विरोकिणः।
वर्मण्वन्तो न योधाः शिमीवन्तः पितॄणां न शंसाः सुरातयः ॥ ३ ॥

3. *Vātāso na ye dhunayo jigatnavo'gnīnāṁ na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantaḥ pitṝṇāṁ na śaṁsāḥ surātayaḥ.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथानां न येऽरा: सनाभयो जिगीवांसो न शूरा अभिद्यवः ।
वरेयवो न मयी घृतप्रुषोऽभिस्वर्तारो अर्कं न सुष्टुभः ॥ ४ ॥

4. *Rathānāṁ na ye'rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo-'bhisvartāro ar-kaṁ na suṣṭubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वासो न ये ज्येष्ठास आशवो दिधिषवो न रथ्यः सुदानवः । आपो न निम्नैरुदभिर्जिगत्नवो विश्वरूपा अङ्गिरसो न साम्भिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rathyaḥ sudānavaḥ. Āpo na nimnairudabhir-jigatnavo viśvarūpā aṅgiraso na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

ग्रावाणो न सूरयः सिन्धुमातर आदर्दिरासो अद्रयो न विश्वहा । शिशूला न क्रीळयः सुमातरो महाग्रामो न यामन्नुत त्विषा ॥ ६ ॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso adrayo na viśvahā. Śiśūlā na krīḷayaḥ sumātaro mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उषसां न केतवोऽध्वरश्रियः शुभंयवो नाञ्जिभिर्व्यश्वितन् । सिन्धवो न यययियो भ्राजदृष्टयः परावतो न योजनानि ममिरे ॥ ७ ॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhaṁyavo nāñjibhirvyaśvitan. Sindhavo na yayiyo bhrājadṛṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सुभागान्नो देवाः कृणुता सुरत्नानस्मान्त्स्तोतॄन्मरुतो वावृधानाः । अधि स्तोत्रस्य सख्यस्य गात सनाद्धि वो रत्नधेयानि सन्ति ॥ ८ ॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṝn maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

Mandala 10/Sukta 79

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विक्षु।
नाना हनू विभृते सं भरेते असिन्वती बप्सती भूर्यत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annilation.

गुहा शिरो निहितमृधगक्षी असिन्वन्नत्ति जिह्वया वनानि।
अत्राण्यस्मै पड्भिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु ॥ २ ॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrāṇyasmai paḍbhiḥ saṁ bharantyuttā-nahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प्र मातुः प्रतरं गुह्यमिच्छन्कुमारो न वीरुधः सर्पदुर्वीः। ससं
न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥ ३ ॥

3. *Pra mātuḥ prataraṁ guhyamicchan kumāro na vīrudhaḥ sarpadurvīḥ. Sasaṁ na pakvamavi-dacchucantaṁ ririhvāṁsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्वामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अत्ति।
नाहं देवस्य मर्त्यश्चिकेताग्निर ङ्ग विचेताः स प्रचेताः ॥ ४ ॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaściketāgniraṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

यो अस्मा अन्नं तृष्वा३ दधात्याज्यैर्घृतैर्जुहोति पुष्यति।
तस्मै सहस्रमक्षभिर्वि चक्षेऽग्ने विश्वतः प्रत्यङ्ङसि त्वम्॥ ५॥

5. *Yo asmā annaṁ tṛṣvādadhātyājyairghṛtair-juhoti puṣyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyaṅṅsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं देवेषु त्यज एनश्चकर्थाग्ने पृच्छामि नु त्वामविद्वान्।
अक्रीळन्क्रीळन्हरिरत्तवेऽदन्वि पर्वशश्चकर्त गामिवासिः॥ ६॥

6. *Kiṁ deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmavidvān. Akrīḷan kriḷan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषूचो अश्वान्युयुजे वनेजा ऋजीतिभी रशनाभिर्गृभीतान्।
चक्षदे मित्रो वसुभिः सुजातः समानृधे पर्वभिर्वावृधानः॥ ७॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhirgṛbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samānṛdhe parvabhirvāvṛdhānaḥ.*

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

Mandala 10/Sukta 80

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अग्निः सप्तिं वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिष्ठाम्। अग्नी
रोदसी वि चरत्समञ्जन्नग्निर्नारीं वीरकुक्षिं पुरन्धिम्॥ १॥

1. *Agniḥ saptiṁ vājaṁbharaṁ dadātyagnirvīraṁ śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat samañjannagnirnārīṁ vīrakukṣiṁ puraṁdhim.*

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beatifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अग्नेरप्नसः समिदस्तु भद्राग्निर्महो रोदसी आ विवेश।
अग्निरेकं चोदयत्समत्स्वग्निर्वृत्राणि दयते पुरूणि॥ २॥

2. *Agnerapnasaḥ samidastu bhadrāgnirmahī rodasī ā viveśa. Agnirekaṁ codayat samatsvagnirvṛtrāṇi dayate purūṇi.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अग्निर्ह त्यं जरतः कर्णमावाग्निरद्भ्यो निरदहज्जरूथम्।
अग्निरत्रिं घर्म उरुष्यदन्तरग्निर्नृमेधं प्रजयासृजत्सम्॥ ३॥

3. *Agnirha tyaṁ jarataḥ karṇamāvāgniradbhyo niradahajjarūtham. Agniratriṁ gharma uruṣyadantaragnirnṛmedhaṁ prajayāsṛjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अग्निर्दाद् द्रविणं वीरपेशा अग्निर्ऋषिं यः सहस्त्रा सनोति।
अग्निर्दिवि हव्यमा तताना ग्नेर्धामानि विभृता पुरुत्रा॥ ४॥

4. *Agnirdād draviṇaṁ vīrapeśā agnirṛṣiṁ yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgner-dhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अग्निमुक्थैर्ऋषयो वि ह्वयन्तेऽ ग्निं नरो यामनि बाधितासः।
अग्निं वयो अन्तरिक्षे पतन्तोऽ ग्निः सहस्त्रा परि याति गोनाम्॥ ५॥

5. *Agnimukthairṛṣayo vi hvayante'gniṁ naro yāmani bādhitāsaḥ. Agniṁ vayo antrarikṣe patanto'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अग्निं विशं ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः।
अग्निर्गान्धर्वीं पथ्यामृतस्याग्नेर्गव्यूतिर्घृत आ निषत्ता॥ ६॥

6. *Agniṁ viśva īḷate mānuṣīryā agniṁ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīṁ pathyāmṛtasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अग्नये ब्रह्म ऋभवस्ततक्षुरग्निं महामवोचामा सुवृक्तिम्।
अग्ने प्राव जरितारं यविष्ठाग्ने महि द्रविणमा यजस्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastatakṣuragniṁ mahāmavocāmā suvṛktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

Mandala 10/Sukta 81

Vishvakarma Devata, Bhauvana Vishvakarma Rshi

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः। स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvadṛṣiḥrhotā nyasīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarāṁ ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakrti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakrti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत्। यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥ २ ॥

2. *Kiṁ svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्। सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥ ३ ॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥ ४ ॥

4. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about

them. O lord of your own might of Prakrti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ॥ ६ ॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥ ७ ॥

7. *Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhukarmā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

Mandala 10/Sukta 82

Vishvakarma Devata, Vishvakarma Bhauvana Rshi

चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने। यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथेताम्॥ १॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene ajanannamnamāne. Yadedantā adadṛhanta pūrva ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक्। तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एकमाहुः॥ २॥

2. *Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota saṁdṛk. Teṣāmiṣṭāni samiṣā madanti yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा। यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या॥ ३॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā eka eva taṁ saṁpraśnaṁ bhuvanā yantyanyā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना। असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि॥ ४॥

4. *Ta āyajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति। कं स्विद्गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे॥ ५॥

5. *Paro divā para enā pṛthivyā paro devebhirasurairyadasti. Kaṁ svidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakrti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः॥ ६॥

6. *Tamidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakrti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव। नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति॥ ७॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva. Nīhāreṇa prāvṛtā jalpyā cāsutṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

Mandala 10/Sukta 83

Manyu Devata, Manyu Tapasa Rshi

यस्ते मन्योऽविधद्वज्र सायक सह ओजः पुष्यति विश्वमानुषक्। साह्याम दासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता॥ १॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

मन्युरिन्द्रो॑ मन्युरे॒वास॑ दे॒वो म॒न्युर्होता॒ वरु॑णो जा॒तवे॑दाः ।
मन्युं विश॑ ईळते॒ मानु॑षी॒र्याः पा॒हि नो॑ मन्यो॒ तप॑सा स॒जोषा॑ः ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īḷate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अ॒भी॑हि मन्यो॒ त॒वस॒स्तवी॑या॒न्तप॑सा यु॒जा वि ज॑हि॒ शत्रू॑न् ।
अ॒मि॒त्र॒हा वृ॑त्र॒हा द॑स्यु॒हा च॒ विश्वा॒ वसू॒न्या भ॑रा॒ त्वं नः॑ ॥ ३ ॥

3. *Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṃ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि म॑न्यो अ॒भिभू॑त्योजाः स्वय॒ंभूर्भामो॑ अभिमातिषा॒हः ।
वि॒श्वच॑र्षणिः सहु॑रि॒ः सहा॑वान॒स्मास्वोज॒ः पृत॑नासु धेहि ॥ ४ ॥

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अ॒भा॒गः सन्न॒प परे॑तो अ॒स्मि॒ तव॒ क्रत्वा॑ त॒वि॒षस्य॑ प्रचेतः ।
तं त्वा॑ मन्यो अक्र॒तुर्जि॑हीळा॒हं स्वा त॒नूर्बल॑देयाय॒ मेहि॑ ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḷāhaṁ svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अयं ते अस्म्युप मेह्यर्वाङ् प्रतीचीनः सहुरे विश्वधायः।
मन्यो वज्रिन्नभि मामा ववृत्स्व हनाव दस्यूँरुत बोध्यापेः ॥ ६ ॥

6. *Ayaṁ te asmyupa mehyarvāṅ pratīcīnaḥ sahure viśvadhāyaḥ. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि प्रेहि दक्षिणतो भवा मेऽधा वृत्राणि जङ्घनाव भूरि।
जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Mandala 10/Sukta 84

Manyu Devata, Manyu Tapasa Rshi

त्वया मन्यो सरथमारुजन्तो हर्षमाणासो धृषिता मरुत्वः।
तिग्मेषव आयुधा संशिशाना अभि प्र यन्तु नरो अग्नि-रूपाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇāso dhṛṣiṭā marutvaḥ. Tigmeṣava āyudhā saṁśiśānā abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि।
हत्वाय शत्रून्वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānīrnaḥ sahure hūta edhi. Hatvāya śatrūn vi bhajasva veda ojo mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

सहस्व मन्यो अभिमातिमस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून्।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयस एकज त्वम् ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā rurudhre vaśī vaśaṁ nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एको॑ बहू॒नाम॑सि मन्यवी॒ळि॒तो विशं॑विशं यु॒धये॒ सं शि॑शाधि।
अकृ॑त्तरु॒क्त्वया॑ यु॒जा व॒यं द्यु॒मन्तं॒ घोषं॑ विज॒याय॑ कृण्महे॥ ४॥

4. *Eko bahūnāmasi manyavīlito viśaṁviśaṁ yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

वि॒जे॒षकृ॑दिन्द्र॒ इवानवब्र॒वो३॒॑ऽस्माकं॑ मन्यो अधि॒पा भ॑वे॒ह।
प्रि॒यं ते॒ नाम॑ सहुरे गृणीमसि वि॒द्मा तमुत्सं॒ यत॑ आब॒भूथ॑॥ ५॥

5. *Vijeṣakṛdindra ivānavabṛvo ’smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभू॑त्या स॒हजा॑ व॒ज्र सायक॒ सहो॑ बिभर्ष्यभिभू॒त॒ उत्त॑रम्।
क्रत्वा॑ नो मन्यो स॒ह मे॒द्ये॑धि महाध॒नस्य॑ पुरुहूत सं॒सृजि॑॥ ६॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣyabhibhūta uttaram. Kratvā no manyo saha madyedhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृ॑ष्टं॒ धन॑मु॒भयं॒ स॒माकृ॑तम॒स्मभ्यं॑ दत्तां॒ वरु॑णश्च म॒न्युः।
भि॒यं॒ दधा॑ना॒ हृद॑येषु॒ शत्र॑व॒ः परा॑जितासो॒ अप॒ नि ल॑यन्ताम्॥ ७॥

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ dadhānā hṛdayeṣu Ṣśatravaḥ parājitāso apa ni layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

Mandala 10/Sukta 85

Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsha ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्रावृणामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhataiḥ soma rakṣitaḥ.*
Grāvṇāmicchṛṇvan tiṣṭhasi na te aśnāti pārthi-vaḥ.

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा देव प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punaḥ.*
Vāyuḥ somasya rakṣitā samānāṁ māsa ākṛtiḥ.

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वासो गाथयैति परिष्कृतम् ॥ ६ ॥

6. *Raibhyāsidanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtam.

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ७ ॥

7. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opaśaḥ.*
Sūryāyā aśvanā varāgnirāsīt purogavaḥ.

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादादात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.*
Sūryāṁ yat patye śaṁsantīṁ manasā savitādadāt.

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात्सूर्या गृहम् ॥ १० ॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.*
Śukrāvanaḍvāhāvāstāṁ yadayāt sūryā gṛham.

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावितः ।
श्रोत्रं ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvitaḥ.*
Śrotraṁ te cakre āstāṁ divi panthāścarācaraḥ.

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं ते चक्रे यात्या व्यानो अक्ष आहतः ।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम् ॥ १२ ॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
Ano manasmayaṁ sūryārohat prayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत् ।
अघासु हन्यन्ते गावोऽर्जुन्योः पर्युह्यते ॥ १३ ॥

13. *Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.*
Aghāsu hanyante gāvo'rjunyoḥ paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः । विश्वे देवा अनु तद्वामजानन्पुत्रः पितरावववृणीत पूषा ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan putraḥ pitarāvavṛṇīta pūṣā.*

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,

asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वरेयं सूर्यामुप ।
क्वैकं चक्रं वामासीत्क्व देष्ट्राय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.*
Kvaikaṁ cakraṁ vāmāsīt kva deṣṭrāya tasthathuḥ.

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्वे ते चक्रे सूर्ये ब्रह्माण ऋतुथा विदुः ।
अथैकं चक्रं यद् गुहा तदद्धातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ.*
Athaikaṁ cakraṁ yadguhā tadaddhātaya idviduḥ.

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।
ये भूतस्य प्रचेतस इदं तेभ्योऽ करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo'karaṁ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूर्वापरं चरतो माययैतौ शिशू क्रीळन्तौ परि यातो अध्वरम्।
विश्वान्यन्यो भुवनाभिचष्ट ऋतूँरन्यो विदधज्जायते पुनः॥ १८॥

18. *Pūrvāparaṁ carato māyayaitau śiśū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhicaṣṭa ṛtūṁranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवोनवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम्। भागं
देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरते दीर्घमायुः॥ १९॥

19. *Navonavo bhavati jāyamāno'hnāṁ keturuṣasāmetyagram. Bhāgaṁ devebhyo vi dadhātyāyan pra candramāsitirate dīrghamāyuḥ.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पत्ये वहतुं कृणुष्व॥ २०॥

20. *Sukiṁśukaṁ śalmaliṁ viśvarupaṁ hirṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisal bliss of immortal joy for the husband and the family.

उदीर्ष्वातः पतिवती ह्येषा विश्वावसुं नमसा गीर्भिरीळे।
अन्यामिच्छ पितृषदं व्यक्तां स ते भागो जनुषा तस्य विद्धि॥ २१॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namasā gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदीर्ष्वातो विश्वावसो नमसेळामहे त्वा।
अन्यामिच्छ प्रफर्व्यं सं जायां पत्या सृज॥ २२॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā.*
Ajyāmiccha prapharvyaṁsaṁ jāyāṁ patyā sṛja.

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अनृक्षरा ऋजवः सन्तु पन्था येभिः सखायो यन्ति नो वरेयम्। समर्यमा सं भगो नो निनीयात्सं जास्पत्यं सुयममस्तु देवाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyaṁ suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबध्नात्सविता सुशेवः। ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या दधामि ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevaḥ. Ṛtasya yonau sukṛtasya loke'riṣṭāṁ tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम्। यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥ २५ ॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन। गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥ २६ ॥

26. *Pūṣā tveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhān gaccha gṛhapatnī yathāso vaśinī tvaṁ vadhathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इ॒ह प्रि॒यं प्र॒जया॑ ते॒ सम॑ृध्यताम॒स्मिन्गृ॒हे गार्ह॑पत्याय जागृहि। ए॒ना पत्या॑ त॒न्व॑१॑ सं सृ॑ज॒स्वाधा॒ जिव्री॑ वि॒दथ॒मा व॑दाथः ॥ २७ ॥

27. *Iha priyaṁ prajayā te samṛdhyatāmasmin gṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ sṛjasvādhā jivrī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नी॒ल॒लो॒हि॒तं भ॑वति कृ॒त्यास॒क्तिर्व्य॑ज्यते।
ए॒ध॒न्ते अ॒स्या ज्ञा॒तय॒: पति॑र्ब॒न्धेषु॑ बध्यते ॥ २८ ॥

28. *Nīlalohitaṁ bhavati kṛtyāsaktirvyajyate.*
Edhante asyā jñātayaḥ patirbandheṣu badhyate.

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा॑ दे॒हि शामु॒ल्यं ब्र॒ह्मभ्यो॒ वि भ॑जा॒ वसु॑।
कृ॒त्यैषा प॒द्वती॑ भू॒त्व्या जा॒या वि॑शते॒ पति॑म् ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
Kṛtyaiṣā padvatī bhūtvyā jāyā viśate patim.

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अ॒श्री॒रा त॒नूर्भ॑वति रुश॒ती पा॒पया॑मु॒या।
पति॒र्यद्ध्वो॒३॑ वास॑सा॒ स्वम॒ङ्गम॑भि॒धित्स॑ते ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patiryadvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

ये व॒ध्व॑श्च॒न्द्रं व॑ह॒तुं यक्ष्मा॒ यन्ति॒ जना॒दनु॑।
पु॒न॒स्तान्य॒ज्ञिया॑ दे॒वा नय॑न्तु॒ यत॒ आग॑ताः ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janādanu. Punastān yajñiyā devā nayantu yata āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा वि॑दन्परि॒प॒न्थिनो॒ य आ॒सीद॑न्ति॒ दम्प॑ती।
सु॒गेभि॑र्दु॒र्गमती॑ता॒मप॑ द्रा॒न्त्वरा॑तयः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī. Sugebhirdurgamatītāmapa drāntvarātayaḥ.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समेत पश्यत।
सौभाग्यमस्यै दत्वायाथास्तं वि परेतन ॥ ३३ ॥

33. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata. Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.*

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमेतत् कटुकमेतदपाष्ठवद्विषवन्नैतदत्तवे।
सूर्यां यो ब्रह्मा विद्यात्स इद्वाधूयमर्हति ॥ ३४ ॥

34. *Tṛṣṭametat kaṭukametadapāṣṭhavadviṣavannaitadattave. Sūryāṁ yo brahmā vidyāt sa idvādhūya-marhati.*

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथो अधिविकर्तनम्।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥ ३५ ॥

35. *Āśasanaṁ viśasanamatho adhivikartanam. Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.*

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.

These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥ ३६ ॥

36. *Gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति।
या न ऊरू उशती विश्रयाते यस्यामुशन्तः प्रहरामः
शेपम् ॥ ३७ ॥

37. *Tāṁ pūṣañchivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyāmuśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
पुनः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ ३८ ॥

38. Tubhyamagre paryavahantsūryāṁ vahatunā saha. Punaḥ patibhyo jāyāṁ dā agne prajayā saha.

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वर्चसा।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम्॥ ३९॥

39. *Punaḥ patnīmagniradādāyuṣā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः॥ ४०॥

40. *Somaḥ prathamo vivide gandharvo vivida uttaraḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सोमो ददद्गन्धर्वाय गन्धर्वो दददग्नये।
रयिं च पुत्राँश्चादादग्निर्मह्यमथो इमाम्॥ ४१॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम्।
क्रीळन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे॥ ४२॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyaśnutam. Krīḷantau putairnaptṛbhirmodam-ānau sve gṛhe.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा।
अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे॥ ४३॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvaryamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisal bliss, and may there be all round peace and well being for humans and animals all.

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चीः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ sumanāḥ suvarcāḥ. Vīrasūrdevṛkāmā syonā śaṁ no bhava dvipade śaṁ catuṣpade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśaṁ kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvāṁ bhava. Nanāndari samrājñī bhava samrājñī adhi devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥ ४७ ॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

Mandala 10/Sukta 86

Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis

वि हि सोतोरसृक्षत नेन्द्रं देवमंमंसत । यत्रामदद् वृषाकपिर्यः
पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamaṁsata. Yatrāmadadvṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृ॒षाक॑पेरति॒ व्यथिः॑। नो अ॒ह प्र वि॑न्दस्य॒न्यत्र॒ सोम॑पीतये॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृ॒षाक॑पिश्च॒कार॒ हरि॑तो मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑र्यो वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृ॒षाक॑पिं प्रि॒यमि॑न्द्रा॒भिर॑क्षसि। श्वा न्व॑स्य॒ जम्भि॑षदपि॒ कर्णे॑ वराह॒युर्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ४ ॥

4. *Yamimaṁ tvaṁ vṛsākapiṁ priyamindrābhirakṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रि॒या त॒ष्टानि॑ मे क॒पिर्व्यक्ता॒ व्य॑दूदुषत्। शिरो॒ न्व॑स्य राविषं॒ न सु॒गं दु॒ष्कृते॑ भुव॒ं विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सु॒भस॑त्तरा॒ न सु॒याशु॑तरा भुवत्। न मत्प्रति॑च्यवीयसी॒ न सक्थ्युद्यमीयसी॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उ॒वे अ॑म्ब सुलाभिके॒ यथे॒वाङ्ग भ॑वि॒ष्यति॑। भ॒सन्मे॑ अम्ब॒ सक्थि॑ मे॒ शिरो॑ मे॒ वी॑व हृष्यति॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सु॑बाहो स्वङ्गु॒रे॒ पृथु॑ष्टो॒ पृथु॑जाघने। किं शू॑रपत्नि न॒स्त्वम॒भ्य॑मीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अ॒वी॒रामि॑व॒ मामय॑ं शा॒रारु॑रभि॒ म॑न्यते। उ॒ताहम॑स्मि वी॒रि-णीन्द्र॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

सं॒होत्रं स्म॑ पु॒रा नारी॒ सम॑नं॒ वाव॑ गच्छति। वे॒धा ऋ॒तस्य॑ वी॒रिणीन्द्र॑पत्नी महीयते॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ १० ॥

10. *Saṁhaotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इ॒न्द्रा॒णीमा॒सु नारि॑षु सुभगा॒मह॑मश्रवम्। न॒ह्य॑स्या अप॒रं च॒न ज॒रसा॒ मर॑ते॒ पति॒र्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमि॑न्द्राणि रारण॒ सख्यु॑र्वृषाक॒पेर्ऋ॒ते। यस्ये॒दमप्यं॑ ह॒विः प्रि॒यं दे॒वेषु॒ गच्छ॑ति॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे। घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उक्षणो हि मे पञ्चदश साकं पचन्ति विंशतिम्। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Vṛṣākapāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत्। मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सेशे यस्य रम्बतेऽन्तरा सक्थ्या कपृत्। सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते। सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthayā kapṛd viśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत्। असिं सूनां नवं चरुमादेधस्यान् आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyān ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासमार्यम्। पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvan dāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्वं च यत्कृन्तत्रं च कति स्वित्ता वि योजना। नेदीयसो वृषाकपेऽस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

20. *Dhanva ca yat kṛntatraṁ ca kati svit tā vi yojanā. Nedīyaso vṛṣākape 'stamehi gṛhāṁ upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरेहि वृषाकपे सुविता कल्पयावहै। य एष स्वप्ननंशनोऽस्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṁ svapnanaṁśano'stameṣi pathā punaviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन। क्व१ स्य पुल्वघो मृगः कमगञ्जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣākape gṛhamindrājagantana. Kva sya pulvagho mṛgaḥ kamāgañjanayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पर्शुर्ह॒ नाम॑ मान॒वी सा॒कं स॑सूव विंश॒तिम्। भ॒द्रं भ॑ल॒ त्यस्या॑ अभूद्यस्या॑ उ॒दर॒माम॑य॒द्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūd yasyā udaramāmayad viśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Mandala 10/Sukta 87

Agni Rakshoha Devata, Payu Bharadvaja Rshi

र॒क्षो॒हणं वा॒जिन॒मा जि॑घर्मि मि॒त्रं प्रथि॑ष्ठमुप॒ यामि॒ शर्म॑। शिशा॑नो अ॒ग्निः क्रतु॑भि॒ः समि॑द्धः स नो॒ दिवा॒ स रि॒षः पा॑तु॒ नक्त॑म्॥ १ ॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśāno agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयो॑द्रंष्ट्रो अ॒र्चिषा॑ यातु॒धाना॒नुप॑ स्पृश जातवेद॒ः समि॑द्धः। आ जि॒ह्वया॒ मूर॑देवान्रभस्व क्र॒व्यादो॑ वृ॒क्त्व्यपि॑ धत्स्वा॒सन्॥ २ ॥

2. *Ayodaṁṣṭro arciṣā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevān rabhasva kravyādo vṛktvyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your lazer beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उ॒भोभ॑याविन्नुप॑ धेहि॒ दंष्ट्रा॑ हिं॒स्रः शिशा॒नोऽव॑र॒ं परं॑ च। उ॒तान्तरि॑क्षे॒ परि॑ याहि राज॒ञ्जम्भै॒ः सं धे॑ह्यभि॒ यात॒ुधा॑नान्॥ ३ ॥

3. *Ubhobhayāvinnapa dhehi daṁṣṭrā hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pariyāhi rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः।
ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ध्येषाम्॥ ४॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānān pratīco bāhūn prati bhaṅdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम्।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोतु वृक्णम्॥ ५॥

5. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanirharasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇīhi kravyāt kraviṣṇurvi cinotu vṛkṇam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम्।
यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः॥ ६॥

6. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantaṁ tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात्।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः॥ ७॥

7. *Utālabdhaṁ spṛṇuhi jātaveda ālebhānādṛṣṭibhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम्॥ ८॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः। हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्यातुधाना नृचक्षः॥ ९॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Hiṁsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhan yātudhānā nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा। तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च॥ १०॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रियातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति। तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि वृङ्धि॥ ११॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni vṛṅdhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तदग्ने चक्षुः प्रति धेहि रेभे शफारुजं येन पश्यसि यातुधानम्। अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष॥ १२॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ yena paśyāsi yātudhānam. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

**यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान्॥ १३॥**

13. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā jāyate yā tayā vidhya hṛdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

**परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः॥ १४॥**

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parāsutṛpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

**पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः॥ १५॥**

15. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu tṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

**यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च॥ १६॥**

16. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

**संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः।
पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मन्॥ १७॥**

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyātudhāno nṛcakṣaḥ. Pīyūṣamagne yatamastitṛpsāt taṁ pratyañcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितये दुरेवाः। परैनान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम्॥ १८॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāmaditaye durevāḥ. Parainān devaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः। अनु दह सहमूरान्क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः॥ १९॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं नो अग्ने अधरादुदक्तात्त्वं पश्चादुत रक्षा पुरस्तात्।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु॥ २०॥

20. *Tvaṁ no agne adharādudaktāt tvaṁ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā aghaśāṁsaṁ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

पश्चात्पुरस्तादधरादुदक्तात्कविः काव्येन परि पाहि राजन्।
सखे सखायमजरो जरिम्णेऽग्ने मर्ताँ अमर्त्यस्त्वं नः॥ २१॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martāँ amartyastvaṁ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम्॥ २२॥

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषेण भङ्गुरावतः प्रति ष्म रक्षसो दह।
अग्ने तिग्मेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati ṣma rakṣaso daha. Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.*

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

प्रत्यग्ने मिथुना दह यातुधाना किमीदिना।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā. Saṁ tvā śiśāmi jāgṛhyadabdhaṁ vipra manmabhiḥ.*

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

प्रत्यग्ने हरसा हरः शृणीहि विश्वतः प्रति।
यातुधानस्य रक्षसो बलं वि रुज वीर्यम् ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati. Yātudhānasya rakṣaso balaṁ vi ruja vīryam.*

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage

and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

Mandala 10/Sukta 88

Surya, Vaishvanaragni Devata, Murdhanvan Angirasa or Vamadevya Rshi

हविष्पान्तमजरं स्वर्विदि दिविस्पृश्याहुतं जुष्टमग्नौ।
तस्य भर्मणे भुवनाय देवा धर्मणे कं स्वधया पप्रथन्त ॥ १ ॥

1. *Haviṣpāntamajaraṁ svarvidi divispṛśyāhutaṁ juṣṭamagnau. Tasya bharmaṇe bhuvanāya devā dharmaṇe kaṁ svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगूळ्हमाविः स्वरभवज्जाते अग्नौ। तस्य
देवाः पृथिवी द्यौरुतापोऽरणयन्नोषधीः सख्ये अस्य ॥ २ ॥

2. *Gīrṇaṁ bhuvanaṁ tamasāpagūḷhmāviḥ svarabhavajjāte agnau. Tasya devā pṛthivī dyaurutāpo'raṇapannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

देवेभिर्न्विँषितो यज्ञियेभिरग्निं स्तोषाण्यजरं बृहन्तम्। यो भानुना पृथिवीं द्यामुतेमामाततान रोदसी अन्तरिक्षम्॥ ३॥

3. *Devebhirnviṣito yajñiyebhiragniṁ stoṣāṇyajaraṁ bṛhantam. Yo bhānunā pṛthivīṁ dyāmutemāmātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

यो होतासीत्प्रथमो देवजुष्टो यं समाञ्जन्नाज्येना वृणानाः। स पतत्रीत्वरं स्था जगद्यच्छ्वात्रमग्निरकृणोज्जातवेदाः॥ ४॥

4. *Yo hotāsīt prathamo devajuṣṭo yaṁ samāñjannājyenā vṛṇānāḥ. Sa patatrītvaraṁ sthā jagadyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जातवेदो भुवनस्य मूर्धन्नतिष्ठो अग्ने सह रोचनेन। तं त्वाहेम मतिभिर्गीर्भिरुक्थैः स यज्ञियो अभवो रोदसिप्राः॥ ५॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne saha rocanena. Taṁ tvāhema matibhirgīrbhirukthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मूर्धा भुवो भवति नक्तमग्निस्ततः सूर्यो जायते प्रातरुद्यन्। मायामू तु यज्ञियानामेतामपो यत्तूर्णिश्चरति प्रजानन्॥ ६॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo jāyate prātarudyan. Māyāmū tu yajñiyānāmetāmapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

दृशेन्यो यो महिना समिद्धोऽ रोचत दिवियोनिर्विभावा। तस्मिन्नग्नौ सूक्तवाकेन देवा हविर्विश्व आजुहवुस्तनूपाः॥ ७॥

7. *Dṛśenyo yo mahinā samiddho'rocata divi yonirvibhāvā. Tasminnagnau sūktavākena devā havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं प्रथममादिदग्निमादिद्धविरजनयन्त देवाः ।
स एषां यज्ञो अभवत्तनूपास्तं द्यौर्वेद तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdiddhaviraajanayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpāstaṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं देवासोऽजनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।
सो अर्चिषा पृथिवीं द्यामुतेमामृजूयमानो अतपन्महित्वा ॥ ९ ॥

9. *Yaṁ devāso'janayantāgniṁ yasminnājuhavurbhuvanāni viśvā. So arciṣā pṛthivīṁ dyāmutemāmṛjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्तोमेन हि दिवि देवासो अग्निमजीजनञ्छक्तिभी रोदसिप्राम् ।
तमू अकृण्वन्त्रेधा भुवे कं स ओषधीः पचति विश्वरूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimajījanañchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

यदेदेनमदधुर्यज्ञियासो दिवि देवाः सूर्यमादितेयम् । यदा
चरिष्णू मिथुनावभूतामादित्प्रापश्यन्भुवनानि विश्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūryamāditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

विश्वस्मा अग्निं भुवनाय देवा वैश्वानरं केतुमह्नामकृण्वन् ।
आ यस्तताने ओषसो विभातीरपो ऊर्णोति तमो अर्चिषा यन् ॥ १२ ॥

12. *Viśvasmā agniṁ bhuvanāya devā vaiśvānaraṁ ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātīrapo ūrṇoti tamo arciṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

वैश्वा नरं कवयो यज्ञियासोऽ ग्निं देवा अजनयन्नजुर्यम्। नक्षत्रं प्रत्नममिनच्चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम्॥ १३॥

13. *Vaiśvānaraṁ kavayo yajñiyāso'gniṁ devā ajanayannajuryam. Nakṣatraṁ pratnamaminaccariṣṇu yakṣasyādhyakṣaṁ taviṣaṁ bṛhantam.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

वैश्वा नरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः। यो महिम्ना परिबभूवोर्वी उतावस्तादुत देवः परस्तात्॥ १४॥

14. *Vaiśvānaraṁ viśvahā dīvivāṁsaṁ mantrairagniṁ kavimacchā vadāmaḥ. Yo mahimnā paribabhūvorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्वे स्रुती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम्। ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च॥ १५॥

15. *Dve srutī aśṛṇavaṁ pitṝṇāmahaṁ devānāmuta martyānām. Tābhyāmidaṁ viśvamejat sameti yadantarā pitaraṁ mātaraṁ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्वे समीची बिभृतश्चरन्तं शीर्षतो जातं मनसा विमृष्टम्। स प्रत्यङ्विश्वा भुवनानि तस्थावप्रयुच्छन्तरणिर्भ्राजमानः॥ १६॥

16. *Dve samīcī bibhṛataścarantaṁ śīrṣato jātaṁ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taraṇirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा वदेते अवरः परश्च यज्ञन्योः कतरो नौ वि वेद। आ शेकुरित्सधमादं सखायो नक्षन्त यज्ञं क इदं वि वोचत्॥ १७॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṁ sakhāyo nakṣanta yajñaṁ ka idaṁ vi vocat.*

Where both terrestrial agni and supraterrestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्नयः कति सूर्यासः कत्युषासः कत्यु स्विदापः।
नोपस्पिजं वः पितरो वदामि पृच्छामि वः कवयो विद्मने कम्॥ १८॥

18. *Katyagnayaḥ kati sūryāsaḥ katyuṣāsaḥ katyu svidāpaḥ. Nopaspijaṁ vaḥ pitaro vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसो न प्रतीकं सुपर्ण्योऽ३ वसते मातरिश्वः।
तावद्दधात्युप यज्ञमायन्ब्राह्मणो होतुरवरो निषीदन्॥ १९॥

19. *Yāvanmātramuṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of

the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

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Indra-Varunau Devate, Renu Vaishvamitra Rshi

इन्द्रं स्तवा नृतमं यस्य महा विबबाधे रोचना वि ज्मो अन्तान्। आ यः पप्रौ चर्षणीधृद्वरोभिः प्र सिन्धुभ्यो रिरिचानो महित्वा॥ १॥

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇīdhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूर्यः पर्युरू वरांस्येन्द्रो ववृत्याद्रथ्येव चक्रा। अतिष्ठन्तमपस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान॥ २॥

2. *Sa sūryaḥ paryurū varāṁsyendro vavṛtyādrathyeva cakrā. Atiṣṭhantamapasyaṁ na sargaṁ kṛṣṇā tamāṁsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

समानमस्मा अनपावृदर्च क्ष्मया दिवो असमं ब्रह्म नव्यम्।
वि यः पृष्ठेव जनिमान्यर्य इन्द्रश्चिकाय न सखायमीषे॥ ३॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yaḥ pṛṣṭheva janimānyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent, greater than heaven and earth, infinite, adorable ever new, who, as primary foundation and ultimate master, knows all that are born in existence and neither deserts friends nor hurts the devotees.

इन्द्राय गिरो अनिशितसर्गा अपः प्रेरयं सगरस्य बुध्नात्।
यो अक्षेणेव चक्रिया शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम्॥ ४॥

4. *Indrāya giro atiśitasargā apaḥ prerayaṁ sagarasya budhnāt. Yo akṣeṇeva cakrīya śacībhirviṣvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant streams of water flow from the oceans of space and sky in honour of Indra who, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle.

आपान्तमन्युस्तृपलप्रभर्मा धुनिः शिमीवाञ्छरुमाँ ऋजीषी।
सोमो विश्वान्यतसा वनानि नार्वागिन्द्रं प्रतिमानानि देभुः॥ ५॥

5. *Āpāntamanyustṛpalaprabharmā dhuniḥ śimīvāñcharumāṁ ṛjīṣī. Somo viśvānyatasā vanāni nārvāgindraṁ pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रयः सोमो अक्षाः।
यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थिराणि॥ ६॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣaṁ nādrayaḥ somo akṣāḥ. Yadasya manyuradhinīyamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदन्न सिन्धून्। बिभेद गिरिं नवमिन्न कुम्भमा गा इन्द्रो अकृणुत स्वयुग्भिः॥ ७॥

7. *Jaghāna vṛtraṁ svadhitirvaneva ruroja puro aradanna sindhūn. Bibheda giriṁ navaminna kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं ह॒ त्यद॑ृण॒या इ॑न्द्र धीरो॒ऽसिर्न पर्वा॑ वृजि॒ना शृ॑णासि। प्र ये मि॒त्रस्य॒ वरु॑णस्य॒ धाम॒ युजं॒ न जना॒ मिन॑न्ति मि॒त्रम्॥ ८॥

8. *Tvaṁ ha tyadṛṇayā indra dhīro 'sirna parva vṛjinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma yujaṁ na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प्र ये मि॒त्रं प्रार्य॒मणं॑ दु॒रेवा॒ः प्र सं॒गिर॒ः प्र वरु॑णं मिनन्ति।
न्य१॑मि॒त्रेषु॒ व॒धमि॑न्द्र तु॒म्रं वृष॒न्वृषा॑णमरु॒षं शि॑शीहि॥ ९॥

9. *Pra ye mitraṁ prātyamaṇaṁ durevāḥ pra saṁgiraḥ pra varuṇaṁ minanti. Nyamitreṣu vadhamindra tumraṁ vṛṣan vṛṣāṇamaruṣaṁ śiśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्द्रो॑ दि॒व इन्द्र॑ ईशे पृथि॒व्या इन्द्रो॑ अ॒पामि॑न्द्र॒ इत्पर्व॑ताना॒म्।
इन्द्रो॑ वृ॒धामि॑न्द्र॒ इन्मेधि॑राणा॒मिन्द्र॒ः क्षेमे॒ योगे॒ हव्य॒ इन्द्र॑ः॥ १०॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhirāṇāmindraḥ kṣeme yoge havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

प्राक्तु॒भ्य इ॒न्द्र॒ः प्र वृ॑धो अहं॒भ्य॒ः प्रान्तरि॑क्षा॒त्प्र समु॒द्रस्य॑ धा॒सेः।
प्र वा॑त॒स्य॒ प्रथ॑स॒ः प्र ज्मो अन्ता॒त्प्र सिन्धु॑भ्यो रिरिचे॒ प्र क्षि॒तिभ्य॑ः॥ ११॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntarikṣāt pra samudrasya dhāseḥ. Pra vātasya prathamaḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प्र शोशुचत्या उषसो न केतुरसिन्वा ते वर्ततामिन्द्र हेतिः। अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा द्रोघमित्रान्॥ १२॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatāmindra hetiḥ. Aśmeva vidhya diva ā sṛjānastapiṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वनान्यन्वोषधीरनु पर्वतासः। अन्विन्द्रं रोदसी वावशाने अन्वापो अजिहत जायमानम्॥ १३॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parvatāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कहिं स्वित्सा त इन्द्र चेत्यासदघस्य यद्भिनदो रक्ष एषत्। मित्रक्रुवो यच्छसने न गावः पृथिव्या आपृगमुया शयन्ते॥ १४॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhinado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ pṛthivyā āpṛgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्तो अभि ये नस्ततस्रे महि व्राधन्त ओगणास इन्द्र। अन्धेनामित्रास्तमसा सचन्तां सुज्योतिषो अक्तवस्ताँ अभि ष्युः॥ १५॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmitrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi ṣyuḥ.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पुरूणि हि त्वा सवना जनानां ब्रह्माणि मन्दन्गृणतामृषीणाम्। इमामाघोषन्नवसा सहूतिं तिरो विश्वाँ अर्चतो याह्यर्वाङ्॥ १६॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan gṛṇatāmṛṣīṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṅ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

एवा ते वयमिन्द्र भुञ्जतीनां विद्याम सुमतीनां नवानाम्। विद्याम वस्तोरवसा गृणन्तो विश्वामित्रा उत त इन्द्र नूनम्॥ १७॥

17. *Evā te vayamindra bhuñjīnāṁ vidyāna sumatīnāṁ navānām. Vidyāma vastoravasā gṛṇanto viśvāmitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ १८॥

18. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

Mandala 10/Sukta 90

Purusha Devata, Narayana Rshi

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ १॥

1. *Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ २॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

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

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

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

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि॥ ४॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmt sāśanānaśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥ ५॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.*
Sa jāto atyaricyata paścādbhūmimatho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥ ६॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.*
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥ ७॥

7. *Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम्।
पशून्ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये॥ ८॥

8. *Tasmādyajñāt sarvahutaḥ saṁbhṛataṁ pṛṣadājyam. Paśūn tāṁścakre vāyavyānāraṇyān grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥ ९॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मादश्वा अजायन्त ये के चोभयादतः।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः॥ १०॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.*
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥ ११ ॥

11. *Yat puruṣaṁ vyadadhuḥ katidhā vyakalpayan.*
Mukhaṁ kimasya kau bāhu kā ūrū pādā ucyete.

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

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.*
Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.

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

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata.*
Mukhādindraścāgniśca prāṇādvāyurajāyata.

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥ १४ ॥

14. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiṢṡaḥ śrotrāt tathā lokāṁ akalpayan.*

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

सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥ १५ ॥

15. *Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word 'pashu' does not mean 'animal' as has been interpreted by certain translators. The word 'pashu' is derived from the root 'pash' which means 'to see, to observe'. 'Pashu' then means 'one who sees', and here it means the 'Purusha, cosmic observer' whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि प्रथ॒मान्या॑सन्। ते ह॒ नाकं॑ मह्मि॒मान॑: सचन्त॒ यत्र॒ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः॥ १६॥

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

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

Mandala 10/Sukta 91

Agni Devata, Aruna Vaitahavya Rshi

सं जागृवद्भिर्जरमाण इध्यते दमे दमूना इषयन्निळस्पदे। विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषखा सखीयते॥ १॥

1. *Saṁ jāgṛvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव। जनंजनं जन्यो नाति मन्यते विश आ क्षेति विश्योऽविशंविशम्॥ २॥

2. *Sa darṣataśrīratithirgṛhegṛhe vanevane śiśriye takvavīriva. Janaṁjanaṁ janyo nāti manyate viśa ā kṣeti viśyo viśaṁviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.

सुदक्षो दक्षैः क्रतुनासि सुक्रतुरग्ने कविः काव्येनासि विश्ववित्। वसुर्वसूनां क्षयसि त्वमेक इद् द्यावा च यानि पृथिवी च पुष्यतः॥ ३॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ kāvyenāsi viśvavit. Vasurvasūnāṁ kṣayasi tvameka id dyāvā ca yāni pṛthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः। आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव रश्मयः॥ ४॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-'repasaḥ sūryasyeva raṣmayaḥ.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव श्रियो वर्ष्यस्येव विद्युतश्चित्राश्चिकित्र उषसां न केतवः। यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमास्ये॥ ५॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayaṁ cinuṣe annamāsye.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः। तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातोपधूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे। आ ते यतन्ते रथ्यो३ यथा पृथक्शर्धांस्यग्ने अजराणि धक्षतः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāँ anu tṛṣu yadannā veviṣadvitiṣṭhase. Ā te yatante rathyo yathā pṛthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम्। तमिदर्भे हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत् ॥ ८ ॥

8. *Medhākāraṁ vidathasya prasādhanamagniṁ hotāraṁ paribhūtamaṁ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyaṁ tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः। यद्देवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्तबर्हिषः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayāṁsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः । तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ १० ॥

10. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāsraṁ tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति । तस्य होता भवसि यासि दूत्यमुप ब्रूषे यजस्यधरीयसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa bruṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्मै मतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः समग्मत । वसूयवो वसवे जातवेदसे वृद्धासु चिद्वर्धनो यासु चाकनत् ॥ १२ ॥

12. *Imā asmai matayo vāco asmadāṁ ṛco giraḥ suṣṭutayaḥ samagmata. Vasūyavo vasave jātavedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु नः । भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती सुवासाः ॥ १३ ॥

13. *Imāṁ pratnāya suṣṭutiṁ navīyasīṁ voceyamasmā uśate śṛṇotu naḥ. Bhūyā antarā hṛdyasya nispṛśe jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः । कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये ॥ १४ ॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa āhutāḥ. Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः । वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥ १५ ॥

15. *Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantam.*

Agni, fragrant havi is offered into the sacred fire as ghrta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

Mandala 10/Sukta 92

Vishvedevah Devatah, Sharyata Manava Rshi

यज्ञस्य वो रथ्यं विशपतिं विशां होतारमक्तोरतिथिं विभावसुम् । शोचच्छुष्कासु हरिणीषु जर्भुरद् वृषा केतुर्यजतो द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyaṁ viśpatiṁ viśāṁ hotāramaktoratithiṁ vibhāvasum. Śocañchuṣkāsu hariṇīṣu jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and reposes in the regions of light.

इममञ्जस्पामुभये अकृण्वत धर्माणमग्निं विदथस्य साधनम् । अक्तुं न यह्वमुषसः पुरोहितं तनूनपातमरुषस्य निंसते ॥ २ ॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇamagniṁ vidathasya sādhanam. Aktuṁ na yahvamuṣasaḥ purohitaṁ tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि पणेश्च मन्महे वया अस्य प्रहुता आसुरत्तवे । यदा घोरासो अमृतत्वमाशतादिज्जनस्य दैव्यस्य चर्किरन् ॥ ३ ॥

3. *Baḷasya nīthā vi paṇeśca manmahe vayā asya prahutā āsurattave. Yadā ghorāso amṛtatvamāśatādijjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि प्रसितिर्द्यौरुरु व्यचो नमो मह्यरमतिः पनीयसी । इन्द्रो मित्रो वरुणः सं चिकित्रिरेऽथो भगः सविता पूतदक्षसः ॥ ४ ॥

4. Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ panīyasī. Indro mitro varuṇaḥ saṁ cikitrire'tho bhagaḥ savitā pūtadakṣasaḥ.

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प्र रुद्रेण ययिना यन्ति सिन्धवस्तिरो महीमरमतिं दधन्विरे। येभिः परिज्मा परियन्नुरु ज्रयो वि रोरुवज्जठरे विश्वमुक्षते॥ ५॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīmaramatiṁ dadhanvire. Yebhiḥ parijmā pariyannuru jrayo vi roruvajjaṭhare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

क्राणा रुद्रा मरुतो विश्वकृष्टयो दिवः श्येनासो असुरस्य नीळयः। तेभिश्चष्टे वरुणो मित्रो अर्यमेन्द्रो देवेभिरर्वशेभिरर्वशः॥ ६॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīḷayaḥ. Tebhiścaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*

Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्रे भुजं शशमानास आशत सूरो दृशीके वृषणश्च पौंस्ये। प्र ये न्वस्यार्हणा ततक्षिरे युजं वज्रं नृषदनेषु कारवः॥ ७॥

7. *Indre bhujaṁ śaśamānāsa āśata sūro dṛśīke vṛṣaṇaśca pauṁsye. Pra ye nyasyārhaṇā tatakṣire yujaṁ vajraṁ nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरितो अस्य रीरमदिन्द्रादा कश्चिद्भयते तवीयसः। भीमस्य वृष्णो जठरादभिश्वसो दिवेदिवे सहुरिः स्तन्नबाधितः॥ ८॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbhayate tavīyasaḥ. Bhīmasya vṛṣṇo jaṭharādabhiśvaso divedive suhuriḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तोमं वो अद्य रुद्राय शिक्वसे क्षयद्वीराय नमसा दिदिष्टन।
येभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः॥ ९॥

9. *Stomaṁ vo adya rudrāya śikvase kṣayadvīrāya namasā didiṣṭana. Yebhiḥ śivaḥ svavāṁ evayāvabhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

ते हि प्रजाया अभरन्त वि श्रवो बृहस्पतिर्वृषभः सोमजामयः। यज्ञैरथर्वा प्रथमो वि धारयद्देवा दक्षैर्भृगवः सं चिकित्रिरे॥ १०॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvṛṣabhaḥ somajāmayaḥ. Yajñairatharvā prathamo vi dhārayaddevā dakṣairbhṛgavaḥ saṁ cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakrti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

ते हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमोऽदितिः। देवस्त्वष्टा द्रविणोदा ऋभुक्षणः प्र रोदसी मरुतो विष्णुरर्हिरे॥ ११॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśaṁsaścaturaṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhukṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुर्विया कविरहिः शृणोतु बुध्न्यो३ हवीमनि। सूर्यामासा विचरन्ता दिविक्षिता धिया शमीनहुषी अस्य बोधतम्॥ १२॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budhnyo havīmani. Sūryāmāsā vicarantā divikṣitā dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakrti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प्र नः पूषा चरथं विश्वदेव्योऽपां नपादवतु वायुरिष्टये। आत्मानं वस्यो अभि वातमर्चत तदश्विना सुहवा यामनि श्रुतम्॥ १३॥

13. *Pra naḥ pūṣā carathaṁ viśvadevyo'pāṁ napādavatu vāyuriṣṭaye. Ātmānaṁ vasyo abhi vātamarcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

विशामासामभयानामधिक्षितं गीर्भिरु स्वयशसं गृणीमसि। ग्राभिर्विश्वाभिरदितिमनर्वणमक्तोर्युवानं नृमणा अधा पतिम्॥ १४॥

14. *Viśāmāsāmabhayānāmadhikṣitaṁ gīrbhiru svyaśasaṁ gṛṇīmasi. Gnābhirviśvābhiraditimanarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रेभदत्र जनुषा पूर्वो अङ्गिरा ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम्। येभिर्विहाया अभवद्विचक्षणः पाथः सुमेकं स्वधितिर्वनन्वति॥ १५॥

15. *Rebhadatra januṣā pūrvo aṅgirā grāvāṇa ūrdhvā abhi cakṣuradhvaram. Yebhirvihāyā abhavadvicakṣaṇaḥ pāthaḥ sumekaṁ svadhitirvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

Mandala 10/Sukta 93

Vishvedevah Devatah, Tanva Parthya Rshi

महि द्यावापृथिवी भूतमुर्वी नारी यह्वी न रोदसी सदं नः। तेभिर्नः पातं सह्यस एभिर्नः पातं शूषणि॥ १॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadaṁ naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ śūśaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

यज्ञेयज्ञे स मर्त्यो॑ देवान्त्सपर्यति।
यः सुम्नैर्दी॑र्घश्रुत्तम आविवा॑सात्येनान्॥ २॥

2. *Yajñeyajñe sa martyo daṁvāntsaparyati.*
Yaḥ sumnairdīrghaśruttama āvivāsātyenān.

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

विश्वे॑षामिरज्यवो देवानां॒ वार्म॒हः।
विश्वे॒ हि वि॒श्वमं॑हसो॒ विश्वे॑ यज्ञेषु॒ यज्ञि॑याः॥ ३॥

3. *Viśveṣāmirajyavo devānāṁ vārmahaḥ.*
Viśve hi viśvamahaso viśve yajñeṣu yajniyāḥ.

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

ते घा॒ राजा॑नो अ॒मृत॑स्य म॒न्द्रा अ॑र्य॒मा मि॒त्रो वरु॑ण॒: परि॑ज्मा।
कद्रु॒द्रो नृ॒णां स्तु॒तो म॒रुत॑: पू॒षणो॒ भग॑:॥ ४॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitro varuṇaḥ parijmā. Kadrudro nṛṇāṁ stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उ॒त नो॒ नक्त॑मपां वृषण्वसू॒ सूर्या॒मासा॒ सद॑नाय सध॒न्या॑।
सचा॒ यत्साद्योषा॒महि॑र्बु॒ध्नेषु॑ बु॒ध्न्यः॥ ५॥

5. *Uta no naktamapāṁ vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyaḥ.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उ॒त नो॑ दे॒वाव॒श्विना॑ शु॒भस्पती॒ धाम॑भिर्मि॒त्रावरु॑णा उरुष्यताम्। म॒हः स रा॒य एष॒तेऽ ति॒ धन्वे॑व दुरि॒ता॥ ६॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahaḥ sa rāya eṣate'ti dhan-veva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उत नो रुद्रा चिन्मृळतामश्विना विश्वे देवासो रथस्पतिर्भगः ।
ऋभुर्वाज ऋभुक्षणः परिज्मा विश्ववेदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛḷatāmaśvinā viśve devāso rathaspatirbhagaḥ. Ṛbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋभुर्ऋभुक्षा ऋभुर्विधतो मद आ ते हरी जूजुवानस्य वाजिना । दुष्टरं यस्य साम चिदृधग्यज्ञो न मानुषः ॥ ८ ॥

8. *Ṛbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaraṁ yasya sāma cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृधी नो अह्रयो देव सवितः स चा स्तुषे मघोनाम् । सहो न इन्द्रो वह्निभिर्न्येषां चर्षणीनां चक्रं रश्मिं न योयुवे ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe maghonām. Saho na indro vahnibhirnyeṣāṁ carṣaṇīnāṁ cakraṁ raśmiṁ na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

ऐषु द्यावापृथिवी धातं महदस्मे वीरेषु विश्वचर्षणि श्रवः ।
पृक्षं वाजस्य सातये पृक्षं रायोत तुर्वणे ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātaṁ mahadasme vīreṣu viśvacarṣaṇi śravaḥ. Pṛkṣaṁ vājasya sātaye pṛkṣaṁ rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्द्रास्मयुष्टवं कूचित्सन्तं सहसावन्नभिष्टये सदा पाह्यभिष्टये । मेदतां वेदता वसो ॥ ११ ॥

11. *Etaṁ śaṁsamindrāsmayuṣṭvaṁ kūcit santaṁ sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye. Medatāṁ vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं मे स्तोमं तना न सूर्यो द्युतद्यामानं वावृधन्त नृणाम्।
संवर्ननं नाश्व्यं तष्टेवानपच्युतम्॥ १२॥

12. *Etaṁ me stomaṁ tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananaṁ nāśvyaṁ taṣṭevānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावर्त येषां राया युक्तैषां हिरण्ययी।
नेमधिता न पौंस्या वृथेव विष्टान्ता॥ १३॥

13. *Vāvarta yeṣāṃ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na pauṁsyā vṛtheva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प्र तद्दुःशीमे पृथवाने वेने प्र रामे वोचमसुरे मघवत्सु।
ये युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम्॥ १४॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatā-smayu pathā viśrāvyeṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधीन्नवत्रं सप्ततिं च सप्त च। सद्यो दिदिष्ट तान्वः सद्यो दिदिष्ट पार्थ्यः सद्यो दिदिष्ट मायवः॥ १५॥

15. *Adhīnnvatra saptatiṁ ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyaḥ sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

Mandala 10/Sukta 94

Gravana Devata, Arbuda Sarpa Kadraveya Rshi

प्रैते वदन्तु प्र वयं वदाम ग्रावभ्यो वाचं वदता वदद्भ्यः।
यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः॥ १॥

1. *Praite vadantu pra vadāma grāvabhyo vācaṁ vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एते वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः। विष्ट्वी ग्रावाणः सुकृतः सुकृत्यया होतुश्चित्पूर्वे हविरद्यमाशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścit pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एते वदन्त्यविदन्नना मधु न्यूङ्खयन्ते अधि पक्व आमिषि। वृक्षस्य शाखामरुणस्य बप्सतस्ते सूभर्वा वृषभाः प्रेमरा-विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Ṣśākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरेण मन्दिनेन्द्रं क्रोशन्तोऽविदन्नना मधु। संरभ्या धीराः स्वसृभिरनर्तिषुराघोषयन्तः पृथिवीमु-पब्दिभिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Saṁrabhyā dhīrāḥ svasṛbhiranartiṣurāghoṣyantaḥ pṛthivīmupabdibhiḥ.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः। न्यङ्ङ्नि यन्त्युपरस्य निष्कृतं पुरू रेतो दधिरे सूर्य-श्वितः ॥ ५ ॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Nyaṅni yantyuparasya niṣkṛtaṁ purū reto dadhire sūryaśvltaḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उग्राइव प्रवहन्तः समायमुः साकं युक्ता वृषणो बिभ्रतो धुरः। यच्छ्वसन्तो जग्रसाना अराविषुः शृण्व एषां प्रोथथो अर्वतामिव ॥ ६ ॥

6. *Ugrā iva pravahantaḥ samāyamuḥ sākaṁ yuktā vṛṣaṇo bibhrato dhuraḥ. Yacchvasanto jagrasānā arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्त्रेभ्यो दशयोजनेभ्यः ।
दशाभीशुभ्यो अर्चताजरेभ्यो दश धुरो दश युक्ता वहद्भ्यः ॥ ७ ॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyaḥ. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahabdbyaḥ.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

ते अद्रयो दशयन्त्रास आशवस्तेषामाधानं पर्येति हर्यतम् ।
त ऊं सुतस्य सोम्यस्यान्धसोऽ शोः पीयूषं प्रथमस्य भेजिरे ॥ ८ ॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānaṁ paryeti haryatam. Ta ū sutasya somyasyāndhasoṁ'śoḥ pīyūṣaṁ prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

ते सोमादो हरी इन्द्रस्य निंसतेऽ शुं दुहन्तो अध्यासते गवि ।
तेभिर्दुग्धं पपिवान्त्सोम्यं मध्विन्द्रो वर्धते प्रथते वृषायते ॥ ९ ॥

9. *Te somādo harī indrasya niṁsateṁ'śuṁ duhanto adhyāsate gavi. Tebhirdugdhaṁ papivāntsomyaṁ madhvindro vardhate prathate vṛṣāyte.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वो अंशुर्न किला रिषाथनेळावन्तः सदमित्स्थनाशिताः ।
रैवत्येव महसा चारवः स्थन यस्य ग्रावाणो अजुषध्वमध्वरम् ॥ १० ॥

10. *Vṛṣā vo aṁśurna kilā riṣāthaneḷāvantaḥ sadamit sthanāśitāḥ. Raivatyeva mahasā cāravaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदि॒ला अतृ॑दिलासो॒ अद्र॑योऽश्रम॒णा अशृ॑थिता॒ अमृ॑त्यवः ।
अ॒ना॒तु॒रा अ॒ज॒रा॒ः स्थाम॑विष्णवः सुपी॒वसो॒ अतृ॑षिता॒ अतृ॑ष्णजः ॥ ११ ॥

11. *Tṛdilā atṛdilāso adrayo'śramaṇaā aśṛthitā amṛtyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supi-vaso atṛṣitā atṛṣṇajaḥ.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

ध्रु॒वा ए॒व वः॑ पि॒तरो॑ युगेयु॒गे क्षेम॑कामास॒ः सद॑सो॒ न यु॑ञ्जते ।
अ॒जु॒र्यासो॑ हरि॒षाचो॑ हरिद्र॑व॒ आ द्यां रवे॑ण पृथि॒वीम॑शु॒श्रवुः ॥ १२ ॥

12. *Dhṛvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ sadaso na yuñjate. Ajuryāso hariṣājo haridrava ā dyāṁ raveṇa pṛthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.

तदिद्व॑दन्त्यद्र॑यो वि॒मोच॑ने याम॑न्नञ्ज॒स्पाइ॑व॒ घेदु॑प॒ब्दिभिः॑ ।
वप॑न्तो॒ बीज॑मिव धान्या॒कृत॑ः पृ॒ञ्चन्ति॒ सोमं॒ न मि॑नन्ति॒ बप्स॑तः ॥ १३ ॥

13. *Tadidvadantyadrayo vimocane yāmannañjaspā iva ghedupabdibhiḥ. Vapanto bījamiva dhānyā-kṛtaḥ pṛñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सु॒ते अ॑ध्व॒रे अधि॒ वाच॑मक्र॒ता क्री॒ळयो॒ न मा॒तरं॑ तुदन्त॑ः ।
वि षू मु॑ञ्चा सुषु॒वुषो॑ मनी॒षां वि व॑र्तन्ता॒मद्र॑य॒श्चाय॑मानाः ॥ १४ ॥

14. *Sute adhvare adhi vācamakratākrīḷayo na mātaraṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

Mandala 10/Sukta 95

Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

ह्वये जाये मनसा तिष्ठ घोरे वचांसि मिश्रा कृणवावहै नु।
न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन्॥ १॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव।
पुरूरवः पुनरस्तं परेहि दुरापना वात इवाहमस्मि॥ २॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamu-ṣasāmagriyeva. Purūravaḥ punarastaṁ parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुर्न श्रिय इषुधेरसना गोषाः शतसा न रंहिः।
अवीरे क्रतौ वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः॥ ३॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na raṁhiḥ. Avīre kratau vi davidyutannorā na māyuṁ citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु दधती श्वशुराय वय उषो यदि वष्ट्यन्तिगृहात्।
अस्तं ननक्षे यस्मिञ्चाकन्दिवा नक्तं श्नथिता वैतसेन॥ ४॥

4. *Sā vasu dadhtī śvaśurāya vaya uṣo yadi vaṣṭya-ntigṛhāt. Astaṁ nanakṣe yasmiñcākan divā naktaṁ śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

('Vaitasa' is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म माह्नः श्नथयो वैतसेनोत स्म मेऽव्यत्यै पृणासि।
पुरूरवोऽनु ते केतमायं राजा मे वीर तन्वस्तदासीः॥ ५॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai pṛṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsīḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सुजूर्णिः श्रेणिः सुम्नआपिर्हृदेचक्षुर्न ग्रन्थिनी चरण्युः।
ता अञ्जयोऽरुणयो न सस्रुः श्रिये गावो न धेनवोऽनवन्त॥ ६॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caraṇyuḥ. Tā añjayo'ruṇayo na sasruḥ śirye gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

समस्मिञ्जायमान आसत ग्ना उतेमवर्धन्नद्यः स्वगूर्ताः।
महे यत्त्वा पुरूरवो रणायावर्धयन्दस्युहत्याय देवाः॥ ७॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे।
अप स्म मत्तरसन्ती न भुज्युस्ता अत्रसन्रथस्पृशो नाश्वाः॥ ८॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujyustā atrasan rathaspṛśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मर्तो अमृतासु निस्पृक्सं क्षोणीभिः क्रतुभिर्न पृङ्क्ते।
ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispṛk saṁ kṣoṇībhiḥ kratubhirna pṛṅkte. Tā ātayo na tanvaḥ śumbhata svā aśvāso na krīḷayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि।
जनिष्टो अपो नर्यः सुजातः प्रोर्वशीं तिरत दीर्घमायुः ॥ १० ॥

10. *Vidyunna yā patantī davidyodbharantī me apyā kāmyāni. Janoṣṭo apo naryaḥ sujātaḥ prorvaśīṁ tirata dīrghamāyuḥ.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गोपीथ्याय हि दधाथ तत्पुरूरवो म ओजः।
अशासं त्वा विदुषी सस्मिन्नहन्न म आशृणोः किमभुग्वदासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsaṁ tvā viduṣī sasminnahanna ma áṣṛṇoḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छाच्चक्रन्नाश्रु वर्तयद्विजानन्। को दम्पती समनसा वि यूयोदध्र यदग्निः श्वशुरेषु दीदयत् ॥ १२ ॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyodadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

प्रति ब्रवाणि वर्तयते अश्रु चक्रन्न क्रन्ददाध्यै शिवायै।
प्र तत्ते हिनवा यत्ते अस्मे परेह्यस्तं नहि मूर मापः ॥ १३ ॥

13. *Prati bravāṇi vartayate aśru cakran na krandadādhye śivāyai. Pra tat te hinavā yat te asme parehyastaṁ nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सु॒दे॒वो अ॒द्य प्र॒प॒ते॒दना॑वृत्परा॒वतं॑ पर॒मां ग॑न्त॒वा उ॑ ।
अधा॒ शयी॑त नि॒र्ऋ॑तेरु॒पस्थेऽधैनं॑ वृ॒का र॑भ॒सासो॑ अ॒द्युः ॥ १४ ॥

14. *Sudevo adya prapatedanāvṛt parāvataṁ paramāṁ gantavā u. Adhā śayīta nirṛterupasthe 'dhainaṁ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरू॑रवो॒ मा मृ॑था॒ मा प्र प॑प्तो॒ मा त्वा॒ वृका॑सो॒ अशि॑वास उ क्षन् ।
न वै स्त्रैणा॑नि स॒ख्यानि॑ सन्ति सालावृ॒काणा॑ं हृद॑-
याऩ्ये॒ता ॥ १५ ॥

15. *Purūravo mā mṛthā mā pra papto mā tvā vṛkāso aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi sālāvṛkāṇāṁ hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरू॒पाच॑रं॒ मर्त्ये॑ष्ववस॑सं॒ रात्री॑ः श॒रद॒श्चत॑स्रः ।
घृत॑स्य॒ स्तो॒कं स॒कृद॑ह्न॒ आश्नां॒ तादे॒वेदं ता॑तृपा॒णा च॑रामि ॥ १६ ॥

16. *Yadvirūpācaraṁ martyeṣvavasaṁ rātrīḥśaradaścatasaḥ. Ghṛtasya stokaṁ sakṛdahna āśnāṁ tādevedaṁ tātṛpāṇā carāmi.*

When I came down from the divine into this

different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अ॒न्त॒रि॒क्षप्रां॑ रज॑सो वि॒मानी॒मुप॑ शिक्षाम्युर्व॒शीं॑ वसि॑ष्ठः । उप॑
त्वा रा॒तिः सु॑कृ॒तस्य॒ तिष्ठा॒न्नि व॑र्तस्व॒ हृद॑यं तप्यते मे ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyurvaśīṁ vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hṛdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति॑ त्वा दे॒वा इ॒म आ॑हुरै॒ळ यथे॑मे॒तद्भ॑वसि मृ॒त्युब॑न्धुः । प्र॒जा
ते॑ दे॒वान्ह॒विषा॑ यजाति स्व॒र्ग उ॒ त्वमपि॑ मादयासे ॥ १८ ॥

18. *Iti tvā devā ima āhuraiḷa yathemetadbhavasi mṛtyubandhuḥ. Prajā te devān haviṣā yajāti svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

Mandala 10/Sukta 96

Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi

प्र ते॑ म॒हे वि॒दथे॑ शंसिषं॒ हरी॒ प्र ते॑ वन्वे व॒नुषो॑ हर्य॒तं मद॑म्।
घृ॒तं न यो हरि॑भि॒श्चारु॒ सेच॑त॒ आ त्वा॑ विशन्तु॒ हरि॑वर्पसं॒ गिर॑:॥ १॥

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं॑ हि योनि॑म॒भि ये स॒मस्व॑रन्हि॒न्वन्तो॒ हरी॑ दि॒व्यं यथा॒ सद॑:। आ यं पृ॒णन्ति॒ हरि॑भि॒र्न धे॒नव॒ इन्द्रा॑य शू॒षं हरि॑वन्त-मर्चत॥ २॥

2. *Hariṁ hi yonimabhi ye samasvaran hinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सो अ॑स्य॒ वज्रो॒ हरि॑तो॒ य आ॑य॒सो हरि॒र्निका॑मो॒ हरि॒रा गभ॑स्त्योः। द्यु॒म्नी सु॒॑शिप्रो॒ हरि॑मन्युसायक॒ इन्द्रे॒ नि रू॒पा हरि॑ता मिमिक्षिरे॥ ३॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro hariman-yusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दि॒वि न के॒तुरधि॑ धायि हर्य॒तो वि॒व्यच॒द्वज्रो॒ हरि॑तो॒ न रंह्या॑।
तु॒ददहिं॑ हरि॑शिप्रो॒ य आ॑य॒सः स॒हस्र॑शोका अभवद्ध॒रिं॑भ॒रः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वम॑हर्यथा॒ उप॑स्तुतः॒ पूर्वे॑भिरिन्द्र हरिकेश॒ यज्व॑भिः।
त्वं ह॑र्यसि॒ तव॒ विश्व॑मुक्थ्य॒१॒॑मसा॑मि॒ राधो॑ हरिजात हर्य॒तम् ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśvamukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता व॒ज्रिणं म॒न्दिनं॒ स्तोम्यं॒ मद॒ इन्द्रं॒ रथे॑ वहतो हर्य॒ता हरी॑।
पु॒रू॒ण्य॑स्मै॒ सव॑नानि॒ हर्य॑त॒ इन्द्रा॑य॒ सोमा॒ हर॑यो दध॒न्विरे ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अर॑ं कामा॑य॒ हर॑यो दधन्विरे स्थि॒राय॑ हिन्व॒न्हर॑यो॒ हरी॑ तु॒रा।
अर्वं॑द्भि॒र्यो हरि॑भि॒र्जोष॒मीय॑ते॒ सो अ॑स्य॒ काम॒ं हरि॑वन्त॒मानशे ॥ ७ ॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryo haribhyirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरि॑श्मशारु॒र्हरि॑केश आय॒सस्तु॑र॒स्पेये॒ यो ह॑रि॒पा अव॑र्धत।
अर्वं॑द्भि॒र्यो हरि॑भि॒र्वाजि॑नी॒वसु॒रति॒ विश्वा॑ दुरि॒ता पारि॑ष॒द्धरी॑ ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवेॅव॒ यस्य॒ हरि॑णी विपे॒ततु॒ः शिप्रे॒ वाजा॑य॒ हरि॑णी॒ दवि॑ध्वतः। प्र यत्कृ॒ते च॑म॒से मर्मृ॑ज॒द्धरी॑ पी॒त्वा मद॑स्य हर्य॒तस्यान्ध॑सः॥ ९॥

9. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yat kṛte camase marmṛjaddharī pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॒ सद्म॑ हर्य॒तस्य॑ प॒स्त्यो३॑रत्यो॒ न वाज॒ं हरि॑वाँ॒ अचि॑क्रदत्। म॒ही चि॒द्धि धि॒षणाहर्य॒दोज॑सा बृ॒हद्वयो॑ दधिषे हर्य॒तश्चि॒दा॥ १०॥

10. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāṁ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रोद॑सी॒ हर्य॑माणो महि॒त्वा नव्यं॑नव्यं हर्यसि॒ मन्म॒ नु प्रि॒यम्। प्र प॒स्त्य॑मसुर हर्य॒तं गोरा॒विष्कृ॑धि॒ हर॑ये॒ सूर्या॑य॥ ११॥

11. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा॑ ह॒र्यन्तं॑ प्र॒युजो॒ जना॑नां॒ रथे॑ वहन्तु॒ हरि॑शिप्रमिन्द्र। पिबा॒ यथा॒ प्रति॑भृतस्य॒ मध्वो॒ हर्य॑न्य॒ज्ञं स॑धु॒मादे॒ दशो॑णिम्॥ १२॥

12. *Ā tvā haryataṁ prayujo janānāṁ rathe vahantu hariśipramindra. Pibā yathā pratibhṛtasya madhvo haryan yajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते।
मम द्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व॥ १३॥

13. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṃ savanaṁ devalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣañjaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Mandala 10/Sukta 97

Oshadhayah Devata, Bhishag Atharvana Rshi

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा।
मनै नु बभ्रूणामहं शतं धामानि सप्त च॥ १॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugaṁ purā. Manai nu babhūṇāmahaṁ śataṁ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वो अम्ब धामानि सहस्त्रमुत वो रुहः।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत॥ २॥

2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ. Adhā śatakratvo yūyamimaṁ me agadaṁ kṛta.*

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः।
अश्वाइव सजित्वरीर्वीरुधः पारयिष्णवः॥ ३॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasūvarīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇvaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे।
सनेयमश्वं गां वास आत्मनं तव पूरुष॥ ४॥

4. *Oṣadhīriti mātarastadvo devīrupa bruve. Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.*

"O herbs, mothers, divine gifts of nature," thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs."

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता।
गोभाज इत्किलासथ यत्सनवथ पूरुषम्॥ ५॥

5. *Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā. Gobhāj it kilāsatha yat sanavatha puruṣam.*

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्रौषधीः समग्मत राजानः समिताविव।
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः॥ ६॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanaḥ.

Where herbs and medicines concentre as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम्।
आविंत्सि सर्वा ओषधीरस्मा अरिष्टतातये॥ ७॥

7. *Aśvāvatīṁ somāvatīmūrjayantīmudojasam.*
Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते।
धनं सनिष्यन्तीनामात्मानं तव पूरुष॥ ८॥

8. *Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.*
Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa.

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः।
सीराः पतत्रिणी स्थन यदामयति निष्कृथ॥ ९॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.*
Sīrāḥ patatriṇīḥ sthana yadāmayati niṣkṛtha.

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति विश्वाः परिष्ठाः स्तेनइव व्रजमक्रमुः।
ओषधीः प्राचुच्यवुर्यत्किं च तन्वो३ रपः॥ १०॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.*
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदिमा वाजयन्नहमोषधीर्हस्त आदधे।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा॥ ११॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.*
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā.

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः।
ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव॥ १२॥

12. *Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuḥ. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

साकं यक्ष्म प्र पत चाषेण किकिदीविना।
साकं वातस्य ध्राज्या साकं नश्य निहाकया॥ १३॥

13. *Sākaṁ yakṣma pra pata cāṣeṇa kikiḍīvinā.*
Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अन्या वो अन्यामवत्वन्यान्यस्या उपावत।
ताः सर्वीः संविदाना इदं मे प्रावता वचः॥ १४॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata.*
Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vacaḥ.

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः॥ १५॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.*
Bṛhaspatiprasūtāstā no muñcantvaṃhasaḥ.

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत।
अथो यमस्य पड्वीशात्सर्वस्माद्देवकिल्बिषात्॥ १६॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya paḍvīśāt sarvasmāddevakilviṣāt.*

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अवपतन्तीरवदन्दिव ओषधयस्परि।
यं जीवमश्नवामहै न स रिष्याति पूरुषः॥ १७॥

17. *Avapatantīravadan diva oṣadhayaspari.*
Yaṁ jīvamaśnavāmahai na sa riṣyti pūruṣaḥ.

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः।
तासां त्वमस्युत्तमारं कामाय शं हृदे॥ १८॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ. Tāsāṁ tvamasyuttamāraṁ kāmāya śaṁ hṛde.*

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु।
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम्॥ १९॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu. Bṛhaspatiprasūtā asyai saṁ datta vīryam.*

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वो रिषत्खनिता यस्मै चाहं खनामि वः।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम्॥ २०॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ. Dvipacchatuṣpadasmākaṁ sarvamastvanāturam.*

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः।
सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम्॥ २१॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ. Sarvāḥ saṁgatya vīrudho'syai saṁ datta vīryam.*

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

ओषधयः सं वदन्ते सोमेन सह राज्ञा।
यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि॥ २२॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā. Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः।
उपस्तिरस्तु सोऽस्माकं यो अस्माँ अभिदासति॥ २३॥

23. *Tvamuttamāsyoṣadhe tava vṛkṣā upastayaḥ. Upastirastu so'smākaṁ yo asmāṁ abhidāsati.*

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

Mandala 10/Sukta 98

Devah Devata, Devapi Arshtishena Rshi

बृहस्पते प्रति मे देवतामिहि मित्रो वा यद्वरुणो वासि पूषा।
आदित्यैर्वा यद्वसुभिर्मरुत्वान्त्स पर्जन्यं शन्तनवे वृषाय॥ १॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadvaruṇo vāsi pūṣā. Ādityairvā yadvasubhirmarutvāntsa parjanyaṁ śaṁtanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarthi in his book **Wisdom of the Rshis,** republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ देवो दूतो अजिरश्चिकित्वान्त्वद्देवापे अभि मामगच्छत्।
प्रतीचीनः प्रतिः मामा ववृत्स्व दधामि ते द्युमतीं वाचं-
मासन्॥ २॥

2. *Ā devo dūto ajiraścikitvān tvaddevāpe abhi māmagacchat. Pratīcīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīṁ vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अस्मे धेहि द्युमतीं वाचमासन्बृहस्पते अनमीवामिषिराम्।
यया वृष्टिं शन्तनवे वनाव दिवो द्रप्सो मधुमाँ आ विवेश॥ ३॥

3. *Asme dhehi dyumatīṁ vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭiṁ śantanave vanāva divo drapso madhumāṁ ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiringly energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisal honey sweets bless the earth from heaven.

आ नो द्रप्सा मधुमन्तो विशन्त्विन्द्र देह्यधिरथं सहस्त्रम्।
नि षीद होत्रमृतुथा यजस्व देवान्देवापे हविषा सपर्य॥ ४॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-ratham sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आर्ष्टिषेणो होत्रमृषिर्निषीदन्देवापिर्देवसुमतिं चिकित्वान्।
स उत्तरस्मादधरं समुद्रमपो दिव्या असृजद्वर्ष्या अभि॥ ५॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatiṁ cikitvān. Sa uttarasmādadharaṁ samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद्रे अध्युत्तरस्मिन्नापो देवेभिर्निवृता अतिष्ठन्।
ता अद्रवन्नार्ष्टिषेणेन सृष्टा देवापिना प्रेषिता मृक्षिणीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣṭiṣeṇena sṛṣṭā devāpitā preṣitā mṛkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्देवापिः शन्तनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत्।
देवश्रुतं वृष्टिवनिं रराणो बृहस्पतिर्वाचमस्मा अयच्छत् ॥ ७ ॥

7. *Yaddevāpiḥ śaṁtanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutaṁ vṛṣṭivaniṁ rarāṇo bṛhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा देवापिः शुशुचानो अग्न आर्ष्टिषेणो मनुष्यः समीधे।
विश्वेभिर्देवैरनुमद्यमानः प्र पर्जन्यमीरया वृष्टिमन्तम् ॥ ८ ॥

8. *Yaṁ tvā devāpiḥ śuśucāno agna ārṣṭiṣeṇo manu-ṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ pra parjanyamīraya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पूर्व ऋषयो गीर्भिरायन्त्वामध्वरेषु पुरुहूत विश्वे।
सहस्राण्यधिरथान्यस्मे आ नो यज्ञं रोहिदश्वोप याहि ॥ ९ ॥

9. *Tvāṁ pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu puruhūta viśve. Sahasrāṇyadhirathānyasme ā no yajñaṁ rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

एतान्यग्ने नवतिर्नव त्वे आहुतान्यधिरथा सहस्रा।
तेभिर्वर्धस्व तन्वः शूर पूर्वीर्दिवो नो वृष्टिमिषितो रिरीहि ॥ १० ॥

10. *Etānyagne navatirnava tve āhutānyadhirathā sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīrdivo no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्ने नवतिं सहस्रा सं प्र यच्छ वृष्ण इन्द्राय भागम्।
विद्वान्पथ ऋतुशो देवयानानप्यौलानं दिवि देवेषु धेहि॥ ११॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa indrāya bhāgam. Vidvān patha ṛtuśo devayānānapyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

('Aulana' may also be interpreted as the devout human soul and 'showers' as showers of divine bliss.)

अग्ने बाधस्व वि मृधो वि दुर्गहापामीवामप रक्षांसि सेध।
अस्मात्समुद्राद् बृहतो दिवो नोऽपां भूमानमुप नः सृजेह॥ १२॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmīvām-apa rakṣāṁsi sedha. Asmāt samudrādbṛhato divo no'pāṁ bhūmānamupa naḥ sṛjeha.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

Mandala 10/Sukta 99

Indra Devata, Vamra Vaikhanasa Rshi

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै।
कत्तस्य दातु शवसो व्युष्टौ तक्षद्वज्रं वृत्रतुरमपिन्वत्॥ १॥

1. *Kaṁ naścitramiṣaṇyasi cikitvān pṛthugmānaṁ vāśraṁ vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vṛtraturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वेति साम पृथुं योनिमसुरत्वा ससाद।
स सनीळेभिः प्रसहानो अस्य भ्रातुर्न ऋते सप्तथस्य मायाः॥ २॥

2. *Sa hi dyutā vidyutā veti sāma pṛthuṁ yonimasuratvā sasāda. Sa sanīḷebhiḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं॒ यातापदुष्पदा॒ यन्त्स्वर्षाता॒ परि॑ षदत्सनि॒ष्यन्।
अ॒न॒र्वा यच्छ॒तदु॑रस्य॒ वेदो॒ घ्नञ्छि॒श्नदे॑वाँ॒ अ॒भि वर्प॑सा॒ भूत्॥ ३॥

3. *Sa vājaṁ yātāpaduṣpadā yantsvarṣātā pari ṣadat saniṣyan. Anarvā yacchataduraṣya vedo ghnañ-chiśnadevāṁ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स यह्व्यो॒ऽऽऽ वनी॒र्गोष्ववर्वा जु॒होति प्रध॒न्यासु॒ सस्रिः।
अ॒पादो॒ यत्र॒ युज्यासोऽ र॒था द्रोण्यश्वास॒ ईर॑ते घृ॒तं वाः॥ ४॥

4. *Sa yahvyo'vanīrgoṣvarvājuhoti pradhanyāsu sasriḥ. Apādo yatra yujyāso'rathā droṇyaśvāsa īrate ghṛtaṁ vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रु॒द्रेभि॒रश॑स्तवार॒ ऋभ्वा॑ हि॒त्वी गय॑मा॒रेअ॑वद्य॒ आगा॑त्।
व॒म्रस्य॑ मन्ये मिथु॒ना विव॑व्री॒ अन्न॑म॒भीत्या॑रोदयन्मुषा॒यन्॥ ५॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavrī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इद्दासं तु॒वीर॑वं॒ पति॒र्दन्ष॑ळ॒क्षं त्रिशी॒र्षाणं दमन्यत्। अ॒स्य त्रि॒तो न्वोज॑सा वृधा॒नो वि॒पा व॑रा॒हमयो॑अग्रया हन्॥ ६॥

6. *Sa iddāsaṁ tuvīravaṁ patirdan ṣaḷakṣaṁ triśīr-ṣāṇaṁ damanyat. Asya trito nvojasā vṛdhāno vipā varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स द्रुह्वणे मनुष ऊर्ध्वसान आ साविषदर्शसानाय शरुम्।
स नृतमो नहुषोऽ स्मत्सुजातः पुरोऽ भिनदर्हन्दस्युहत्ये ॥ ७ ॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatye.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सो अभ्रियो न यवस उदन्यन्क्षयाय गातुं विदन्नो अस्मे।
उप यत्सीददिन्दुं शरीरैः श्येनोऽ योपाष्टिर्हन्ति दस्यून् ॥ ८ ॥

8. *So abhriyo na yavasa udanyan kṣayāya gātuṁ vidanno asme. Upa yat sīdadindraṁ śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*

Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स व्राधतः शवसानेभिरस्य कुत्साय शुष्णं कृपणे परादात्।
अयं कविमनयच्छस्यमानमत्कं यो अस्य सनितोत नृणाम् ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇaṁ kṛpaṇe parādāt. Ayaṁ kavimanayacchasyamānamatkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दशस्यन्नर्येभिरस्य दस्मो देवेभिर्वरुणो न मायी।
अयं कनीन ऋतुपा अवेद्यमिमीतारुं यश्चतुष्पात् ॥ १० ॥

10. *Ayaṁ daśasyan naryebhirasya dasmo devebhirvaruṇo na māyī. Ayaṁ kanīna ṛtupā avedyamimītāraruṁ yaścatuṣpāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तोमेभिरौशिज ऋजिश्वा व्रजं दरयद् बृषभेण पिप्रोः। सुत्वा यद्यजतो दीदयद्गीः पुर इयानो अभि वर्पसा भूत्॥ ११॥

11. *Asya stomebhiraúśija ṛjiśvā vrajaṁ darayadvṛṣabheṇa piproḥ. Sutvā yadyajato dīyayadgīḥ pura iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महो असुर वक्षथाय वम्रकः पड्भिरुप सर्पदिन्द्रम्। स इयानः करति स्वस्तिमस्मा इषमूर्जं सुक्षितिं विश्वमाभाः॥ १२॥

12. *Evā maho asura vakṣathāya vamrakaḥ paḍbhirupa sarpdindram. Sa iyānaḥ karati svastimasmā iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

Mandala 10/Sukta 100

Vishvedevah Devatah, Duvasyu Vandana Rshi

इन्द्र दृह्य मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि नो वृधे। देवेभिर्नः सविता प्रावतु श्रुतमा सर्वतातिमदितिं वृणीमहे॥ १॥

1. *Indra dṛṁhya maghavan tvāvadidbhūja iha stutaḥ sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prāvatu śrutamā sarvatātimaditiṁ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भरताय सु भरत भागमृत्वियं प्र वायवे शुचिपे क्रन्ददिष्टये। गौरस्य यः पयसः पीतिमानश आ सर्वतातिमदितिं वृणीमहे॥ २॥

2. *Bharāya su bharata bhāgamṛtviyaṁ pra vāyave śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ pītimānaśa ā sarvatātimaditiṁ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ नो॑ दे॒वः स॑वि॒ता सा॑विषद्व॒यं ऋ॑जू॒य॒ते यज॑मानाय सुन्व॒ते।
यथा॑ दे॒वान्प्र॑ति॒भूषे॑म पाक॒वदा स॒र्वता॑ति॒मदि॑तिं वृणी-
महे॥ ३॥

3. *Ā no devaḥ savitā sāviṣadvaya ṛjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditiṁ vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्द्रो॑ अ॒स्मे सु॒मना॑ अस्तु वि॒श्वहा॒ राजा॒ सोम॑: सुवि॒तस्या-
ध्ये॑तुनः। यथा॑यथा मि॒त्रधि॑तानि सन्द॒धुरा स॒र्वता॑ति॒मदि॑तिं
वृणीमहे॥ ४॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditiṁ vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इन्द्र॑ उ॒क्थेन॒ शव॑सा॒ परु॑र्दधे बृह॑स्पते प्रतरी॒तास्या॑युषः। य॒ज्ञो
मनु॒: प्रम॑तिर्नः पि॒ता हि क॒मा स॒र्वता॑ति॒मदि॑तिं वृणीमहे॥ ५॥

5. *Indra ukthena śavasā parurdadhe bṛhaspate pratarītāsyāyuṣaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditiṁ vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इन्द्र॑स्य॒ नु सुकृ॑तं दैव्यं॒ सहो॒ऽग्निर्गृ॒हे ज॑रि॒ता मेधि॑रः क॒विः।
य॒ज्ञश्च॑ भूद्वि॒दथे॒ चारु॒रन्त॑म॒ आ स॒र्वता॑ति॒मदि॑तिं वृणी-
महे॥ ६॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgṛhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cārurantama ā sarvatātimaditiṁ vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वो॒ गुहा॑ चकृ॒म॒ भूरि॑ दुष्कृ॒तं नाविष्ट्यं॑ वसवो देव॒हेळ॑नम्।
माकि॑र्नो॑ देवा॒ अनृ॑तस्य॒ वर्प॑सु॒ आ सु॒र्वतां॑ति॒मदि॑तिं वृणीमहे॥ ७॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ vasavo devaheḷanam. Mākirno devā anṛtasya varpasa ā sarvatātimaditiṁ vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामी॑वां सवि॒ता सा॑विष॒न्य१॒॑ग्वरी॑य॒ इदप॑ सेधन्त्वद्र॒यः।
ग्रावा॒ यत्र॑ मधु॒षुदु॒च्यते॑ बृ॒हदा सु॒र्वतां॑ति॒मदि॑तिं वृणीमहे॥ ८॥

8. *Apāmīvāṁ savitā sāviṣannyagvarīya idapa sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate bṛhadā sarvatātimaditiṁ vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒र्ध्वो ग्रावा॑ वसवोऽ स्तु सो॒तरि॒ विश्वा॒ द्वेषां॑सि सनुतर्युयोत।
स नो॑ दे॒वः स॑वि॒ता पा॒युरी॑ड्य॒ आ सु॒र्वतां॑ति॒मदि॑तिं वृणी-
महे॥ ९॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāṁsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditiṁ vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊर्ज॑ गावो॒ यव॑से॒ पीवो॑ अत्तन ऋ॒तस्य॒ याः सद॑ने॒ कोशे॑ अ॒ङ्ध्वे। त॒नूरे॒व त॒न्वो॑ अस्तु भेष॒जमा सु॒र्वतां॑ति॒मदि॑तिं वृणीमहे॥ १०॥

10. *Ūrjaṁ gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṅdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditiṁ vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

क्रतुप्रावा जरिता शश्वतामव इन्द्र इद्भद्रा प्रमतिः सुता-
वताम्। पूर्णमूर्धर्दिव्यं यस्य सिक्तय आ सर्वतातिमदितिं
वृणीमहे॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatiḥ sutāvatām. Pūrṇamūdhardivyaṁ yasya siktaya ā sarvatātimaditiṁ vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चित्रस्ते भानुः क्रतुप्रा अभिष्टिः सन्ति स्पृधो जरणिप्रा
अधृष्टाः। रजिष्ठया रज्या पश्व आ गोस्तूतूर्षति पर्यग्रं
दुवस्युः॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭiḥ santi spṛdho jaraṇiprā adhṛṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūtūrṣati paryagraṁ duvasyuḥ.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.

Mandala 10/Sukta 101

Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi

उद् बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं बहवः
सनीळाः। दधिक्रामग्निमुषसं च देवीमिन्द्रावतोऽवसे नि
ह्वये वः॥ १ ॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagnimindhvaṁ bahavaḥ saniḷāḥ. Dadhikrāmagnimuṣasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्द्रा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम्।
इष्कृणुध्वमायुधारं कृणुध्वं प्राञ्चं यज्ञं प्र णयता
सखायः॥ २ ॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāvamaritraparaṇīṁ kṛṇudhvam. Iṣkṛṇudhvam-āyudhāraṁ kṛṇudhvaṁ prāñcaṁ yajñaṁ pra ṇayatā sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्त॒ सीरा॒ वि यु॒गा त॑नुध्वं कृ॒ते योनौ॑ वपतेह॒ बीज॑म्।
गि॒रा च॑ श्रु॒ष्टिः सभ॑रा॒ असन्नो॒ नेदी॑य॒ इत्सृ॒ण्यः॑ प॒क्व-
मेया॑त्॥ ३॥

3. *Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा॑ युञ्जन्ति क॒वयो॑ यु॒गा वि त॑न्वते॒ पृथ॑क्।
धीरा॑ दे॒वेषु॑ सुम्न॒या॥ ४॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak. Dhīrā deveṣu sumnayā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

निरा॑हा॒वान्कृ॑णोतन॒ सं व॑र॒त्रा द॑धातन।
सि॒ञ्चाम॑हा अव॒तमु॒द्रिणं व॒यं सु॒षेक॒मनु॑पक्षितम्॥ ५॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṁ vayaṁ suṣekaman-upakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृ॑ताहावमव॒तं सु॑वर॒त्रं सु॑षेच॒नम्।
उ॒द्रिणं सिञ्चे॒ अक्षि॑तम्॥ ६॥

6. *Iṣkṛtāhāvamavataṁ suvaratraṁ suṣecanam. Udriṇaṁ siñce akṣitam.*

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

प्रीणी॒ताश्वा॑न्हि॒तं ज॑याथ स्वस्ति॒वाह॒ं रथ॒मित्कृ॑णुध्वम्।
द्रोण॑हावमव॒तमश्म॑चक्र॒मंस॑त्रकोशं सिञ्चता नृ॒पाण॑म्॥ ७॥

7. *Prīṇītāśvān hitaṁ jayātha svastivāhaṁ rathamit kṛṇudhvam. Droṇāhāvamavatamaśmacakra-maṁsatrakośaṁ siñcatā nṛpāṇam.*

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

व्र॒जं कृ॑णुध्व॒ं स हि वो॑ नृ॒पाणो॒ वर्म॑ सीव्यध्वं बहु॒ला पृ॑थू॒नि।
पुर॑ः कृणुध्व॒मायसी॒रधृ॑ष्टा॒ मा व॑ः सुस्रोच्च॒मसो॒ दृंह॑ता॒
तम्॥ ८॥

8. *Vrjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvyadhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāyasīradhṛṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वो धियं यज्ञियां वर्त ऊतये देवां देवीं यजतां यज्ञियामिह।
सा नो दुहीयद्यवसेव गत्वी सहस्त्रधारा पयसा मही गौः ॥ ९ ॥

9. *Ā vo dhiyaṁ yajñiyāṁ varta ūtaye devā devīṁ yajatāṁ yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षिञ्च हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभिः।
परि ष्वजध्वं दश कक्ष्याभिरुभे धुरौ प्रति वह्निं युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīṁ drorupasthe vāśībhistakṣatāśmanmayībhiḥ. Pari ṣvajadhvaṁ daśa kakṣyābhirubhe dhurau prati vahniṁ yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamantine will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उभे धुरौ वह्निरापिब्दमानोऽन्तर्योनेव चरति द्विजानिः।
वनस्पतिं वन आस्थापयध्वं नि षू दधिध्वमखननन्त उत्सम् ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

कपृन्नरः कपृथमुद्दधातन चोदयत खुदत वाजसातये।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध इह सोमपीतये ॥ १२ ॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

Mandala 10/Sukta 102

Drughana or Indra Devata, Mudgala Bharmyashva Rshi

प्र ते रथं मिथूकृतमिन्द्रोऽवतु धृष्णुया।
अस्मिन्नाजौ पुरुहूत श्रवाय्ये धनभक्षेषु नोऽव ॥ १ ॥

1. *Pra te rathaṁ mithūkṛtamindro'vatu dhṛṣṇuyā. Asminnājau puruhūta śravāyye dhanabhakṣeṣu no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्स्म॒ वातो॑ वहति॒ वासो॑ अस्या॒ अधि॑रथं॒ यदज॑यत्सहस्र॒म्।
र॒थीर॑भून्मुद्ग॒लानी॒ गवि॑ष्टौ॒ भरे॑ कृ॒तं व्यचेदिन्द्रसे॒ना॥ २॥

2. *Ut sma vāto vahati vāso asyā adhirathaṁ yadajayat sahasram. Rathīrabhūnmudgalānī gaviṣṭau bhare kṛtaṁ vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अ॒न्तर्य॑च्छ॒ जिघां॑सतो॒ वज्र॑मिन्द्रा॒भि॒दास॑तः।
दास॑स्य वा मघव॒न्नार्य॑स्य वा सनु॒तर्य॑वया व॒धम्॥ ३॥

3. *Anaryaccha jighāṁsato vajramindrābhidā-sataḥ. Dāsasya vā maghavannāryasay vā sanutaryavayā vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उ॒द्नो ह्र॒दम॑पिब॒ज्जर्ह॑ृषाण॒ः कूटं॑ स्म तृंह॒द॒भिमा॑तिमेति। प्र
मु॒ष्कभा॑र॒ः श्रव॑ इ॒च्छमा॑नोऽ जि॒रं बा॒हू अ॑भर॒त्सिषा॑सन्॥ ४॥

4. *Udno hradamapibajjarhṛṣāṇaḥ kūṭaṁ sma tṛṁhadabhimātimeti. Pra muṣkabhāraḥ śrava icchamāno'jiraṁ bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्य॑क्रन्दयन्नु॒पयन्त॑ एन॒ममे॑हयन्वृष॒भं मध्य॑ आ॒जेः।
तेन॒ सूभ॑र्वं श॒तव॑त्स॒हस्रं॑ गवां॒ मुद्ग॑लः प्र॒धने॑ जिगाय॥ ५॥

5. *Nykrandayannupayanta enamamehayan vṛṣabhaṁ madhya ājeḥ. Tena sūbharvaṁ śatavat sahasraṁ gavāṁ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

ककर्दवे वृषभो युक्त आसीदवावचीत्सारथिरस्य केशी।
दुधेर्युक्तस्य द्रवतः सहानस ऋच्छन्ति ष्मा निष्पदो मुद्गलानीम्॥ ६॥

6. *Kakardave vṛṣabho yukta āsīdavāvacīt sārathirasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti ṣmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उत प्रधिमुदहन्नस्य विद्वानुपायुनग्वंसगमत्र शिक्षन्।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्मान्॥ ७॥

7. *Uta pradhimudahannasya vidvānupāyunagvaṁsagamatra śikṣan. Indra udāvat patimaghnyānā-maraṁhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of

currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्ट्राव्यचरत्कपर्दी वरत्रायां दार्वानह्यमानः। नृम्णानि
कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त॥ ८॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyāṁ dārvānahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये द्रुघणं शयानम्।
येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु॥ ९॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā madhye drughaṇaṁ śayānam. Yena jigāya śatavat sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आरे अघा को न्वि१त्था ददर्श यं युञ्जन्ति तम्वा स्थापयन्ति। नास्मै तृणं नोदकमा भरन्त्युत्तरो धुरो वहति प्रदेदिशत्॥ १०॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā sthāpayanti. Nāsmai tṛṇaṁ nodakamā bharantyuttaro dhuro vahati pradediśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

परिवृक्तेव पतिविद्यमानट् पीप्याना कूचक्रेणेव सिञ्चन्। एषैष्या चिद्रथ्या जयेम सुमङ्गलं सिनवदस्तु सातम्॥ ११॥

11. *Parivṛkteva patividyamānaṭ pīpyāna kūcakreṇeva siñcan. Eṣaiṣyā cidrathyā jayema sumaṅgalaṁ sinavadastu sātam.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगतश्चक्षुरिन्द्रासि चक्षुषः। वृषा यदाजिं वृषणा सिषाससि चोदयन्वध्रिणा युजा॥ १२॥

12. *Tvaṁ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ. Vṛṣā yadājiṁ vṛṣaṇā siṣāsasi codayan vadhriṇā yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

Mandala 10/Sukta 103

Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or Maruts (13) Devatah; Apratiratha Aindra Rshi

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम्। संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत्साकमिन्द्रः॥ १॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Sakrandano'nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

सं॒क्र॒न्द॒नेना॑निमि॒षेण॑ जि॒ष्णुना॑ युत्का॒रेण॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑। तदिन्द्रे॑ण जयत॒ तत्स॑हध्वं॒ युधो॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ २॥

2. *Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat sahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इषु॑हस्तै॒ः स नि॑ष॒ङ्गिभि॑र्व॒शी संस्त्रष्टा॒ स युध॒ इन्द्रो॑ ग॒णेन॑। सं॑सृ॒ष्टजित्सो॑म॒पा बा॑हुश॒र्ध्यु॑ग्र॑धन्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ३॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsaṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajit somapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बृह॑स्पते॒ परि॑ दीया॒ रथे॑न रक्षो॒हामित्रा॑ँ अप॒बाध॑मानः। प्र॒भ॒ञ्जन्त्सेना॑ः प्रमृ॑णो यु॒धा जय॑न्न॒स्माक॑मेध्यवि॒ता रथा॑नाम्॥ ४॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṁ apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

ब॒ल॒वि॒ज्ञा॒यः स्थवि॑र॒ः प्रवी॑र॒ः सह॑स्वान्वा॒जी सह॑मान उ॒ग्रः। अ॒भिवी॑रो अ॒भिस॑त्वा सहो॒जा जैत्रमिन्द्र॒ रथ॒मा ति॑ष्ठ गो॒वित्॥ ५॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गो॒त्र॒भिदं॑ गो॒विद॑ं वज्र॒बाहु॑ं जय॑न्त॒मज्म॑ं प्रमृ॑णन्त॒मोज॑सा। इ॒मं स॑जाता॒ अनु॑ वीरयध्व॒मिन्द्रं॑ सखाय॒ो अनु॒ सं र॑भध्वम्॥ ६॥

6. *Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā. Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अभि गोत्राणि सहसा गाहमानोऽ दयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाळयुध्यो ३ऽ स्माकं सेना अवतु प्र युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḷyudhyo 'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥ ८ ॥

8. *Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्धं उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumulluous uproar of victory rise and reverberate in the skies.

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि । उद् वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥ १० ॥

10. *Uddharṣaya maghavannāyudhānyut satvanāṁ māmakānāṁ manāṁsi. Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥ ११ ॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāँ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि। अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम्॥ १२॥

12. *Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgānyapve parehi. Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ॥ १३॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrāḥ vaḥ santu bāhavo'nādhṛṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

Mandala 10/Sukta 104

Indra Devata, Ashtaka Vaishvamitra Rshi

असावि सोमः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूयम्।
तुभ्यं गिरो विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य॥ १॥

1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः॥ २॥

2. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः॥ ३॥

3. *Progrāṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती शची॑व॒स्तव॑ वी॒र्ये॑ण॒ वयो॒ दधा॑ना उ॒शिज॑ ऋ॒तज्ञाः ।
प्र॒जाव॑दिन्द्र॒ मनु॑षो दुरो॒णे त॒स्थुर्गृ॑णन्तः सध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā uśija ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthurgṛṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

प्रणी॑तिभिष्टे हर्यश्व सु॒ष्टोः सु॑षु॒म्नस्य॑ पुरुरुचो॒ जना॑सः ।
मंहि॑ष्ठामू॒तिं वि॒तिरे॒ दधा॑नाः स्तो॒तार॑ इन्द्र॒ तव॑ सू॒नृ-
ता॑भिः ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya pururuco janāsaḥ. Maṁhiṣṭhāmūtiṁ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उप॒ ब्रह्मा॑णि हरिवो॒ हरि॑भ्यां॒ सोम॑स्य याहि पी॒तये॑ सु॒तस्य॑ ।
इन्द्रं॑ त्वा य॒ज्ञः क्षम॑माणमानड् दा॒श्वाँ अ॑स्यध्व॒रस्य॑ प्रके॒तः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñaḥ kṣamamāṇamānaḍ dāśvāṁ asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒हस्र॑वाजमभिमाति॒षाहं॑ सु॒तेर॑णं म॒घवा॑नं सुवृ॒क्तिम् ।
उप॑ भूषन्ति॒ गिरो॒ अप्र॑तीत॒मिन्द्रं॑ नम॒स्या ज॑रि॒तुः प॑नन्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāhaṁ sutenaṇaṁ maghavānaṁ suvṛktim. Upa bhūṣanti giro apratītamindraṁ namasyā jarituḥ pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒प्तापो॑ दे॒वीः सु॒रणा॒ अमृ॑क्ता॒ याभि॒ः सिन्धु॑मतर॑ इन्द्र पू॒र्भित् ।
न॒व॒तिं स्रो॒त्या नव॑ च॒ स्रव॑न्तीर्दे॒वेभ्यो॑ गा॒तुं मनु॑षे च विन्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumatara indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātuṁ manuṣae ca vindaḥ.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अपो महीरभिशस्तेरमुञ्चोऽ जागरास्वधि देव एकः। इन्द्र यास्त्वं वृत्रतूर्ये चकर्थ ताभिर्विश्वायुस्तन्वं पुपुष्याः ॥ ९ ॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva ekaḥ. Indra yāstvaṁ vṛtratūrye cakartha tābhir-viśvāyustanvaṁ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वीरेण्यः क्रतुरिन्द्रः सुशस्तिरुतापि धेना पुरुहूतमीट्टे। आर्दयद् वृत्रमकृणोदु लोकं ससाहे शक्रः पृतना अभिष्टिः ॥ १० ॥

10. *Vīreṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-hūtamīṭṭe. Ārdayadvṛtramakṛṇodu lokaṁ sasāhe śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ। शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

Mandala 10/Sukta 105

Indra Devata, Sumitra or Durmitra Kautsa Rshi

कदा वसो स्तोत्रं हर्यत आव शमशा रुधद्वाः। दीर्घं सुतं वाताप्यांय ॥ १ ॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी यस्य सुयुजा विव्रता वेरर्वन्तानु शेपा। उभा रजी न केशिना पतिर्दन् ॥ २ ॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.*
Ubhā rajī na keśinā patirdan.

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप॒ योरिन्द्रः॒ पाप॑ज॒ आ मर्तो॑ न शं॑श्रमा॒णो बि॑भी॒वान्।
शु॒भे यद्यु॑यु॒जे त॑वि॑षीवान्॥ ३॥

3. *Apa yorindraḥ pāpaja ā marto na śaśramāṇo bibhīvān. Śubhe yadyuyuje taviṣīvān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

सचा॒योरिन्द्र॒श्चर्कृ॑ष॒ आँ उ॑पान॒सः स॑प॒र्यन्।
न॒दयो॒र्विव्र॑तयो॒ः शूर॒ इन्द्रः॑॥ ४॥

4. *Sacāyorindraścarkṛṣa āṁ upānasaḥ saparyan.*
Nadayorvivratayoḥ śūra indraḥ.

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अधि॒ यस्त॒स्थौ केश॑वन्ता॒ व्यच॑स्वन्ता॒ न पु॒ष्ट्यै।
व॒नोति॒ शिप्रा॑भ्यां शि॒प्रिणी॑वान्॥ ५॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.*
Vanoti śiprābhyāṁ śipriṇīvān.

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

प्रास्तौ॑दृष्वौजा ऋ॒ष्वेभि॑स्त॒तक्ष॒ शूर॒ः शव॑सा।
ऋ॒भुर्न क्र॑तु॒भिर्मा॑त॒रिश्वा॥ ६॥

6. *Prāstaudṛṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā.*
Ṛbhurna kratubhirmātariśvā.

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वज्रं॒ यश्च॒क्रे सु॒हना॑य॒ दस्य॑वे हिरी॒मशो॒ हिरी॑मान्।
अरु॑तहनु॒रद्भु॑तं॒ न रज॑ः॥ ७॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo hirīmān. Arutahanuradbhutaṁ na rajaḥ.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव॑ नो वृ॒जि॒ना शि॑शीह्यृ॒चा व॑नेमा॒नृच॑: ।
नाब्र॑ह्मा य॒ज्ञ ऋ॒धग्जो॑षति॒ त्वे ॥ ८ ॥

8. *Ava no vṛjinā śiśīhyṛcā vanemānṛcaḥ.*
Nābrahmā yajña ṛdhagjoṣati tve.

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊ॒र्ध्वा यत्ते॑ त्रे॒तिनी॒ भूद्य॒ज्ञस्य॑ धू॒र्षु सद्म॑न् ।
स॒जूर्नाव॑: स्वय॑शसं॒ सचा॒योः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu sadman. Sajūrnāvaṁ svayaśasaṁ sacāyoḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakrti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.

श्रि॒ये ते॒ पृश्नि॑रुप॒सेच॑नी भू॒च्छ्रि॒ये दर्वि॑रे॒पाः ।
यया॒ स्वे पात्रे॑ सि॒ञ्चस॒ उत् ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

श॒तं वा॒ यद॑सुर्य॒ प्रति॑ त्वा सुमि॒त्र इ॒त्थास्तौद्दुर्मि॒त्र इ॒त्थास्तौत् ।
आवो॒ यद्द॑स्यु॒हत्ये॑ कुत्सपु॒त्रं प्रावो॒ यद्द॑स्यु॒हत्ये॑ कुत्सव॒त्सम् ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputraṁ prāvo yaddasyuhatye kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

Mandala 10/Sukta 106

Ashvins Devate, Bhutansha Kashyapa Rshi

उ॒भा उ॑ नू॒नं तदिद॑र्थयेथे॒ वि त॑न्वाथे॒ धियो॒ वस्त्रा॒पसे॑व ।
स॒धी॒ची॒ना यात॑वे॒ प्रेम॑जीगः सु॒दिने॑व॒ पृक्ष॒ आ त॑संयेथे ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo vastrāpaseva. Sadhrīcīnā yātave premajīgaḥ sudineva pṛkṣa ā taṃsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उ॒ष्टारे॑व फ॒र्वरे॑षु श्रयेथे प्राय्ो॒गेव॒ श्वात्र्या॒ शासु॒रेथः॑ ।
दू॒तेव॒ हि ष्ठो य॒शसा॒ जने॑षु माप॑ स्थातं महि॒षेवा॑व॒पाना॑त् ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

सा॒कं॒युजा॑ शकु॒नस्ये॑व प॒क्षा प॒श्वेव॑ चि॒त्रा यजु॒रा ग॑मिष्टम् ।
अ॒ग्नि॒रि॑व देव॒यो॑र्दी॒दि॒वांसा॒ परि॑ज्मानेव यजथः पुरु॒त्रा ॥ ३ ॥

3. *Sākaṁyujā śakunasyeva pakṣā paśveva citrā yajurā gamiṣṭam. Agniriva devayordīdivāṁsā parijmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आ॒पी वो॑ अ॒स्मे पि॒तरे॑व पु॒त्रोग्रे॑व॑ रु॒चा नृ॒पती॑व तु॒र्यै ।
इ॒र्ये॑व पु॒ष्ट्यै कि॒रणे॑व भु॒ज्यै श्रु॒ष्टी॒वाने॑व॒ हव॒मा ग॑मिष्टम् ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujyai śruṣṭī-vāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वंस॑गेव पू॒ष॒र्यी शि॒म्बा॑ता॑ मि॒त्रेव॑ ऋ॒ता श॒तरा॒ शात॑पन्ता ।
वाजे॑वो॒च्चा वय॑सा॒ घर्म्ये॑ष्ठा मेषे॑वे॒षा स॑प॒र्या॒३॒॑ पुरी॑षा ॥ ५ ॥

5. *Vaṁsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣe-veṣā saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्येव जर्भरी तुर्फरीतू नैतोशेव तुर्फरी पर्फरीका।
उदन्यजेव जेमना मदेरू ता मे जराय्वजरं मरायु॥ ६॥

6. *Sṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaraṁ marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पज्रेव चर्चरं जारं मरायु क्षद्मेवार्थेषु तर्तरीथ उग्रा।
ऋभू नापत्खरमज्रा खरज्रुर्वायुर्न पर्फरत्क्षयद्रयीणाम्॥ ७॥

7. *Pajreva carcaraṁ jāraṁ marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayīṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घर्मेव मधु जठरे सनेरू भगेविता तुर्फरी फारिवारम्। पतरेव चचरा चन्द्रनिर्णिङ् मनऋङ्गा मन्यान्य न जग्मी॥ ८॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṅ manaṛṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तेव गम्भरेषु प्रतिष्ठां पादेव गाधं तरते विदाथः।
कर्णेव शासुरनु हि स्मराथोऽ शेव नो भजतं चित्रमप्नः॥ ९॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāṁpādeva gādhaṁ tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthoṁ'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आरङ्गरेव मध्वेरयेथे सारघेव गवि नीचीनबारे। कीनारेव स्वेदमासिष्वदाना क्षामेवोर्जा सूयवसात्सचेथे॥ १०॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāme-vorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋध्याम॒ स्तोमं सनु॒याम॒ वाज॒मा नो॒ मन्त्रं॑ स॒रथे॒होप॑ यातम्।
यशो॒ न प॒क्वं मधु॒ गोष्व॒न्तरा भू॒तांशौ॑ अ॒श्विनो॒ः काम॑-
मप्राः॥ ११॥

11. *Ṛdhvāma stomaṁ sanuyāma vājamā no mantraṁ sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo aśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

Mandala 10/Sukta 107

Dakshina or Dakshina-datarah Devata, Divya Angirasa or Dakshina Prajapatya Rshi

आ॒विर॑भून्महि॒ माघो॑नमेषां॒ विश्वं॑ जी॒वं तम॑सो॒ निर॑मोचि।
मह्यु॒ ज्योति॑ः पि॒तृभि॑र्द॒त्तमागा॑दु॒रुः पन्था॒ दक्षि॑णाया
अदर्शि॥ १॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgā-duruḥ panthā dakṣiṇāyā adarṣi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उ॒च्चा दि॒वि दक्षि॑णावन्तो अस्थुर्ये अ॑श्व॒दाः स॒ह ते सूर्ये॑ण।
हि॒र॒ण्य॒दा अ॑मृ॒तत्वं॑ भ॑जन्ते वासो॒दाः सो॑म॒ प्र ति॑रन्त॒
आयु॑ः॥ २॥

2. *Uccā divi dakṣināvanto asthurye aśvadāḥ saha te sūryeṇa. Hiraṇyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuḥ.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दैवी॑ पू॒र्तिर्द॑क्षि॒णा देव॒यज्या॒ न क॑वा॒रिभ्यो॑ न॒हि ते पृ॒णन्ति॑।
अथा॒ नर॒ः प्रय॑तदक्षिणासोऽ वद्यभि॒या ब॒हव॑ः पृणन्ति॥ ३॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-'vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते हविः।
ये पृणन्ति प्र च यच्छन्ति संगमे ते दक्षिणां दुहेत सप्तमातरम्॥ ४॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate haviḥ. Ye pṛṇanti pra ca yacchanti saṁgame te dakṣiṇaṁ duhate saptamātaram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

दक्षिणावान्प्रथमो हूत एति दक्षिणावान्ग्रामणीरग्रमेति।
तमेव मन्ये नृपतिं जनानां यः प्रथमो दक्षिणामाविवाय॥ ५॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grāmaṇīragrameti. Tameva manye nṛpatiṁ janānāṁ yaḥ prathamo dakṣiṇāmavivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

तमेव ऋषिं तमु ब्रह्माणमाहुर्यज्ञन्यं सामगामुक्थशासम्।
स शुक्रस्य तन्वो वेद तिस्रो यः प्रथमो दक्षिणया रराध॥ ६॥

6. *Tameva ṛṣiṁ tamu brahmāṇamāhuryajṇanyaṁ sāmagāmukthaśāsam. Sa śukrasya tanvo veda tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

दक्षिणाश्वं दक्षिणा गां ददाति दक्षिणा चन्द्रमुत यद्धिरण्यम्। दक्षिणान्नं वनुते यो न आत्मा दक्षिणां वर्म कृणुते विजानन्॥ ७॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā candramuta yaddhiraṇyam. Dakṣiṇānnaṁ vanute yo na ātmā dakṣiṇāṁ varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न भोजा ममुर्न न्यर्थमीयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः।
इदं यद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति॥ ८॥

8. *Na bhojā mamurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idaṁ yadviśvaṁ bhuvanaṁ svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भोजा जिग्युः सुरभिं योनिमग्रे भोजा जिग्युर्वध्वं॑ या सुवासाः। भोजा जिग्युरन्तःपेयं सुराया भोजा जिग्युर्ये अहूताः प्रयन्ति॥ ९॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyur-vadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भोजायाश्वं सं मृजन्त्याशुं भोजायास्ते कन्या३ शुम्भ-माना। भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम्॥ १०॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāste kanyā śumbhamānā. Bhojasyedaṁ puskariṇīva veśma pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भोजमश्वाः सुष्ठुवाहो वहन्ति सुवृद्रथो वर्तते दक्षिणायाः। भोजं देवासोऽवता भरेषु भोजः शत्रून्त्समनीकेषु जेता॥ ११॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu bhojaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

Mandala 10/Sukta 108

Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

किमिच्छन्ती सरमा प्रेदमानड् दूरे ह्यध्वा जगुरिः पराचैः। कास्मेहितिः का परितक्म्यासीत्कथं रसाया अतरः पयांसि॥ १॥

1. *Kimicchantī saramā predamānaḍ dūre hyadhvā jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt kathaṁ rasāyā ataraḥ payāṁsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द्रस्य दूतीरिषिता चरामि महे इच्छन्ती पणयो निधीन्वः। अतिष्कदो भियसा तन्न आवत्तथा रसाया अतरं पयांसि॥ २॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vaḥ. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataraṁ payāṁsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilties. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

कीदृङिन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः पराकात्। आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति॥ ३॥

3. *Kīdṛṅindraḥ sarame kā dṛśīkā yasyedaṁ dūtīrasaraḥ parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात्। न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्वे॥ ४॥

4. *Nāhaṁ taṁ veda dabhyaṁ dadhat sa yasyedaṁ dūtīrasaraṁ parākāt. Na taṁ gūhanti sravato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्त्सुभगे पतन्ती। कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा॥ ५॥

5. *Imā gāvaḥ sarame yā aicchaḥ pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyu tāsmākamāyudhā santi tigmā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः। अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात्॥ ६॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhṛṣṭo va etavā astu panthā bṛhaspatirva ubhayā na mṛḷāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिर्न्यृष्टः ।
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśvebhirvasubhirnyṛṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।
त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणयो वमन्नित् ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyo aṅgiraso navagvāḥ. Ta etamūrvaṁ vi bhajanta gonāmathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

एवा च त्वं सरम आजगन्थ प्रबाधिता सहसा दैव्येन ।
स्वसारं त्वा कृणवै मा पुनर्गा अप ते गवां सुभगे भजाम ॥ ९ ॥

9. *Evā ca tvaṁ sarama ājagantha prabādhitā sahasā daivyena. Svasāraṁ tvā kṛṇavai mā punargā apa te gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः ।
गोकामा मे अच्छदयन्यदायमपात इत पणयो वरीयः ॥ १० ॥

10. *Nāhaṁ veda bhrātṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन। बृहस्पतिर्या अविन्दन्निगूळ्हाः सोमो ग्रावाण ऋषयश्च विप्राः ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatīr-ṛtena. Bṛhaspatiryā avindannigūḷhāḥ somo grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

Mandala 10/Sukta 109

Vishvedevah Devata, Brahmajaya Juhu or Brahmaputra Urdhvanabha Rshi

तेऽ वदन्प्रथमा ब्रह्मकिल्बिषेऽ कूपारः सलिलो मातरिश्वा। वीळुहरास्तप उग्रो मयोभूरापो देवीः प्रथमजा ऋतेन ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḷuharāstapa ugro mayobhūrāpo devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire

burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदह्रणीयमानः। अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्या निनाय ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā ninā̄ya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

हस्तेनैव ग्राह्या आधिरस्या ब्रह्मजायेयमिति चेदवोचन्।
न दूताय प्रह्ये तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. "This is the child of heaven," this having been said, "This is not for communication without practice," this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

देवा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसे ये निषेदुः । भीमा जाया ब्राह्मणस्योपनीता दुर्धां दधाति परमे व्योमन् ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptaṛṣayastapase ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम् । तेन जायामन्ववविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं न देवाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindadbṛha-spatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discpline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पुनर्वै देवा अददुः पुनर्मनुष्या उत ।
राजानः सत्यं कृण्वाना ब्रह्मजायां पुनर्ददुः ॥ ६ ॥

6. *Punarvai devā adaduḥ punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दाय ब्रह्मजायां कृत्वी देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥ ७ ॥

7. *Purardāya brahmajāyāṁ kṛtvī devairnikilviṣam. Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

Mandala 10/Sukta 110

Apriyaj (Idhama or Samiddhagni,Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścāyāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enān yakṣīṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम्। व्युं प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ ४ ॥

4. *Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñaṁ bhāratī tūyametviḷā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥ १० ॥

10. *Upāvasṛja tmanyā samañjan devānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghrta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः । अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

Mandala 10/Sukta 111

Indra Devata, Ashtadanshtra Vairupa Rshi

मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम् । इन्द्रं सत्यैरेरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā matayaḥ santi nṛṇām. Indraṁ satyaireraya-māā kṛtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is

the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋतस्य हि सदसो धीतिरद्यौत्सं गार्ष्टेयो वृषभो गोभिरानट् । उदतिष्ठत्तविषेणा रवेण महान्ति चित्सं विव्याचा रजांसि ॥ २ ॥

2. *Ṛtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirānaṭ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajāṁsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakrti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्रः किल श्रुत्या अस्य वेद स हि जिष्णुः पथिकृत्सूर्याय । आन्मेनां कृण्वन्नच्युतो भुवद्गोः पतिर्दिवः सनजा अप्रतीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्द्रो॑ म॒ह्ना म॑हतो अर्ण॒वस्य॑ व्र॒तामि॑ना॒दङ्गि॑रोभिर्गृणा॒नः।
पु॒रूणि॑ चि॒न्नि त॑ताना॒ रजां॑सि दा॒धार॒ यो ध॒रुणं॑ स॒त्य-
तां॑ता ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminā-*
daṅgirobhirgṛṇānaḥ. Purūṇi cinni tatānā rajāṁsi
dādhāra yo dharuṇaṁ satyatātā.

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्द्रो॑ दि॒वः प्र॑ति॒मानं॑ पृथि॒व्या विश्वा॑ वेद॒ सव॑ना॒ हन्ति॑
शुष्ण॑म्। म॒हीं चि॒द् द्यामात॑नो॒त्सूर्ये॑ण चा॒स्कम्भ॑ चि॒त्कम्भ॑नेन॒
स्कभी॑यान् ॥ ५ ॥

5. *Indro divaḥ pratimānaṁ pṛthivyā viśvā veda*
savanā hanti śuṣṇam. Mahī cid dyāmātanot
sūryeṇa cāskambha cit kambhanena skabhīyān.

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

वज्रे॑ण॒ हि वृ॑त्र॒हा वृ॒त्रमस्त॒रदे॑वस्य॒ शूशु॑वानस्य मा॒यायाः। वि
धृ॑ष्णो॒ अत्र॑ धृष॒ता ज॑घ॒न्थाथा॑भवो मघवन्बा॒ह्वो॑जाः ॥ ६ ॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvā-*
nasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-
thābhavo maghavan bāhvojāḥ.

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सच॑न्त॒ यदु॒षस॒: सूर्ये॑ण चि॒त्रामस्य॑ के॒तवो॒ राम॑विन्दन्।
आ यन्नक्ष॑त्रं॒ दर्दृ॑शे दि॒वो न पुन॑र्य॒तो नकि॑र॒द्धा नु वे॑द ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo*
rāmavindan. Ā yannakṣatraṁ dadṛśe divo na
punaryato nakiddhā no veda.

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल॑ प्रथ॒मा ज॑ग्मुरासा॒मिन्द्र॑स्य॒ याः प्र॑स॒वे स॒स्रुरापः॑।
क्व॑ स्वि॒दग्रं॒ क्व॑ बु॒ध्न आ॑सा॒मापो॒ मध्यं॒ क्व॑ वो नू॒न-
मन्तः॑ ॥ ८ ॥

8. *Dūraṁ kila prathamā jagmurāsāmindrasya yāḥ*
prasave sasrurāpaḥ. Kva svidagraṁ kva budhna
āsāmāpo madhyaṁ kva vo nūnamantaḥ.

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूँरहिना जग्रसानाँ आदिदेताः प्र विविज्रे जवेन।
मुमुक्षमाणा उत या मुमुच्रेऽधेदेता न रमन्ते नितिक्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūm̐rahinā jagrasānām̐ adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucre-'dhedetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सध्रीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार आरितः पूर्भिदा-
साम्। अस्तमा ते पार्थिवा वसून्यस्मे जग्मुः सूनृता इन्द्र
पूर्वीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājjāra āritaḥ pūrbhidāsām. Astamā te pārthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

Mandala 10/Sukta 112

Indra Devata, Nabha Prabhedana Vairupa Rshi

इन्द्र पिब प्रतिकामं सुतस्य प्रातःसावस्तव हि पूर्वपीतिः।
हर्षस्व हन्तवे शूर शत्रूनुक्थेभिष्टे वीर्या३ प्र ब्रवाम ॥ १ ॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnu-kthebhiṣṭe vīryā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्ते रथो मनसो जवीयानेन्द्र तेन सोमपेयाय याहि।
तूयमा ते हरयः प्र द्रवन्तु येभिर्यासि वृषभिर्मन्दमानः ॥ २ ॥

2. *Yaste ratho manaso javīyānendra tena somape-yāya yāhi. Tūyamā te harayaḥ pra dvavantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरित्वता वर्चसा सूर्यस्य श्रेष्ठै रूपैस्तन्वं स्पर्शयस्व।
अस्माभिरिन्द्र सखिभिर्हुवानः सध्रीचीनो मादयस्वा निषद्य ॥ ३ ॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistanvaṁ sparśayasva. Asmābhirindra sakhibhirhuvānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य॒ त्यत्ते॑ महि॒मान॑ं मदे॑ष्विमे म॒ही रोद॑सी॒ नावि॑वित्ताम्।
तदो॑क॒ आ हरि॑भिरिन्द्र यु॒क्तैः प्रि॒येभि॑र्याहि प्रि॒यमन्न॒मच्छ॑॥ ४॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī nāviviktām. Tadoka ā haribhirindra yuktaiḥ priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य॒ शश्व॑त्पपि॒वाँ इ॑न्द्र॒ शत्रू॑ननानुकृ॒त्या रण्या॑ च॒कर्थ॑।
स ते॒ पुर॒न्धिं॒ तवि॑षीमियर्ति॒ स ते॒ मदा॑य सु॒त इ॑न्द्र॒ सोम॑ः॥ ५॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā raṇyā cakartha. Sa te purandhiṁ taviṣīmiyarti sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इ॒दं ते॒ पात्र॑ं सन॑वित्तमिन्द्र॒ पिबा॒ सोम॑मे॒ना श॑तक्रतो। पूर्ण॑ आ॒हा॒वो म॑दि॒रस्य॒ मध्वो॒ यं विश्व॒ इद॑भि॒हर्य॑न्ति दे॒वाः॥ ६॥

6. *Idaṁ te pātraṁ sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामि॑न्द्र पुरु॒धा जना॑सो हि॒तप्र॑यसो वृषभ॒ ह्व॑यन्ते।
अ॒स्माकं॑ ते॒ मधु॑मत्तमानी॒मा भु॑व॒न्त्सव॑ना॒ तेषु॑ हर्य॥ ७॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattamānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प्र त॑ इन्द्र पू॒र्व्या॒णि॒ प्र नू॒नं वी॒र्या॑ वोचं प्रथ॒मा कृ॒तानि॑।
स॒तीन॑मन्यु॒रश्र॑थायो॒ अद्रि॑ंसु॒वेद॒नाम॑कृणो॒र्ब्रह्म॑णे॒ गाम्॥ ८॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ prathamā kṛtāni. Satīnamanyuraśrathāyo adriṁ suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम्।
न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्च॥ ९॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipratamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम्। रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान्॥ १०॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satya-śuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of

glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

Mandala 10/Sukta 113

Indra Devata, Shataprabhedana Vairupa Rshi

तमस्य द्यावापृथिवी सचेतसा विश्वेभिर्देवैरनु शुष्ममावताम्। यदैत्कृण्वानो महिमानमिन्द्रियं पीत्वी सोमस्य क्रतुमाँ अवर्धत॥ १॥

1. *Tamasya dyāvāpṛthivī sacetasā viśvebhirdevairanu śuṣmamāvatām. Yadait kṛṇvāno mahimānamindriyaṁ pītvī somasya kratumāṁ avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तमस्य विष्णुर्महिमानमोजसांशुं दधन्वान्मधुनो वि रप्शते। देवेभिरिन्द्रो मघवा सयावभिर्वृत्रं जघन्वाँ अभवद्वरेण्यः॥ २॥

2. *Tamasya viṣṇurmahimānamojasāṁ'śuṁ dadhanvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi rvṛtraṁ jaghanvāṁ abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exlalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रेण॒ यदहि॑ना॒ बिभ्र॒दायु॑धा स॒मस्थि॑था॒ युध॒ये शंस॑मा॒विदे॑। विश्वे॑ ते॒ अत्र॑ म॒रुत॑: स॒ह त्मना॑वर्धन्नु॒ग्र महि॒मान॑मिन्द्रि॒यम्॥ ३॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञा॒न एव व्य॑बाधत॒ स्पृध॒: प्रापश्यद्वी॒रो अ॒भि पौंस्यं॒ रण॑म्। अव॑ृश्च॒दद्रि॒मव॑ स॒स्यद॑: सृज॒दस्त॑भ्ना॒न्नाकं॑ स्वप॒स्यया॑ पृथु॒म्॥ ४॥

4. *Jajñāna eva vyabādhata spṛdhaḥ prāpaśyadvīro abhi pauṁsyaṁ raṇam. Avṛścadadrimava sasyadaḥ sṛjadastabhnānnākaṁ svapasyayā pṛthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्द्र॑: स॒त्रा त॑वि॒षीरप॑त्यत॒ वरी॑यो॒ द्यावा॑पृथि॒वी अ॑बाधत। अवा॑भरद् धृषि॒तो वज्र॑माय॒सं शेवं॑ मि॒त्राय॒ वरु॑णाय दा॒शुषे॑॥ ५॥

5. *Ādindraḥ satrā taviṣīrapatyata variyo dyāvāpṛthivī abādhata. Avābharaddhṛṣito vajramāyasaṁ śevaṁ mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्द्र॒स्यात्र॒ त॑वि॒षीभ्यो॑ विर॒प्शिनं॑ ऋघाय॒तो अ॑रंहयन्त म॒न्यवे॑। वृ॒त्रं यदु॒ग्रो व्यवृ॑श्च॒दोज॑सा॒पो बिभ्र॑तं॒ तम॑सा॒ परी॑वृतम्॥ ६॥

6. *Indrasyātra taviṣībhyo virapśina ṛghāyato araṁhayanta manyave. Vṛtraṁ yadugro vyavṛścadojasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि प्रथमानि कर्त्वी महित्वेभिर्यतमानौ समीयतुः ।
ध्वान्तं तमोऽव दध्वसे हत इन्द्रो मह्ना पूर्वहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryatamānau samīyatuḥ. Dhvāntaṁ tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्वे देवासो अध वृष्ण्यानि तेऽव र्धयन्त्सोमवत्या वचस्यया । रद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निर्न जम्भैस्तृष्वन्न-मावयत् ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsoma-vatyā vacasyayā. Raddhaṁ vṛtramahimindrasya hanmanāgnirna jambhaistṛṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि दक्षेभिर्वचनेभिर्ऋक्वभिः सख्येभिः सख्यानि प्र वोचत । इन्द्रो धुनिं च चुमुरिं च दम्भयञ्छ्रद्धामनस्या शृणुते दभीतये ॥ ९ ॥

9. *Bhūri dakṣebhirvacanebhirṛkvabhiḥ sakhyebhiḥ sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ ca mambhayañchraddhāmanasyā śṛṇute dabhī-taye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पुरुण्या भरा स्वश्व्या येभिर्मंसै निवचनानि शंसन् । सुगेभिर्विश्वा दुरिता तरेम विदो षु णो उर्विया गाध-मद्य ॥ १० ॥

10. *Tvaṁ purūṇyā bharā svaśvyā yebhirmaṁsai nivacanāni śaṁsan. Sugebhirviśvā duritā tarema vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

Mandala 10/Sukta 114

Vishvedevah Devatah, Sadhri Vairupa or Gharma Tapasa Rshi

घर्मा समन्ता त्रिवृतं व्यापतुस्तयोर्जुष्टिं मातरिश्वा जगाम।
दिवस्पयो दिधिषाणा अवेषन्विदुर्देवाः सहसामानमर्कम्॥ १॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭiṁ mātariśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

तिस्रो देष्ट्राय निर्ऋतीरुपासते दीर्घश्रुतो वि हि जानन्ति वह्नयः। तासां नि चिक्युः कवयो निदानं परेषु या गुह्येषु व्रतेषु॥ २॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsāṁ ni cikyuḥ kavayo nidānaṁ pareṣu yā guhyeṣu vrateṣu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते।
तस्यां सुपर्णा वृषणा नि षेदतुर्यत्र देवा दधिरे भागधेयम्॥ ३॥

3. *Catuṣkapardā yuvatīḥ supeṣā ghṛtapratīkā vayunāni vaste. Tasyāṁ suparṇa vṛṣaṇā ni ṣedaturyatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे। तं पाकेन मनसापश्यमन्तितस्तं माता रेळिह स उ रेळिह मातरम्॥ ४॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-paśyamantitastaṁ mātā reḷhi sa u reḷhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakrti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति। छन्दांसि च दधतो अध्वरेषु ग्रहान्त्सोमस्य मिमते द्वादश॥ ५॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvareṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words

of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

षट्त्रिंशाँश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वाद-शम्। यज्ञं विमाय कवयो मनीष ऋक्सामाभ्यां प्र रथं वर्तयन्ति॥ ६॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaśchandāṁsi ca dadhata ādvādaśam. Yajñaṁ vimāya kavayo manīṣa ṛksāmābhyāṁ pra rathaṁ vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतुर्दशान्ये महिमानो अस्य तं धीरा वाचा प्र णयन्ति सप्त। आप्नानं तीर्थं क इह प्र वोचद्येन पथा प्रपिबन्ते सुतस्य॥ ७॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānaṁ tīrthaṁ ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्था यावद् द्यावापृथिवी तावदित्तत्।
सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विष्ठितं तावती वाक् ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpṛthivī tāvadit tat. Sahasradhā mahimānaḥ sahasraṁ yāvadbrahma viṣṭhitaṁ tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां योगमा वेद धीरः को धिष्ण्यां प्रति वाचं पपाद।
कमृत्विजामष्टमं शूरमाहुर्हरी इन्द्रस्य नि चिकाय कः स्वित् ॥ ९ ॥

9. *Kaśchandasāṁ yogamā veda dhīraḥ ko dhiṣṇyāṁ prati vācaṁ papād. Kamṛtvijām-aṣṭamaṁ śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पर्येके चरन्ति रथस्य धूर्षु युक्तासो अस्थुः।
श्रमस्य दायं वि भजन्त्येभ्यो यदा यमो भवति हर्म्ये हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuḥ. Śramasya dāyaṁ vi bhajantyebhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

Mandala 10/Sukta 115

Agni Devata, Upastuta Varshtihavya Rshi

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि दूत्यं चरन् ॥ १ ॥

1. *Citra icchiśostaruṇasya vakṣatho na yo mātarāvapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्निर्ह नाम धायि दन्नपस्तमः सं यो वना युवते भस्मना दता।
अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे वृषा ॥ २ ॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vṛṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वो विं न द्रुषदं देवमन्धस इन्दुं प्रोथन्तं प्रवपन्तमर्णवम्।
आसा वह्निं न शोचिषा विरप्शिनं महिव्रतं न सरजन्तमध्वनः॥ ३॥

3. *Taṁ vo viṁ na druṣadaṁ devamandhasa induṁ prothantaṁ pravapantamarṇavam. Āsā vahniṁ na śociṣā virapśinaṁ mahivrataṁ na sarajantamadhvanaḥ.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य ते ज्रयसानस्याजर धक्षोर्न वाताः परि सन्त्यच्युताः।
आ रण्वासो युयुधयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये॥ ४॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacyutāḥ. Ā raṇvāso yuyudhayo na stvanaṁ tritaṁ naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इदग्निः कण्वतमः कण्वसखार्यः पर स्यान्तरस्य तरुषः।
अग्निः पातु गृणतो अग्निः सूरीनग्निर्ददातु तेषामवो नः॥ ५॥
अथैकोनविंशो वर्गः॥ १९॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ parasyāntarasya taruṣaḥ. Agniḥ pātu gṛṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वाजिन्तमाय सह्यसे सुपित्र्य तृषु च्यवानो अनु जातवेदसे।
अनुद्रे चिद्यो धृषता वरं सते महिन्तमाय धन्वनेदविष्यते॥ ६॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu jātavedase. Anudre cidyo dhṛṣatā varaṁ sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निर्मर्तैः सह सूरिभिर्वसुः ष्टवे सहसः सूनरो नृभिः। मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान्॥ ७॥

7. *Evāgnirmartaiḥ saha sūribhirvasuḥ ṣṭave sahasaḥ sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊर्जो नपात्सहसावन्निति त्वोपस्तुतस्य वन्दते वृषा वाक्। त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः॥ ८॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

"Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living", thus does the celebrant's profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽवोचन्। ताँश्च पाहि गृणतश्च सूरीन्वषड्वषळित्यूर्ध्वासो अनक्षन्नमो नम इत्यूर्ध्वासो अनक्षन्॥ ९॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo'vocan. Tāṁśca pāhi gṛṇataśca sūrīn vaṣaḍvaṣḷityūrdhvāso anakṣan namo nama ityūrdhvāso anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. "Here is the havi, pray accept the oblation", saying this they raise the hand for offering and rise. "Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy," saying this with surrender and submission they rise and achieve their mission's success and fulfilment.

Mandala 10/Sukta 116

Indra Devata, Agniyuta Sthaura or Agniyupa Sthaura Rshi

पिबा सोमं महत इन्द्रियाय पिबा वृत्राय हन्तवे शविष्ठ। पिब राये शवसे हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व॥ १॥

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya hantave Ṣśaviṣṭha. Piba rāye śavase hūyamānaḥ piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य।
स्वस्तिदा मनसा मादयस्वार्वाचीनो रेवते सौभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvā-rvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयते पार्थिवेषु।
ममत्तु येन वरिवश्चकर्थ ममत्तु येन निरिणासि शत्रून् ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*

Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्ही अमिनो यात्विन्द्रो वृषा हरिभ्यां परिषिक्तमन्धः।
गव्या सुतस्य प्रभृतस्य मध्वः सत्रा खेदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyāṁ pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम्।
उग्राय ते सहो बलं ददामि प्रतीत्या शत्रून्विगदेषु वृश्च ॥ ५ ॥

5. *Ni tigmāni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratī-tyā śatrūn vigadeṣu vṛśca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य१र्य इन्द्र तनुहि श्रवांस्योजः स्थिरेव धन्वनोऽभिमातीः ।
अस्मद्र्यग्वावृधानः सहोभिरनिभृष्टस्तन्वं वावृधस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāṁsyojaḥ sthireva dhanvano'bhimātīḥ. Asmadyragvāvṛdhānaḥ sahobhiranibhṛṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इदं हविर्मघवन्तुभ्यं रातं प्रति समराळहृणानो गृभाय । तुभ्यं सुतो मघवन्तुभ्यं पक्वो३ऽद्धीन्द्र पिब च प्रस्थितस्य ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḷahṛṇāno gṛbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अद्धीदिन्द्र प्रस्थितेमा हवींषि चनो दधिष्व पचतोत सोमम् ।
प्रयस्वन्तः प्रति हर्यामसि त्वा सत्याः सन्तु यजमानस्य कामाः ॥ ८ ॥

8. *Addhīdindra prasthitemā havīṁṣi cano dadhiṣva pacatota somam. Prayasvantaḥ prati haryāmasi tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प्रेन्द्राग्निभ्यां सुवचस्यामियर्मि सिन्धाविव प्रेरयं नावमर्कैः ।
अयाइव परि चरन्ति देवा ये अस्मभ्यं धनदा उद्भिदश्च ॥ ९ ॥

9. *Prendrāgnibhyāṁ suvacasyāmiyarmi sindhāviva prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā ye asmabhyaṁ dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

Mandala 10/Sukta 117

Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः। उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते॥ १॥

1. *Na vā u devāḥ kṣudhamidvadhaṁ dadurutā-śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ pṛṇato nopa dasyatyutāpṛṇan mardḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आध्राय चकमानाय पित्वोऽन्नवान्त्सन्त्रफिताय॒पजग्मुषे। स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते॥ २॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan raphitāyopajagmuṣe. sthiraṁ manaḥ kṛṇute sevate puroto cit sa mardḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय। अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम्॥ ३॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः। अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत्॥ ४॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyānna tadoko asti pṛṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनु पश्येत पन्थाम्। ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः॥ ५॥

5. *Pṛṇīyādinnādhamānāya tavyān drāghīyāṁ-samanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ष्यात् ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa vṛṅkte caritraiḥ. Vadan brahmāvadato vanīyān pṛṇannāpirapṛṇantamabhi ṣyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्।
चतुष्पादेति द्विपदामभिस्वरे संपश्यन्पङ्क्तीरुपतिष्ठमानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripādamabhyeti paścāt. Catuṣpādeti dvipadā-mabhisvare saṁpaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

समौ चिद्धस्तौ न समं विविष्टः संमातरा चिन्न समं दुहाते।
यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः ॥ ९ ॥

9. *Samau ciddhastau na samaṁ viviṣṭaḥ saṁmātarā cinna samaṁ duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samaṁ pṛṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

Mandala 10/Sukta 118

Agni Rakshoha Devata, Urukshaya Amahiyava Rshi

अग्ने हंसि न्यत्रिणं दीद्यन्मर्त्येष्वा। स्वे क्षये शुचिव्रत ॥ १ ॥

1. *Agne haṁsi nyatriṇaṁ dīdyanmartyeṣvā.*
Sve kṣaye śucivrata.

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुतो घृतानि प्रति मोदसे।
यत्त्वा स्रुचः समस्थिरन्॥ २॥

2. *Uttiṣṭai svāhuto ghṛtāni prati modase.*
Yat tvā srucaḥ samasthiran.

You rise in flames of glory and respond with fragrant joy to the oblations of ghrta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुतो वि रोचतेऽग्निरीळेन्यो गिरा।
स्रुचा प्रतीकमज्यते॥ ३॥

3. *Sa āhuto vi rocate'gnirīḷenyo girā.*
Srucā pratīkamajyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghrta as the prime power of yajna.

घृतेनाग्निः समज्यते मधुप्रतीक आहुतः।
रोचमानो विभावसुः॥ ४॥

4. *Ghṛtenāgniḥ samajyate madhupratīka āhutaḥ.*
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghrta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

जरमाणः समिध्यसे देवेभ्यो हव्यवाहन।
तं त्वा हवन्त मर्त्याः॥ ५॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.*
Taṁ tvā havanta martyāḥ.

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मर्ता अमर्त्यं घृतेनाग्निं सपर्यत। अदाभ्यं गृहपतिम्॥ ६॥

6. *Taṁ martā amartyaṁ ghṛtenāgniṁ saparyata.*
Adābhyaṁ gṛhapatim.

That immortal Agni, the mortals serve with ghrta, Agni that is the redoubtable master protector of the home and family.

अदाभ्येन शोचिषाग्ने रक्षस्त्वं दह।
गोपा ऋतस्य दीदिहि॥ ७॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.*
Gopā ṛtasya dīdihi.

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः।
उरुक्षयेषु दीद्यत्॥ ८॥

8. *Sa tvamagne pratīkena pratyoṣa yātudhānyaḥ.*
Urukṣayeṣu dīdyat.

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गीर्भिरुरुक्षया हव्यवाहं समीधिरे।
यजिष्ठं मानुषे जने॥ ९॥

9. *Taṁ tvā gīrbhirurukṣayā havyavāhaṁ samīdhire.*
Yajiṣṭhaṁ mānuṣe jane.

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

Mandala 10/Sukta 119

Atma Devata, Laba Aindra Rshi

इति वा इति मे मनो गामश्वं सनुयामिति।
कुवित्सोमस्यापामिति॥ १॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*
Kuvit somasyāpāmiti.

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प्र वातांइव दोधत उन्मा पीता अयंसत।
कुवित्सोमस्यापामिति॥ २॥

2. *Pra vātā iva dodhata unmā pītā ayaṁsata.*
Kuvit somasyāpāmiti.

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा पीता अयंसत रथमश्वांइवाशवः।
कुवित्सोमस्यापामिति॥ ३॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*
Kuvit somasyāpāmiti.

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम्।
कुवित्सोमस्यापामिति॥ ४॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*
Kuvit somasyāpāmiti.

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अहं तष्टेव वन्धुरं पर्यचामि हृदा मतिम्।
कुवित्सोमस्यापामिति॥ ५॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi hṛdā matim.*
Kuvit somasyāpāmiti.

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

न॒हि मे॑ अक्षिपच्च॒नाच्छा॑न्त्सुः पञ्च॑ कृ॒ष्टय॑ः ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ६ ॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca kṛṣṭayaḥ.*
Kuvit somasyāpāmiti.

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

न॒हि मे॒ रोद॑सी उ॒भे अ॒न्यं प॒क्षं च॒न प्रति॑ ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ७ ॥

7. *Nahi me rodasī ubhe anyaṁ pakṣaṁ cana prati.*
Kuvit somasyāpāmiti.

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अ॒भि द्यां म॑हि॒ना भु॑व॒मभी३॒मां पृ॑थि॒वीं म॒हीम् ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ८ ॥

8. *Abhi dyāṁ mahinā bhuvamabhīmāṁ pṛthivīṁ mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

ह॒न्ताहं पृ॑थि॒वीमि॒मां नि द॑धानी॒ह वे॒ह वा॑ ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ९ ॥

9. *Hantāhaṁ pṛthivīmimāṁ ni dadhānīha veha vā.*
Kuvit somasyāpāmiti.

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

ओ॒षमित्पृ॑थि॒वीम॒हं ज॒ङ्घना॑नी॒ह वे॒ह वा॑ ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १० ॥

10. *Oṣamit pṛthivīmahaṁ jaṅghanānīha veha vā.*
Kuvit somasyāpāmiti.

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दि॒वि मे॑ अ॒न्यः प॒क्षो३॑ऽधो अ॒न्यम॑चीकृषम् ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ११ ॥

11. *Divi me anyaḥ pakṣo'dho anyamacīkṛṣam.*
Kuvit somasyāpāmiti.

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अ॒हम॑स्मि महाम॒हो॑ऽभिन॒भ्यमुदी॑षितः ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १२ ॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*
Kuvit somasyāpāmiti.

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृ॒हो या॒म्यर॑ंकृतो दे॒वेभ्यो॑ हव्य॒वाह॑नः ।
कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १३ ॥

13. *Gṛho yāmyaraṁkṛto devebhyo havyavāhanaḥ. Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

Mandala 10/Sukta 120

Indra Devata, Brhaddiva Atharvana Rshi

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥ १॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥ २॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasti saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः। स्वादोः
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥ ३॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति चिद्धि त्वा धना जयन्तं मदेमदे अनुमदन्ति विप्राः।
ओजीयो धृष्णो स्थिरमा तनुष्व मा त्वा दभन्यातुधाना दुरेवाः॥ ४॥

4. *Iti ciddhi tvā dhanā jayantaṁ mademade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiramā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो युधे॒न्या॑नि॒ भूरि॑।
चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भि॒ः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तु॒षेय्यं पुरु॒वर्प॑सम॒भ्व॑मि॒नत॑ममा॒प्त्यमा॒प्त्याना॑म्।
आ द॑र्षते॒ शव॑सा स॒प्त दानू॒न्प्र सा॑क्षते प्रति॒माना॑नि॒ भूरि॑॥ ६॥

6. *Stuṣeyyaṁ puruvarpasamṛbhvaminatamamāptyamāptyānām. Ā darṣate śavasā sapta dānūn pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधि॑षेऽ॒ वर॑ं॒ परं॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे। आ मा॒तरा॑
स्थापयसे जिग॒त्नू अत॑ इनोषि॒ कर्व॑॑रा पु॒रूणि॑॥ ७॥

7. *Ni taddadhiṣe'varaṁ paraṁ ca yasminnāvithāvasā duroṇe. Ā mātarā sthāpayase jigatnu ata inoṣi karvarā purūṇi.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इ॒मा ब्रह्म॑ बृहद्दि॑वो विव॒क्तीन्द्रा॑य शू॒षम॑ग्रि॒यः स्व॒र्षाः। म॒हो
गो॒त्रस्य॑ क्षयति स्व॒राजो॒ दुर॑श्च॒ विश्वा॑ अवृणो॒दप॒ स्वाः॥ ८॥

8. *Imā brahma bṛhaddivo vivaktīndrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

ए॒वा म॒हान्बृ॒हद्दि॑वो॒ अथ॒र्वावो॑चत्स्वां त॒न्व१॑मिन्द्र॑मे॒व।
स्वसा॑रो मात॒रिभ्व॑रीररि॒प्रा हि॒न्वन्ति॑ च॒ शव॑सा व॒र्धय॑न्ति च॥ ९॥

9. *Evā mahān bṛhaddivo atharvāvocat svāṁ tanvamindrameva. Svasāro mātaribhvarīrariprā hinvanti ca śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

Mandala 10/Sukta 121

Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

1. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

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

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव। य
ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥

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

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

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ४ ॥

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

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛḷhā yena svaḥ stabhitaṁ yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ mansā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपो ह यद् बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम्।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥

7. *Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragnim. Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम्।
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt-kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥ ९ ॥

9. *Mā no hiṁsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā jajāna. Yaścāpaścandrā bṛhatīrja-jāna kasmai devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beauteous, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ १० ॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

Mandala 10/Sukta 122

Agni Devata, Chitramaha Vasishtha Rshi

वसुं न चित्रमहसं गृणीषे वामं शेवमतिथिमद्विषेण्यम्। स रासते शुरुधो विश्वधायसोऽग्निर्होता गृहपतिः सुवीर्यम्॥ १॥

1. *Vasuṁ na citramahasaṁ gṛṇīṣe vāmaṁ śevamatithidviṣeṇyam. Sa rāsate śurudho viśvadhāyaso'gnirhotā gṛhapatiḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जुषाणो अग्ने प्रति हर्य मे वचो विश्वानि विद्वान्वयुनानि सुक्रतो। घृतनिर्णिग्ब्रह्मणे गातुमेरय तवं देवा अजनयन्ननु व्रतम्॥ २॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātumeraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghrta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परियन्नमर्त्यो दाशद्दाशुषे सुकृते मामहस्व। सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट् समिधा तं जुषस्व॥ ३॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukṛate māmahasva. Suvīreṇa rayiṇāgne svābhuvā yasta ānaṭ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम्। शृण्वन्तमग्निं घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम्॥ ४॥

4. *Yajñasya ketuṁ prathamaṁ purohitaṁ haviṣmanta īḷate sapta vājinam. Śṛṇvantamagniṁ ghṛtapṛṣṭhamukṣaṇaṁ pṛṇantaṁ devaṁ pṛṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghrta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व। त्वां मर्जयन्मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamo vareṇyaḥ sa hūyamāno amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo gṛhe tvāṁ stomebhirbhṛgavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो। अग्ने घृतस्नुस्त्रिर्ऋतानि दीद्यद्वर्तिर्यज्ञं परियन्त्सुक्रतूयसे ॥ ६ ॥

6. *Iṣaṁ duhantsudughāṁ viśvadhāyasaṁ yajñapriye yajamānāya sukrato. Agne ghṛtasnustrirṛtāni dīdyadvartiryajñaṁ pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghrta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः। त्वां देवा महयाय्याय वावृधुराज्यमग्ने निमृजन्तो अध्वरे ॥ ७ ॥

7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtaṁ kṛṇvānā ayajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya vāvṛdhurājyamagne nimṛjanto adhvare.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्तो अग्ने विदथेषु वेधसः। रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinaṁ gṛṇanto agne vidatheṣu vedhasaḥ. Rāyaspoṣaṁ yajamāneṣu dhāraya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

Mandala 10/Sukta 123

Vena Devata, Vena Bhargava Rshi

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने। इममपां संगमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ॥ १ ॥

1. *Ayaṁ venaścodayat pṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुद्रादूर्मिमुदियर्ति वेनो नभोजाः पृष्ठं हर्यतस्य दर्शि। ऋतस्य सानावधि विष्टपि भ्राट् समानं योनिमभ्यनूषत व्राः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ pṛṣṭhaṁ haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāṭ samānaṁ yonimabhyanūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूर्वीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः। ऋतस्य सानावधि चक्रमाणा रिहन्ति मध्वो अमृतस्य वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīḷāḥ. Ṛtasya sānāvadhi cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि ग्मन्। ऋतेन यन्तो अधि सिन्धुमस्थुर्विदद्गन्धर्वो अमृतानि नाम ॥ ४ ॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhumasthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अप्सरा जारमुपसिष्मियाणा योषा बिभर्ति परमे व्योमन्। चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पक्षे हिरण्यये स वेनः ॥ ५ ॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti parame vyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiraṇyaye sa venaḥ.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाके॑ सुप॒र्णमुप॒ यत्पत॑न्तं हृ॒दा वेन॑न्तो अ॒भ्यच॑क्षत त्वा।
हिर॑ण्यपक्षं॒ वरु॑णस्य दू॒तं य॒मस्य॒ योनौ॑ शकु॒नं भु॑र॒ण्युम्॥ ६॥

6. *Nāke suparṇamupa yat panantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊ॒र्ध्वो ग॑न्ध॒र्वो अधि॒ नाके॑ अस्थात्प्र॒त्यङ् चि॒त्रा बिभ्र॑दस्या-
यु॑धानि। वसा॑नो॒ अत्कं॑ सु॒र॒भिं दृ॒शे कं स्व१॑र्ण नाम॑ जनत प्रि॒याणि॑॥ ७॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyaṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṇi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

द्र॒प्सः स॑मु॒द्रम॒भि यज्जिगा॑ति॒ पश्य॒न्गृध्र॑स्य॒ चक्ष॑सा॒ विध॑र्मन्। भा॒नुः शु॒क्रेण॑ शो॒चिषा॑ चका॒नस्तृ॒तीये॑ चक्रे॒ रज॑सि प्रि॒याणि॑॥ ८॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa śociṣā cakānastṛtīye cakre rajasi priyāṇi.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

Mandala 10/Sukta 124

Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8), Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9), Agni (2-4)

इ॒मं नो॑ अग्न उप॑ य॒ज्ञमेहि॒ पञ्च॑यामं॒ त्रिवृ॑तं स॒प्तत॑न्तुम्। असो॑ हव्य॒वाळु॒त नः॑ पु॒रोगा ज्योगे॒व दी॒र्घं तम॒ आश॑यिष्ठाः॥ १॥

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛtaṁ saptatantum. Aso havyavāḷuta naḥ purogā jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishvadeva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: 'Svayam yajasva', and yajurveda 4, 13: "Iyam te yajniya tanu", which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अदेवाद्देवः प्रचता गुहा यन्प्रपश्यमानो अमृतत्वमेमि । शिवं यत्सन्तमशिवो जहामि स्वात्सख्यादरणीं नाभिमेमि ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīṁ nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्यन्नन्यस्या अतिथिं वयाया ऋतस्य धाम वि मिमे पुरूणि । शंसामि पित्रे असुराय शेवमयज्ञियाद्यज्ञियं भागमेमि ॥ ३ ॥

3. *Paśyannanyasyā atithiṁ vayāyā ṛtasya dhāma vi mime purūṇi. Śaṁsāmi pitre asurāya śeva-mayajñiyādyajñiyaṁ bhāgamemi.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

बह्वीः समा अकरमन्तरस्मिन्निन्द्रं वृणानः पितरं जहामि । अग्निः सोमो वरुणस्ते च्यवन्ते पर्यावर्द्रार्ष्ट्रं तदवाम्यायन् ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasminnindraṁ vṛṇānaḥ pitaraṁ jahāmi. Agniḥ somo varuṇaste cyavante paryāvardrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निर्मीया उ त्ये असुरा अभूवन्त्वं च मा वरुण कामयासै।
ऋतेन राजन्ननृतं विविञ्चन्ममं राष्ट्रस्याधिपत्यमेहि॥ ५॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmayāse. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इदं स्वरिदमिदासु वाममयं प्रकाश उर्वन्तरिक्षम्।
हनाव वृत्रं निरेहि सोम हविष्ट्वा सन्तं हविषा यजाम॥ ६॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣṭvā santaṁ haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

कविः कवित्वा दिवि रूपमासजदप्रभूती वरुणो निरपः सृजत्। क्षेमं कृण्वाना जनयो न सिन्धवस्ता अस्य वर्णं शुचयो भरिभ्रति॥ ७॥

7. *Kaviḥ kavitvā divi rupamājsajadaprahūtī varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindhavastā asya varṇaṁ śucayo bharibhrati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्येष्ठमिन्द्रियं सचन्ते ता ईमा क्षेति स्वधया मदन्तीः। ता ईं विशो न राजानं वृणाना बीभत्सुवो अप वृत्रादतिष्ठन्॥ ८॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā īmā kṣeti svadhāyā madantīḥ. Tā īṁ viśo na rājānaṁ vṛaṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्तम्।
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं नि चिक्युः कवयो मनीषा॥ ९॥

9. *Bībhatsūnāṁ sayujaṁ haṁsamāhurapāṁ divyānāṁ sakhye canantam. Anuṣṭubhamanu carcūmāṇamindraṁ ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the 'celestial bird', and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call 'Indra'.

Mandala 10/Sukta 125

Atma Devata, Vagambhrni Rshi

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibhamryahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year's twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् । अहं
दधामि द्रविणं हविष्मते सुप्राव्ये३ यजमानाय सुन्वते ॥ २ ॥

2. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇaṁ haviṣmate suprāvye yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥ ३ ॥

3. *Aham rāṣṭīṁ saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया॒ सो अन्न॑मत्ति॒ यो वि॒पश्य॑ति॒ यः प्राणि॑ति॒ य ई॑ शृ॒णोत्यु॒क्तम्। अ॒म॒न्त॒वो॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्रद्धि॒वं ते॑ वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya īm śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddhivaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वेभि॑रु॒त मानु॑षेभिः। यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑मे॒धाम् ॥ ५ ॥

5. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devebhiruta mānuṣebhiḥ. Yaṁ kāmaye taṁ tamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अ॒हं रु॒द्राय॒ धनु॒रा त॑नोमि ब्र॒ह्मद्वि॒षे शर॑वे॒ हन्त॒वा उ॑। अ॒हं जना॑य स॒मदं॑ कृणोम्य॒हं द्यावा॑पृथि॒वी आ वि॑वेश ॥ ६ ॥

6. *Aham rudrāya dhanurātanimi brahmadviṣe śarave hantavā u. Aham janāya samadaṁ kṛṇomyahaṃ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अ॒हं सु॑वे पि॒तर॑मस्य मू॒र्धन्मम॒ योनि॑र॒प्स्व॑१॑न्तः स॑मु॒द्रे। ततो॒ वि ति॑ष्ठे॒ भुव॒नानु॒ विश्वो॒तामूं द्यां व॒र्ष्मणोप॑ स्पृशामि ॥ ७ ॥

7. *Aham suve pitaramasya mūrdhan mama yoniraapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmuṁ dyāṁ varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

Mandala 10/Sukta 126

Vishvedevah Devata, Kulmala Barhisha Shailusha or Ahomuk Vamadevya Rshi

न तमंहो न दुरितं देवासो अष्ट मर्त्यम् ।
सजोषसो यमर्यमा मित्रो नयन्ति वरुणो अति द्विषः ॥ १ ॥

1. *Na tamaṁho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yamaryamā mitro nayanti varuṇo ati dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि वयं वृणीमहे वरुण मित्रार्यमन् ।
येना निरंहसो यूयं पाथ नेथा च मर्त्यमति द्विषः ॥ २ ॥

2. *Taddhi vayaṁ vṛṇīmahe varuṇa mitrāryaman. Yenā niraṁhaso yūyaṁ pātha nethā ca martyamati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

ते नूनं नोऽ यमूतये वरुणो मित्रो अर्यमा ।
नयिष्ठा उ नो नेषणि पर्षिष्ठा उ नः पर्षण्यति द्विषः ॥ ३ ॥

3. *Te nūnaṁ no'yamūteye varuṇo mitro aryamā. Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणो मित्रो अर्यमा ।
युष्माकं शर्मणि प्रिये स्याम सुप्रणीतयोऽ ति द्विषः ॥ ४ ॥

4. *Yūyaṁ viśvaṁ pari pātha varuṇo mitro aryamā. Yuṣmākaṁ śarmaṇi priye syāma supraṇītayo'ti dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासो अति स्रिधो वरुणो मित्रो अर्यमा।
उग्रं मरुद्भीं रुद्रं हुवेमेन्द्रमग्निं स्वस्तयेऽ ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugraṁ marudbhī rudraṁ huvemendramagniṁ svastaye'-ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नेतार ऊ षु णस्तिरो वरुणो मित्रो अर्यमा।
अति विश्वानि दुरिता राजानश्चर्षणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastiro varuṇo mitro aryamā.*
Ati viśvāni duritā rājānaścarṣaṇīnāmati dviṣaḥ.

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमूतये वरुणो मित्रो अर्यमा।
शर्म यच्छन्तु सप्रथ आदित्यासो यदीमहे अति द्विषः ॥ ७ ॥

7. *Śunamasmabhyamūtaye varuṇo mitro aryamā. Śarma yacchantu sapratha ādityāso yadīmahe ati dviśaḥ.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁ-haḥ pra tāryagne prataraṁ na āyuḥ.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

Mandala 10/Sukta 127

Ratri Devata, Kushika Saubhara or Ratri Bharadvaji Rshi

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः।
विश्वा अधि श्रियोऽ धित ॥ १ ॥

1. *Rātrī vyakhyadāyatī purutrā devyakṣabhiḥ.*
Viśva adhi śriyo'dhita.

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

ओर्वप्रा अमर्त्या निवतो देव्युद्वतः।
ज्योतिषा बाधते तमः॥ २॥

2. *Orvaprā amartyā nivato devyudvataḥ.*
Jyotiṣā bādhate tamaḥ.

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु स्वसारमस्कृतोषसं देव्यायती।
अपेदु हासते तमः॥ ३॥

3. *Niru svasāramaskṛtoṣasaṁ devyāyatī.*
Apedu hāsate tamaḥ.

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा नो अद्य यस्या वयं नि ते यामन्नविक्ष्महि।
वृक्षे न वसतिं वयः॥ ४॥

4. *Sā no adya yasyā vayaṁni te yāmannavikṣmahi.*
Vṛkṣe na vasatiṁ vayaḥ.

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः।
नि श्येनासश्चिदर्थिनः॥ ५॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.*
Ni śyenāsaścidarthinaḥ.

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

यावया वृक्यं वृकं यवय स्तेनमूर्म्ये।
अथा नः सुतरा भव॥ ६॥

6. *Yāvayā vṛkyaṁ vṛkaṁ yavaya stenamūrmye.*
Athā naḥ sutarā bhava.

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित।
उष ऋणेव यातय॥ ७॥

7. *Upa mā pepiśat tamaḥ kṛṣṇaṁ vyaktamasthita.*
Uṣa ṛṇeva yātaya.

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उप ते गा इवाकरं वृणीष्व दुहितर्दिवः।
रात्रि स्तोमं न जिग्युषे॥ ८॥

8. *Upa te gā ivākaraṁ kṛnīṣva duhitardivaḥ.*
Rātri stomaṁ na jigyuṣe.

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the supplicant who is keen for victory of rest and light over the wolf and the darkness of life.

Mandala 10/Sukta 128

Vishvedeva Devata, Vihavya Angirasa Rshi

ममाग्ने॒ वर्चो॑ विह॒वेष्व॑स्तु व॒यं त्वेन्धा॑नास्त॒न्वं पुषेम।
मह्यं नमन्तां प्र॒दिश॒श्चत॑स्र॒स्त्वया॑ध्य॑क्षेण॒ पृत॑ना जयेम॥ १॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānāstanvaṁ puṣema. Mahyaṁ namantāṁ pradiśaścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम॑ दे॒वा वि॑ह॒वे स॑न्तु॒ सर्व॒ इन्द्र॑वन्तो म॒रुतो॒ विष्णु॑र॒ग्निः।
मम॒ान्तरि॑क्षमु॒रुलो॑कमस्तु॒ मह्यं॑ वा॒तः प॑वतां॒ काम॑ अ॒स्मिन्॥ २॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि॑ दे॒वा द्र॑वि॒ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ दे॒वहू॑तिः।
दैव्या॒ होता॑रो वनुषन्त॒ पूर्वेऽ रि॑ष्टाः स्याम त॒न्वा॑ सु॒वीरा॑ः॥ ३॥

3. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-'riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं॑ यजन्तु॒ मम॒ यानि॑ ह॒व्याकू॑तिः स॒त्या मन॑सो मे अस्तु।
एनो॒ मा नि गां क॒तम॑च्च॒नाहं विश्वे॑ देवास॒ो अधि॑ वोचता नः॥ ४॥

4. *Mahyaṁ yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devāso adhi vocatā naḥ.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

देवीः षळुर्वीरुरु नः कृणोतु विश्वे देवास इह वीरयध्वम्।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन्॥ ५॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्ने मन्युं प्रतिनुदन्परेषामदब्धो गोपाः परि पाहि नस्त्वम्।
प्रत्यञ्चो यन्तु निगुतः पुनस्ते इमैषां चित्तं प्रबुधां वि नेशत्॥ ६॥

6. *Agne manyuṁ pratinudan pareṣāmadabdho gopāḥ pari pāhi nastvam. Pratyañco yantu nigutaḥ punastemaiṣāṁ cittaṁ prabhudhāṁ vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धाता धातॄणां भुवनस्य यस्पतिर्देवं त्रातारमभिमातिषाहम्।
इमं यज्ञमश्विनोभा बृहस्पतिर्देवाः पान्तु यजमानं न्यर्थात्॥ ७॥

7. *Dhātā dhātṝṇāṁ bhuvanasya yaspatirdevaṁ trātāramabhimātiṣāham. Imaṁ yajñamāśvinobhā bṛhaspatirdevāḥ pāntu yajamānaṁ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उरुव्यचा नो महिषः शर्म यंसदस्मिन्हवे पुरुहूतः पुरुक्षुः।
स नः प्रजायै हर्यश्व मृळयेन्द्र मा नो रीरिषो मा परा दाः॥ ८॥

8. *Uruvyacā no mahiṣaḥ śarma yaṁsadasmin have puruhūtaḥ purukṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान्। वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेत्तारमधिराजमक्रन्॥ ९॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyāmava bādhāmahe tān. Vasavo rudrā ādityā uparispṛśaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

Mandala 10/Sukta 129

Bhavavrttam Devata, Prajapati Parameshthi Rshi

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्। किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम्॥ १॥

1. *Nāsadāsīnno sadāsīt tadānīṁ nāsīdrajo no vyomā paro yat. Kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīdgahanaṁ gabhīram.*

It was neither a-sat nor sat, neither non-existence

nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः। आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास॥ २॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम्। तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम्॥ ३॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्। सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा॥ ४॥

4. *Kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsīt. Sato bandhumasati niravin-dan hṛdi pratīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakrti subsisting in the divine mind.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त्। रेतोधा आसन्महिमान आसन्त्स्वधा अवस्ता-त्प्रयतिः परस्तात्॥ ५॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः। अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव॥ ६॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṁ visṛṣṭiḥ. Arvāgdevā asya visarjanenā-thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न। यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद॥ ७॥

7. *Iyaṁ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

Mandala 10/Sukta 130

Bhavavrttam Devata, Yajna Prajapatya Rshi

यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मेभिरायतः। इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuḥ pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, fortynine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमाँ एनं ततुत उत्कृणत्ति पुमान्वि तत्ने अधि नाके अस्मिन्। इमे मयूखा उप सेदुरू सदः सामानि चक्रुस्तसराण्यो-तवे ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṇyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत्। छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ ३ ॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugaṁ kimukthaṁ yaddevā devamayajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्रेर्गायत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव। अनुष्टुभा सोम उक्थैर्महस्वान्बृहस्पतेर्बृहती वाचमावत् ॥ ४ ॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराण्मित्रावरुणयोरभिश्रीरिन्द्रस्य त्रिष्टुबिह भागो अह्नः ।
विश्वान्देवाञ्जगत्या विवेश तेन चाक्लृप्र ऋषयो मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cāklṛpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन्मन्ये मनसा चक्षसा तान्य इमं यज्ञमयजन्त पूर्वे ॥ ६ ॥

6. *Cāklṛpre tena ṛṣayo manuṣyā yajñe jāte pitaro naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imaṁ yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

सहस्तोमाः सहच्छन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः । पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्योऽइ न रश्मीन् ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

Mandala 10/Sukta 131

Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti Kakshivata

अप प्राच इन्द्र विश्वाँ अमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhubhūte nudasya. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nūpūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुरामंमश्विना नमुचावासुरे सचा।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः। यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yat surāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhyaṁ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य॑ व॒यं सु॒म॒तौ य॒ज्ञिय॒स्यापि॑ भ॒द्रे सौम॒न॒से स्या॑म। स सु॒त्रामा॒ स्ववाँ॒ इन्द्रो॑ अ॒स्मे आ॒रा॒च्चिद् द्वेषः॑ सनु॒तर्यु॑योतु ॥ ७ ॥

7. *Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

Mandala 10/Sukta 132

Mitra-Varuna (2-7) and others (1) Devata, Shakaputa Narmedha Rshi

ई॒जा॒नमिद् द्यौर्गू॒र्तावँ॑सुरीजा॒नं भूमि॑र॒भि प्र॑भूषणि। ई॒जा॒नं दे॒वाव॒श्विना॑व॒भि सु॒म्नैर॑वर्धताम् ॥ १ ॥

1. *Ījānamid dyaurgūrtāvasurījānaṁ bhūmirabhi prabhuṣaṇi. Ījānaṁ devāvaśvināvabhi sumnairavardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां॑ मित्रावरुणा धार॒यत्क्षि॑ती सुषु॒म्नेषि॑त॒त्वता॑ यजामसि। यु॒वोः क्रा॒णाय॑ स॒ख्यैर॒भि ष्या॑म र॒क्षस॑ः ॥ २ ॥

2. *Tā vāṁ mitrāvaruṇā dhārayatkṣitī suṣumneṣitatvatā yajāmasi. Yuvoḥ krāṇāya sakhyairabhi ṣyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधा॑ चि॒न्नु यद्दि॑धि॒षामहे वाम॒भि प्रि॒यं रेक्ण॒ः पत्य॑मानाः। द॒द्वाँ॒ वा॒ यत्पुष्य॑ति॒ रेक्ण॒ः सम्वा॑र॒न्नकि॑रस्य म॒घानि॑ ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṁ rekṇaḥ patyamānāḥ. Dadvāṁ vā yat puṣyati rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

अ॒सावन्यो अ॑सुर सूयत॒ द्यौस्त्वं विश्वे॑षां वरुणासि॒ राजा॑। मू॒र्धा र॑थ॒स्य चाक॒न्नैता॒वतै॑न॒सान्तक॒द्धुक् ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṁ viśveṣāṁ varuṇāsi rājā. Mūrdhā rathasya cākan naitāvataina-sāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्स्वे३ तच्छकपूत एनो हिते मित्रे निगतान्हन्ति वीरान्। अवोर्वा यद्धात्तनूष्ववः प्रियासु यज्ञियास्ववी ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu yajñiyāsvarvā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवोर्हि मातादितिर्विचेतसा द्यौर्न भूमिः पयसा पुपूतनि।
अव प्रिया दिदिष्टन सूरो निनिक्त रश्मिभिः ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ payasā pupūtani. Ava priyā didiṣṭana sūro ninikta raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्नराजावसीदतं तिष्ठद्रथं न धूर्षदं वनर्षदम्। ता नः कणूकयन्तीर्नृमेधस्तत्रे अंहसः सुमेधस्तत्रे अंहसः ॥ ७ ॥

7. *Yuvaṁ hyapnarājāvasīdataṁ tiṣṭhadrathaṁ na dhūrṣadaṁ vanarṣadam. Tā naḥ kaṇūkayantīrnṛ-medhastatre aṁhasaḥ sumedhastatre aṁhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

Indra Devata, Sudah Paijavana Rshi

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत। अभीके चिदु लोककृत्संगे समत्सु वृत्रहास्माकं बोधि चोदिता नभन्ता-मन्यकेषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro ṣvasmai pururathamindrāya śūṣamarcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahāsmā-kaṁ bodhi coditā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ २॥

2. *Tvaṁ sindhūṁravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

3. *Vi ṣu viśvā arātayo 'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

यो न इन्द्राभितो जनो वृकायुरादिदेशति। अधस्पदं तमीं कृधि विबाधो असि सासहिर्नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ४॥

4. *Yo na indrābhito jano vṛkāyurādideśati. Adhaspadaṁ tamīṁ kṛdhi vibādho asi sāsahirnabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

यो न इन्द्राभिदासति सनाभिर्यश्च निष्ट्यः। अव तस्य बलं तिर महीव द्यौरध त्मना नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ५॥

5. *Yo na indrābhidāsati sanābhiryaśca niṣṭyaḥ. Ava tasya balaṁ tira mahīva dauradha tmanā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द्र त्वायवः सखित्वमा रभामहे। ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni duritā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द्र तां शिक्ष या दोहते प्रति वरं जरित्रे। अच्छिद्रोध्नी पीपयद्यथा नः सहस्रधारा पयसा मही गौः ॥ ७ ॥

7. *Asmabhyaṁ su tvamindra tāṁ śikṣa yā dohate prati varaṁ jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.

Mandala 10/Sukta 134

Indra Devata, Mandhata Yauvanashva (1-6 first line), Godha (6 second line -7) Rshi

उभे यदिन्द्र रोदसी आपप्राथोषाइव। महान्तं त्वा महीनां सम्राजं चर्षणीनां देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥ १ ॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntaṁ tvā mahīnāṁ samrājaṁ carṣaṇīnāṁ devī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव स्म दुर्हणायतो मर्तस्य तनुहि स्थिरम्। अधस्पदं तमीं कृधि यो अस्माँ आदिदेशति देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥ २ ॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram. Adhaspadaṁ tamīṁ kṛdhi yo asmāṁ ādideśati Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॑ह॒तीरिषो॑ वि॒श्वश्च॑न्द्रा अमित्रहन्। शची॑भिः शक्र धूनु॒हीन्द्र॒ विश्वा॑भिरू॒तिभि॑र्दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत्॥ ३॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahan. Śacībhiḥ śakra dhūnuhīndra viśvābhirūtibhir-devī janitryajījanadbhadrā janitryajījanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक्रत॒विन्द्र॒ विश्वा॑नि धूनुषे। र॒यिं न सु॑न्व॒ते सचा॑ सहस्रिणी॑भिरू॒तिभि॑र्दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत्॥ ४॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe. Rayiṁ na sunvate sacā sahasriṇībhirūtibhirdevī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वेदा॑इवा॒भितो॒ विष्व॑क्पतन्तु दि॒द्यव॑ः। दू॒र्वा॑याइव॒ तन्त॑वो॒ व्य॑॑स्मदे॑तु दुर्म॒तिर्दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत्॥ ५॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ. Dūrvāyā iva tantavo vyasmadetu durmatirdevī janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॑था॒ शक्ति॑ं बिभ॑र्षि मन्तुमः। पूर्वे॑ण मघवन्प॒दाजो॒ व॒यां यथा॑ यमो दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत्॥ ६॥

6. *Dīrdhaṁ hyaṅkuśaṁ yathā śaktiṁ bibharṣi mantumaḥ. Pūrveṇa maghavan padājo vayāṁ yathā yamo devī janitryajījanadbhadrā janitryajījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि।
पक्षेभिरपिकक्षेभिरत्राभि सं रभामहे॥ ७॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-śrutyaṁ carāmasi. Pakṣebhirapikakṣebhiratrabhi saṁ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

Mandala 10/Sukta 135

Yama Devata, Kumara Yamayana Rshi

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वेनति॥ १॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṁpibate yamaḥ. Atrā no viśpatiḥ pitā purāṇāṁ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पुराणाँ अनुवेनन्तं चरन्तं पापयामुया।
असूयन्नभ्यचाकशं तस्मा अस्पृहयं पुनः॥ २॥

2. *Purāṇāṁ anuvenantaṁ carantaṁ pāpayāmuyā. Asūyannabhyacākaśaṁ tasmā asrpṛhayaṁ punaḥ.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमार नवं रथमचक्रं मनसाकृणोः।
एकेषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि॥ ३॥

3. *Yaṁ kumāra navaṁ rathamacakraṁ manasā-kṛṇoḥ. Ekeṣaṁ viśvataḥ prāñcamapaśyannadhi tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमार प्रावर्तयो रथं विप्रेभ्यस्परि।
तं सामानु प्रावर्तत समितो नाव्याहितम्॥ ४॥

4. *Yaṁ kumāra prāvartayo rathaṁ viprebhyaspari. Taṁ sāmānu prāvartata samito nāvyāhitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमारमजनयद्रथं को निरवर्तयत्।
कः स्वित्तद्‌द्य नो ब्रूयादनुदेयी यथाभवत्॥ ५॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.*
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदेयी ततो अग्रमजायत।
पुरस्ताद् बुध्न आततः पश्चान्निरयणं कृतम्॥ ६॥

6. *Yathābhavadanudeyī tato agramajāyata.*
Purastādbudhna ātataḥ paścānnirayaṇam kṛtam.

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakrti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सादनं देवमानं यदुच्यते।
इयमस्य धम्यते नाळीर्‌यं गीर्भिः परिष्कृतः॥ ७॥

7. *Idaṁ yamasya sādanaṁ devamānaṁ yaducyate.*
Iyamasya dhamyate nāḷīrayaṁ gīrbhiḥ pariskṛtaḥ.

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

Mandala 10/Sukta 136

Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrnga (7)

केश्यग्निं केशी विषं केशी बिभर्ति रोदसी।
केशी विश्वं स्वर्दृशे केशीदं ज्योतिरुच्यते॥ १॥

1. *Keśyagniṁ keśī viṣaṁ keśī bibhrti rodasī.*
Keśī viśvaṁ svardṛśe keśīdaṁ jyotirucyate.

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मुनयो वातरशनाः पिशङ्गा वसते मला।
वातस्यानु ध्राजिं यन्ति यद्देवासो अविक्षत॥ २॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.*
Vātasyānu dhrājiṁ yanti yaddevāso avikṣata.

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता मौनेयेन वाताँ आ तस्थिमा वयम्।
शरीरेदस्माकं यूयं मर्तासो अभि पश्यथ॥ ३॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.*
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरिक्षेण पतति विश्वा रूपावचाकशत्।
मुनिर्देवस्यदेवस्य सौकृत्याय सखा हितः॥ ४॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.*
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.

(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वातस्याश्वौ वायोः सखाथौ देवेषितो मुनिः।
उभौ समुद्रावा क्षेति यश्च पूर्व उतापरः॥ ५॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ.*
Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन्।
केशी केतस्य विद्वान्त्सखा स्वादुर्मदिन्तमः॥ ६॥

6. *Apsarasāṁ gandharvāṇāṁ mṛgāṇāṁ caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madintamaḥ.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वायुरस्मा उपामन्थत्पिनष्टि स्मा कुनन्नमा।
केशी विषस्य पात्रेण यद्रुद्रेणापिबत्सह॥ ७॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.*
Keśī viṣasya pātreṇa yadrudreṇāpibat saha.

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

Mandala 10/Sukta 137

Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamitra, Jamadagni, Vasishtha Rshis

उत देवा अवहितं देवा उन्नयथा पुनः।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः॥ १॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः।
दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः॥ २॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वात वाहि भेषजं वि वात वाहि यद्रपः।
त्वं हि विश्वभेषजो देवानां दूत ईयसे॥ ३॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣajo devānāṁ dūta īyase.

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः।
दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते॥ ४॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.*
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ suvāmi te.

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह देवास्त्रायतां मरुतां गणः।
त्रायन्तां विश्वा भूतानि यथायमरपा असत्॥ ५॥

5. *Trāyantāmiha devāstrāyatāṁ marutāṁ gaṇaḥ. Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.*

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भेषजीरापो अमीवचातनीः।
आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम्॥ ६॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ. Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.*

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि॥ ७॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ tvā tābhyāṁ tvopa spṛśāmasi.*

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

Mandala 10/Sukta 138

Indra Devata, Anga Aurava Rshi

तव त्य इन्द्र सख्येषु वह्नय ऋतं मन्वाना व्यदर्दिरुर्वलम्।
यत्रा दशस्यन्नुषसो रिणन्नपः कुत्साय मन्मन्नह्यश्च दंसयः॥ १॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇannapaḥ kutsāya manmannahyaśca daṁsayaḥ.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवासृजः प्रस्वः श्वञ्चयो गिरीनुदाज उस्रा अपिबो मधु प्रियम्। अवर्धयो वनिनो अस्य दंससा शुशोच सूर्य ऋतजातया गिरा॥ २॥

2. *Avāsṛjaḥ prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhayo vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सूर्यो मध्ये अमुचद्रथं दिवो विदद्दासाय प्रतिमानमार्यः।
दृळ्हानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यच्चकृवाँ ऋजिश्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadrathaṁ divo vidaddāsāya pratimānamāryaḥ. Dṛḷhāni piprorasurasya māyina indro vyāsyaccakṛvāṁ ṛjiśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अनाधृष्टानि धृषितो व्यास्यन्निधीँरदेवाँ अमृणदयास्यः।
मासेव सूर्यो वसु पुर्यमा ददे गृणानः शत्रूँरशृणाद्रुरुक्मता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevāṁ amṛṇadayāsyaḥ. Māseva sūryo vasu puryamā dade gṛṇānaḥ śtrūṁraśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसेनो विभ्वा विभिन्दता दाशद् वृत्रहा तुज्यानि तेजते।
इन्द्रस्य वज्रादबिभेदभिश्नथः प्राक्रामच्छुन्ध्यूरजहादुषा अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujyāni tejate. Indrasya vajrādabhedabhiśnathaḥ prākrāmacchundhyūrajahāduṣā anaḥ.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या ते श्रुत्यानि केवला यदेक एकमकृणोरयज्ञम्।
मासां विधानमदधा अधि द्यवि त्वया विभिन्नं भरति प्रधिं पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇorayajñam. Māsāṁ vidhānamadadhā adhi dyavi tvayā vibhinnaṁ bharati pradhiṁ pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

Mandala 10/Sukta 139

Savita (1-3) Vishvavasu Atma (4-6) Devata, Vishvavasu Devagandharva Rshi

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ अजस्रम्।
तस्य पूषा प्रसवे यांति विद्वान्त्सम्पश्यन्विश्वा भुवनानि गोपाः॥ १॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृचक्षा एष दिवो मध्य आस्त आपप्रिवान्रोदसी अन्तरिक्षम्।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम्॥ २॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः।
देवइव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम्॥ ३॥

3. *Rāyo budhnaḥ saṁgamano vasūnāṁ viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satyadharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन्।
तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीँरपश्यत्॥ ४॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīstadṛtenā vyāyan. Tadanvavaidindro rārahāṇa āsāṁ pari sūryasya paridhīṁrapaśyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुरभि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः।
यद्वा घा सत्यमुत यन्न विद्म धियो हिन्वानो धिय इन्नो अव्याः॥ ५॥

5. *Viśvāvasurabhi tanno gṛṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मव्रजानाम्।
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानाद-
हीनाम्॥ ६॥

6. *Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṁ gandharvo amṛtāni vocadindro dakṣaṁ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamantine mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

Mandala 10/Sukta 140

Agni Devata, Agni Pavaka Rshi

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥ १॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे॥ २॥

2. *Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā. Putro mātarā vicarannupāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः॥ ३॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣaṁ saṁ dadhurbhūrivarpasaścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्यन्न॑ग्ने प्रथयस्व ज॒न्तुभि॑र॒स्मे रायो॑ अमर्त्य।
स द॑र्श॒तस्य॒ वपु॑षो॒ वि रा॑जसि पृ॒णक्षि॑ सान॒सिं क्रतु॑म्॥ ४॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्क॒र्तार॑मध्व॒रस्य॒ प्रचे॑तसं॒ क्षय॑न्तं॒ राध॑सो म॒हः।
रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमि॒षं दधा॑सि सान॒सिं र॒यिम्॥ ५॥

5. *Iṣkartāramadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋ॒ता॒वा॑नं महि॒षं वि॒श्वद॑र्शतम॒ग्निं सु॒म्नाय॑ दधिरे पु॒रो जना॑ः।
श्रु॒त्क॒र्णं स॒प्रथ॑स्तमं त्वा गि॒रा दैव्यं॑ मानु॒षा यु॒गा॥ ६॥

6. *Ṛtāvānaṁ mahiṣaṁ viśvadarśatamagniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

Mandala 10/Sukta 141

Vishvedeva Devata, Agni Tapasa Rshi

अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।
प्र नो॑ यच्छ विशस्पते धन॒दा अ॑सि न॒स्त्वम्॥ १॥

1. *Agne acchā vadeha naḥ pratyaṅ naḥ sumanā bhava. Pra no yaccha viśaspate dhanado asi nastvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प्र नो॑ यच्छत्वर्य॒मा प्र भग॒ः प्र बृ॒हस्पति॑ः।
प्र दे॒वाः प्रोत सू॒नृता॑ रा॒यो दे॒वी द॑दातु नः॥ २॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu naḥ.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

सोम॒ं राजा॑न॒मव॑से॒ऽग्निं गी॒र्भिर्ह॑वामहे।
आ॒दि॒त्यान्विष्णु॑ं सू॒र्य॑ं ब्र॒ह्माणं च॒ बृ॒हस्पति॑म्॥ ३॥

3. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इ॒न्द्र॒वा॒यू बृ॒हस्पतिं॑ सु॒हवे॒ह ह॑वामहे।
यथा॑ नः॒ सर्व॒ इज्जन॒ः संग॑त्यां सु॒मना॒ असत्॥ ४॥

4. *Indravāyū bṛhaspatiṁ suhaveha havāmahe. Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asat.*

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अ॒र्य॒मणं॒ बृ॒हस्पति॒मिन्द्र॑ं दाना॑य चोदय।
वात॒ं विष्णु॑ं सर॑स्वतीं सवि॒तार॑ं च वा॒जिन॑म्॥ ५॥

5. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya. Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.*

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं नो॑ अग्ने अ॒ग्नि॒भि॒र्ब्रह्म॑ य॒ज्ञं च॑ वर्धय।
त्वं नो॑ दे॒वता॑तये रा॒यो दाना॑य चोदय॥ ६॥

6. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

Mandala 10/Sukta 142

Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4), Sarisrkva (5-6), Stambamitra (7-8)

अयमग्ने जरिता त्वे अभूदपि सहसः सूनो नह्यन्यदस्त्याप्यम्। भद्रं हि शर्म त्रिवरूथमस्ति त आरे हिंसानामप दिद्युमा कृधि॥ १॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno nahyanyadasytyāpyam. Bhadraṁ hi śarma trivarūthamasti ta āre himsānāmapa didyumā kṛdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

प्रवत्ते अग्ने जनिमा पितूयतः साचीव विश्वा भुवना न्यृञ्जसे। प्र समयः प्र संनिषन्त नो धियः पुरश्चरन्ति पशुपाइव त्मना॥ २॥

2. *Pravat te agne janīmā pitūyataḥ sācīva viśvā bhuvanā nyṛñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उत वा उ परि वृणक्षि बप्सद्बहोरग्न उलपस्य स्वधावः। उत खिल्या उर्वराणां भवन्ति मा ते हेतिं तविषीं चुक्रुधाम॥ ३॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇāṁ bhavanti mā te hetiṁ taviṣīṁ cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

यदुद्वतो निवतो यासि बप्सत्पृथगेषि प्रगर्धिनीव सेना। यदा ते वातो अनुवाति शोचिर्वप्तेव श्मश्रु वपसि प्र भूम॥ ४॥

4. *Yadudvato nivato yāsi bapsat pṛthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

प्रत्यस्य श्रेणयो ददृश्र एकं नियानं बहवो रथासः।
बाहू यदग्ने अनुमर्मृजानो न्यङ्ङुत्तानामन्वेषि भूमिम्॥ ५॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyaṅṅuttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्ते शुष्मा जिहतामुत्ते अर्चिरुत्ते अग्ने शशमानस्य वाजाः।
उच्छ्वञ्चस्व नि नम वर्धमान आ त्वाद्य विश्वे वसवः सदन्तु॥ ६॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamānasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुद्रस्य निवेशनम्।
अन्यं कृणुष्वेतः पन्थां तेन याहि वशाँ अनु॥ ७॥

7. *Apāmidaṁ nyayanaṁ samudrasya niveśanam. Anyaṁ kṛṇuṣvetaḥ panthāṁ tena yāhi vaśāṁ anu.*

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः।
हृदाश्च पुण्डरीकाणि समुद्रस्य गृहा इमे॥ ८॥

8. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ. Hradāśca puṇḍarīkāṇi samudrasya gṛhā ime.*

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

Mandala 10/Sukta 143

Ashvinau Devate, Atri Sankhya Rshi

त्यं चिदत्रिमृतजुरमर्थमश्वं न यातवे।
कक्षीवन्तं यदी पुना रथं न कृणुथो नवम्॥ १॥

1. *Tyaṁ cidatrimṛtajuramarthamaśvaṁ na yātave. Kakṣīvantaṁ yadī punā rathaṁ na kṛṇutho navam.*

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमरेणवो यमत्नत।
दृळ्हं ग्रन्थिं न वि ष्यतमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyaṁ cidaśvaṁ na vājinamareṇavo yamatnata. Dṛḷhaṁ grantiṁ na vi ṣyatamatriṁ yaviṣṭhamā rajaḥ.*

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रये शुभ्रा सिषासतं धियः।
अथा हि वां दिवो नरा पुनः स्तोमो न विशसे ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsataṁ dhiyaḥ. Athā hi vāṁ divo narā punaḥ stomo na viśvase.*

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चिते तद्वां सुराधसा रातिः सुमतिरश्विना।
आ यन्नः सदने पृथौ समने पर्षथो नरा ॥ ४ ॥

4. *Cite tadvāṁ surādhasā rātiḥ sumatiraśvinā. Ā yannaḥ sadane pṛthau samane parṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद्र आ रजसः पार ईङ्खितम्।
यातमच्छा पतत्रिभिर्नासत्या सातये कृतम् ॥ ५ ॥

5. *Yuvaṁ bhujyuṁ samudra ā rajasaḥ pāra ṛṅkhitam. Yātamacchā patatribhirnāsatyā sātaye kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नैः शंयूइव मंहिष्ठा विश्ववेदसा।
समस्मे भूषतं नरोत्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vāṁ sumnaiḥ śaṁyū iva maṁhiṣṭhā viśvavedasā. Samasme bhūṣataṁ narotsaṁ na pipyuṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

Mandala 10/Sukta 144

Indra Devata, Suparna Tarkshya or Urdhvakrshana Yamayana Rshi

अयं हि ते अमर्त्य इन्दुरत्यो न पत्यते।
दक्षो विश्वायुर्वेधसे॥ १॥

1. *Ayaṁ hi te amartya induratyo na patyate. Dakṣo viśvāyurvedhase.*

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अयमस्मासु काव्य ऋभुर्वज्रो दास्वते।
अयं बिभर्त्यूर्ध्वकृशनं मदमृभुर्न कृत्व्यं मदम्॥ २॥

2. *Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayaṁ bibhrtyūrdhvakṛśanaṁ madamṛbhurna kṛtvyaṁ madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्येनाय कृत्वन आसु स्वासु वंसगः।
अव दीधेदहीशुवः॥ ३॥

3. *Ghṛṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ. Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपर्णः परावतः श्येनस्य पुत्र आभरत्।
शतचक्रं योऽहो वर्तनिः॥ ४॥

4. *Yaṁ suparṇaḥ parāvataḥ śyenasya putra ābharat. Śatacakraṁ yo'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं ते श्येनश्चारुमवृकं पदाभरदरुणं मानमन्धसः।
एना वयो वि तार्यायुर्जीवस एना जागार बन्धुता॥ ५॥

5. *Yaṁ te śyenaścārumavṛkaṁ padābharadar-uṇaṁ mānamandhasaḥ. Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना देवेषु चिद्धारयाते महि त्यजः ।
क्रत्वा वयो वि तार्यायुः सुक्रतो क्रत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajaḥ. Kratvā vayo vi tāryāyuḥ sukrato kratvāyamasmadā sutaḥ.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

Mandala 10/Sukta 145

Sapatni-badhanam Devata, Indrani Rshi

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important

role (refer Yoga Sutras of Patanjali, 4, 1.).

इमां खनाम्योषधिं वीरुधं बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ॥ १ ॥

1. *Imāṁ khanāmyoṣadhiṁ vīrudhaṁ balavattamām. Yayā sapatnīṁ bādhate yayā saṁvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उत्तानपर्णे सुभगे देवजूते सहस्वति ।
सपत्नीं मे परा धम पतिं मे केवलं कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati. Sapatnīṁ me parā dhama patiṁ me kevalaṁ kuru.*

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अथा सपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyaḥ. Athā sapatnī yā mamādharā sādharābhyaḥ.*

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

न॒ह्यस्या॒ नाम॑ गृभ्णामि॒ नो अ॒स्मिन्र॑मते॒ जने॑।
परा॑मे॒व प॑रा॒वतं॑ स॒पत्नीं॑ गमयामसि॥ ४॥

4. *Nahyasyā nāma gṛbhṇāmi no asmin ramate jane.*
Parāmeva parāvataṁ sapatnīṁ gamayāmasi.

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अ॒हम॑स्मि॒ सह॑मा॒नाथ॒ त्वम॑सि सास॒हिः।
उ॒भे सह॑स्वती भू॒त्वी स॒पत्नीं॑ मे सहावहै॥ ५॥

5. *Ahamasmi sahamānātha tvamasi sāsahiḥ.*
Ubhe sahasvatī bhūtvī sapatnīṁ me sahāvahai.

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उप॑ ते॒ऽधां॒ सह॑मानाम॒भि त्वा॑धां॒ सही॑यसा। माम॑नु॒ प्र ते॒ मनो॑ व॒त्सं गौरि॑व धावतु प॒था वारि॑व धावतु॥ ६॥

6. *Upa te'dhāṁ sahamānāmabhi tvādhāṁ sahīyasā.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu
pathā vāriva dhāvatu.

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

Mandala 10/Sukta 146

Aranyani Devata, Devamuni Airammada Rshi

अर॑ण्या॒न्यर॑ण्या॒न्य॒सौ य प्रेव॒ नश्य॑सि।
क॒था ग्रा॒मं॒ न पृ॑च्छसि॒ न त्वा॒ भीरि॑व विन्दतीइ॒ँ॥ १॥

1. *Araṇyānyaraṇyānyasau yā preva naśyasi. Kathā*
grāmaṁ na pṛcchasi na tvā bhīriva vindatīṁ.

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषा॒रवा॑य॒ वद॑ते॒ यदु॒पाव॑ति चिच्चि॒कः।
आ॒घा॒टिभि॑रिव धा॒वय॑न्नरण्या॒निर्म॑हीयते॥ २॥

2. *Vṛṣāravāya vadate yadupāvati ciccikaḥ.*
Āghāṭibhiriva dhāvayannaraṇyānirmahīyate.

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उ॒त गाव॑इवादन्त्यु॒त वेश्मे॑व दृश्यते ।
उ॒तो अ॑रण्या॒निः सा॒यं श॑कु॒टीरि॑व सर्जति॥ ३॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate.*
Uto araṇyāniḥ sāyaṁ śakaṭīriva sarjati.

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गाम॒ङ्गैष आ ह्व॑यति॒ दार्व॒ङ्गैषो अपा॑वधीत्।
वस॑न्नरण्या॒न्यां सा॒यमक्रु॑क्षदिति॑ मन्यते॥ ४॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt. Vasannaraṇyānyāṁ sāyamakrukṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते॥ ५॥

5. *Na vā araṇyānirhantyanyaścennābhigacchati. Svādoḥ phalasya jagdhvāya yathākāmaṁ ni padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम्।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम्॥ ६॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām. Prāhaṁ mṛgāṇāṁ mātaramaraṇyānimasaṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

Mandala 10/Sukta 147

Indra Devata, Suveda Shairishi Rshi

श्रत्ते दधामि प्रथमाय मन्यवेऽहन्यद् वृत्रं नर्यं विवेरपः।
उभे यत्त्वा भवतो रोदसी अनु रेजते शुष्मात्पृथिवी चिदद्रिवः॥ १॥

1. *Śratte dadhāmi prathamāya manyave'hanyadvṛtraṁ naryaṁ viverapaḥ. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt pṛthivī cidadrivaḥ.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः।
त्वामिन्नरो वृणते गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु॥ २॥

2. *Tvaṁ māyābhiranavadya māyinaṁ śravasyatā manasā vṛtramardayaḥ. Tvaminnaro vṛṇate gaviṣṭiṣu tvāṁ viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

ऐषु चाकन्धि पुरुहूत सूरिषु वृधासो ये मघवन्नानशुर्मघम्।
अर्चन्ति तोके तनये परिष्टिषु मेधसाता वाजिनमह्रये धने ॥ ३ ॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye maghavannānaśurmagham. Arcanti toke tanaye pariṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इन्नु रायः सुभृतस्य चाकनन्मदं यो अस्य रंह्यं चिकेतति।
त्वावृधो मघवन्दाश्वध्वरो मक्षू स वाजं भरते धना नृभिः ॥ ४ ॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadaṁ yo asya raṁhyaṁ ciketāni. Tvāvṛdho maghavan dāśvadhvaro makṣū sa vājaṁ bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छग्धि रायः।
त्वं नो मित्रो वरुणो न मायी पित्वो न दस्म दयसे विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā gṛṇāna uru kṛdhi maghavañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

Mandala 10/Sukta 148

Indra Devata, Prthu Vainya Rshi

सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण वाजम्।
आ नो भर सुवितं यस्य चाकन्त्मना तना सनुयाम त्वोताः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca tuvinṛmṇa vājam. Ā no bhara suvitaṁ yasya cākan tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द्र शूर जातो दासीर्विशः सूर्येण सह्याः ।
गुहा हितं गुह्यं गूळ्हमप्सु बिभृमसि प्रस्रवणे न सोमम् ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu bibhṛmasi prasravaṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अर्यो वा गिरो अभ्यर्च विद्वानृषीणां विप्रः सुमतिं चकानः ।
ते स्याम ये रणयन्त सोमैरेनोत तुभ्यं रथोळ्ह भक्षैः ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somairenota tubhyaṁ ratholha bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.

इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्यो नृणां शूर शवः ।
तेभिर्भव सक्रतुर्येषु चाकन्नुत त्रायस्व गृणत उत स्तीन् ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śaṁsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-nnuta trāyasva gṛṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रुधी हवमिन्द्र शूर पृथ्या उत स्तवसे वेन्यस्यार्कैः । आ यस्ते योनिं घृतवन्तमस्वारूर्मिर्न निम्नैर्द्रवयन्त वक्वाः ॥ ५ ॥

5. *Śrudhī havaminrda śūra pṛthyā uta stavase venyasyārkaiḥ. Ā yaste yoniṁ ghṛtavantam-asvārūrmirna nimnairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

Mandala 10/Sukta 149

Savita Devata, Archan Hairanyastupa Rshi

सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत् ।
अश्वमिवाधुक्षद्धुनिमन्तरिक्षमतूर्ते बद्धं सविता समुद्रम् ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadṛṁhat. Aśvamivādhukṣaddhunimantarikṣamatūrte baddhaṁ savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा॑ समु॒द्रः स्क॑भि॒तो व्यौन॒दपां॑ नपात्सवि॒ता तस्य॑ वेद। अतो॒ भूरत॑ आ॒ उत्थि॑तं॒ रजोऽ तो॒ द्यावा॑पृथि॒वी अ॑प्रथे॒ताम्॥ २॥

2. *Yatrā samudraḥ skabhito vyainadapāṁ napāt savitā tasya veda. Ato bhūrata ā utthitaṁ rajo'to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

प॒श्चेद॒मन्यद॑भव॒द्यज॑त्रम॒मर्त्य॑स्य॒ भुव॑नस्य॒ भूना। सु॒प॒र्णो अ॒ङ्ग स॑वि॒तुर्ग॒रुत्मा॒न्पूर्वो॑ जा॒तः स उ॑ अ॒स्यानु॒ धर्म॑॥ ३॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturgarutmān pūrvo jātaḥ sa u asyānu dharma.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ ग्रामं॒ यूयु॑धिरि॒वाश्वा॑न्वा॒श्रेव॑ व॒त्सं सु॒मना॒ दुहा॑ना। पति॑रिव जा॒याम॒भि नो॒ न्ये॑तु ध॒र्ता दि॒वः स॑वि॒ता वि॒श्ववा॑रः॥ ४॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmabhi no nyetu dhartā divaḥ savitā viśvavāraḥ.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः सवितर्यथा॑ त्वाङ्गिर॒सो जु॒ह्वे वाजे॑ अ॒स्मिन्। एवा त्वार्च॒न्नव॑से॒ वन्द॑मानः॒ सोम॑स्येवां॒शुं प्रति॑ जाग॒राहम्॥ ५॥

5. *Hiraṇyastūpaḥ savitaryathā tvāṅgiraso juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

Mandala10/Sukta 150

Agni Devata, Mrdika Vasishtha Rshi

समिद्धश्चित्समिध्यसे देवेभ्यो हव्यवाहन।
आदित्यै रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि॥ १॥

1. *Samiddhaścit samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛḷī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचो जुजुषाण उपागहि।
मर्तासस्त्वा समिधान हवामहे मृळीकाय हवामहे॥ २॥

2. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛḷīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वामु जातवेदसं विश्ववारं गृणे धिया।
अग्ने देवाँ आ वह नः प्रियव्रतान्मृळीकाय प्रियव्रतान्॥ ३॥

3. *Tvāmu jātavedasaṁ viśvavāraṁ gṛṇe dhiyā. Agne devāṁ ā vaha naḥ priyavratān mṛḷīkāya priya-vratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अग्निर्देवो देवानामभवत्पुरोहितोऽग्निं मनुष्या ऋषयः समीधिरे। अग्निं महो धनसावहं हुवे मृळीकं धन-सातये॥ ४॥

4. *Agnirdevo devānāmabhavat purohito'gniṁ manuṣyā ṛṣayaḥ samīdhire. Agniṁ maho dhana-sātāvahaṁ huve mṛḷīkaṁ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अग्निरत्रिं भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाहवे।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः॥ ५॥

5. *Agniratriṁ bharadvājaṁ gaviṣṭhiraṁ prāvannaḥ kaṇvaṁ trasadasyumāhave. Agniṁ vasiṣṭho havate purohito mṛḷīkāya purohitaḥ.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gavishthira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

Mandala10/Sukta 151

Shraddha Devata, Shraddha Kamayani Rshi

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि॥ १॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate haviḥ. Śraddhāṁ bhagasya mūrdhani vacasā vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि॥ २॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didāsataḥ. Priyaṁ bhojeṣu yajvasvidaṁ ma uditaṁ kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि॥ ३॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditaṁ kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajnics for their success and fulfilment.

श्रद्धां देवा यजमाना वायुगोपा उपासते।
श्रद्धां हृदय्याकूत्या श्रद्धया विन्दते वसु॥ ४॥

4. *Śraddhāṁ devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥ ५ ॥

5. *Śraddhāṁ prātarhavāmahe śraddhāṁ madhyaṁdinaṁ pari. Śraddhāṁ sūryasya nimruci śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

Mandala10/Sukta 152

Indra Devata, Shasa Bharadvaja Rshi

शास इत्था महाँ असि मित्रखादो अद्भुतः।
न यस्य हन्यते सखा न जीयते कदा चन ॥ १ ॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ.*
Na yasya hanyate sakhā na jīyate kadā cana.

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी।
वृषेन्द्रः पुर एतु नः सोमपा अभयंकरः ॥ २ ॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī.*
Vṛṣendraḥ pura etu naḥ somapā abhayaṁkaraḥ.

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the

people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*
Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
यो अस्माँ अभिदासत्यधरं गमया तमः ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Yo asmāṁ abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम्।
वि मन्योः शर्म यच्छ वरीयो यवया वधम् ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*
Vi manyoḥ śarma yaccha varīyo yavayā vadham.

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

Mandala10/Sukta 153

Indra Devata, Indramatara Devajamaya Rshis

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।
भेजानासः सुवीर्यम्॥ १॥

1. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
Bhejānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र बलादधि सहसो जात ओजसः।
त्वं वृषन्वृषेदसि॥ २॥

2. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
Tvaṁ vṛṣan vṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्द्रासि वृत्रहा व्यन्तरिक्षमतिरः।
उद् द्यामस्तभ्ना ओजसा॥ ३॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatiraḥ.*
Ud dyāmastabhnā ojasā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः।
वज्रं शिशान ओजसा॥ ४॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojasā.

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा।
स विश्वा भुव आभवः॥ ५॥

5. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
Sa viśvā bhuva ābhavaḥ.

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Mandala10/Sukta 154

Bhava-vrttam Devata, Yami Vaivasvati Rshi

सोम एकेभ्यः पवते घृतमेक उपासते।
येभ्यो मधु प्रधावति ताँश्चिदेवापि गच्छतात्॥ १॥

1. *Soma ekebhyaḥ pavate ghṛtameka upāsate.*
Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.

Soma flows for many, they chant the Samans. Many love ghrta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः।
तपो ये चक्रिरे महस्ताँश्चिदेवापि गच्छतात्॥ २॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ.*
Tapo ye cakrire mahastāṁścidevāpi gacchatāt.

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

ये युध्यन्ते प्रधनेषु शूरासो ये ततनूत्यजः।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात्॥ ३॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajaḥ.*
Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

ये चित्पूर्व ऋतसाप ऋतावान ऋतावृधः।
पितॄन्तपस्वतो यम ताँश्चिदेवापि गच्छतात्॥ ४॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.*
Pitṝn tapasvato yama tāṁścidevāpi gacchatāt.

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम्।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात्॥ ५॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
Ṛṣīn tapasvato yama tapojāṁ api gacchatāt.

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

Mandala10/Sukta 155

Alakshmighnam (1, 4), Brahmanaspati (2, 3), Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi

अरायि काणे विकटे गिरिं गच्छ सदान्वे।
शिरिम्बिठस्य सत्वभिस्तेभिष्टा चातयामसि॥ १॥

1. *Arāyi kāṇe vikaṭe giriṁ gaccha sadānve.*
Śirimbiṭhasya satvabhistebhiṣṭvā cātayāmasi.

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

चत्तो इतश्चत्तामुतः सर्वी भ्रूणान्यारुषी।
अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदृषन्निहि॥ २॥

2. *Catto itaścattāmutaḥ sarvā bhrūṇānyāruṣī.*
Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihi.

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम्।
तदा रभस्व दुर्हणो तेन गच्छ परस्तरम्॥ ३॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam.*
Tadā rabhasva durhaṇo tena gaccha parastaram.

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः।
हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः॥ ४॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.*
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

परीमे गामनेषत पर्यग्निमहृषत।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति॥ ५॥

5. *Parīme gāmaneṣata paryagnimahṛṣata.*
Deveṣvakrata śravaḥ ka imāṁ ā dadharṣati.

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

Mandala10/Sukta 156

Agni Devata, Ketu Agneya Rshi

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तेन जेष्म धनंधनम्॥ १॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.*
Tena jeṣma dhanaṁdhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

यया गा आकरामहे सेनयाग्ने तवोत्या।
तां नो हिन्व मघत्तये॥ २॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.*
Tāṁ no hinva maghattaye.

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम्।
अङ्धि खं वर्तया पणिम्॥ ३॥

3. *Āgne sthūraṁ rayiṁ bhara pṛthuṁ gomantamaśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि।
दध ज्ज्योतिर्जनेभ्यः॥ ४॥

4. *Agne nakṣatramajaramā sūryaṁ rohayo divi. Dadhajjyotirjanebhyaḥ.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत्।
बोधा स्तोत्रे वयो दधत्॥ ५॥

5. *Agne deturviśāmasi preṣṭhaḥ śreṣṭha uapasthasat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.

Mandala10/Sukta 157

Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Rshi

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः॥ १॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति॥ २॥

2. *Yajñaṁ ca nastanvaṁ ca prajā cādityairindraḥ saha cīklṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्॥ ३॥

3. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः॥ ४॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāṇāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन् ॥ ५ ॥

5. *Pratyañcamarkamanayañchacībhirādit svadhā-miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

Mandala10/Sukta 158

Surya Devata, Chakshu Saurya Rshi

सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् ।
अग्निर्नः पार्थिवेभ्यः ॥ १ ॥

1. *Sūryo no divaspātu vāto antarikṣāt.*
Agnirnaḥ pārthivebhyaḥ.

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जोषा सवितर्यस्य ते हरः शतं सवाँ अर्हति ।
पाहि नो दिद्युतः पतन्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.*
Pāhi no didyutaḥ patantyāḥ.

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः ।
चक्षुर्धाता ददातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.*
Cakṣurdhātā dadhātu naḥ.

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः ।
सं चेदं वि च पश्येम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanū-bhyaḥ. Saṁ cedaṁ vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुसन्दृशं त्वा वयं प्रति पश्येम सूर्य।
वि पश्येम नृचक्षसः ॥ ५ ॥

5. *Susaṁdṛśaṁ tvā vayaṁ prati paśyema sūrya.*
Vi paśyema nṛcakṣasaḥ.

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

Mandala10/Sukta 159

Shachi Devata, Shachi Paulomi Rshi

उदसौ सूर्यो अगादुदयं मामको भगः।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
Ahaṁ tadvidvalā patimabhyasākṣi viṣāsahiḥ.

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अहं केतुरहं मूर्धाहमुग्रा विवाचनी।
ममेदनु क्रतुं पतिः सेहानाया उपाचरेत् ॥ २ ॥

2. *Ahaṁ keturahaṁ mūrdhāhamugrā vivācanī.*
Mamedanu kratuṁ patiḥ sohānāyā upācaret.

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम पुत्राः शत्रुहणोऽथो मे दुहिता विराट्।
उताहमस्मि संजया पत्यौ मे श्लोक उत्तमः ॥ ३ ॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.*
Utāhamasmi saṁjayā patyau me śloka uttamaḥ.

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

येनेन्द्रो हविषा कृत्व्यभवद् द्युम्न्युत्तमः।
इदं तदक्रि देवा असपत्ना किलाभुवम् ॥ ४ ॥

4. *Yenendro haviṣā kṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnā kilābhuvam.

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

असपत्ना सपत्नघ्नी जयन्त्यभिभूवरी।
आवृक्षमन्यासां वर्चो राधो अस्थेयसामिव ॥ ५ ॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.*
Āvṛkṣamanyāsāṁ varco rādho astheyasāmiva.

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

समजैषमिमा अहं सपत्नीरभिभूवरी।
यथाहमस्य वीरस्य विराजानि जनस्य च ॥ ६ ॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī. Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

Mandala10/Sukta 160

Indra Devata, Purana Vaishvamitra Rshi

तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्तुभ्यमिमे सुतासः॥ १॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम्॥ २॥

2. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāṁ iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति।
न गा इन्द्रस्तस्य परा ददाति प्रशस्तमिच्चारुमस्मै कृणोति॥ ३॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान्न सुनोति सोमम्।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः॥ ४॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम॥ ५॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

Mandala10/Sukta 161

Indra-Agni or Rajayakshmanashanam Devata, Yakshmanashana Prajapatya Rshi

मुञ्चामि॑ त्वा ह॒विषा॒ जीव॑नाय॒ कम॑ज्ञातय॒क्ष्मादु॒त रा॑ज-
य॒क्ष्मात्। ग्राहि॑र्ज॒ग्राह॒ यदि॑ वै॒तदे॑नं॒ तस्या॑ इन्द्रा॒ग्नी प्र
मु॑मु॒क्तमे॑नम्॥ १॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadi vaitadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ पर॑ेतो॒ यदि॑ मृ॒त्योर॑न्ति॒कं नी॑त ए॒व।
तमा ह॑रामि॒ निर्ऋ॑तेरु॒पस्था॒दस्पा॑र्षमे॒नं श॒तशा॑रदाय॥ २॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nīta eva. Tamā harāmi nirṛterupasthādaspārṣamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

स॒ह॒स्रा॒क्षेण॑ श॒तशा॑रदेन श॒तायु॑षा ह॒विषाहा॑र्षमेनम्।
श॒तं यथे॒मं श॒रदो॒ नया॒तीन्द्रो॒ विश्व॑स्य दुरि॒तस्य॑ पा॒रम्॥ ३॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhārṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

श॒तं जी॑व श॒रदो॒ वर्ध॑मानः श॒तं हे॑म॒न्ताञ्छ॒तमु॑ वस॒न्तान्।
श॒तमि॑न्द्रा॒ग्नी स॑वि॒ता बृ॒ह॒स्पतिः॑ श॒तायु॑षा ह॒विषे॒मं पुन॑र्दुः॥ ४॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śatamindrāgnī savītā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्षं त्वाविदं त्वा पुनरागाः पुनर्नव।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम्॥ ५॥

5. *Āhārṣaṁ tvāvidaṁ tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

Mandala10/Sukta 162

Garbha Samsrave Prayashchittam Devata, Rakshoha Brahma Rshi

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये॥ १॥

1. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimā-śaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्ते गर्भममीवा दुर्णामा योनिमाशये।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत्॥ २॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye. Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम्।
जातं यस्ते जिघांसति तमितो नाशयामसि॥ ३॥

3. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam. Jātaṁ yaste jighāṁsati tamito naśāyāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त ऊरू विहरत्यन्तरा दम्पती शये।
योनिं यो अन्तरारेळिह तमितो नाशयामसि॥ ४॥

4. *Yasta ūrū viharatyantarā daṁpatī śaye. Yoniṁ yo antarāreḷiha tamito nāśayāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा॒ भ्राता॒ पतिर्भू॒त्वा जा॒रो भू॒त्वा नि॒पद्य॑ते।
प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ ५॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whatever evil and affliction comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्ने॑न॒ तम॑सा मोहयि॒त्वा नि॒पद्य॑ते।
प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ ६॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

Mandala10/Sukta 163

Yakshma Nashanam Devata, Vivrha Kashyapa Rshi

अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।
यक्ष्मं॑ शी॒र्ष॒ण्यं॑ म॒स्तिष्का॒ज्जिह्वा॑या॒ वि वृ॑हामि ते॥ १॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi.*
Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

ग्री॒वाभ्य॑स्त॒ उ॒ष्णिहा॑भ्य॒: कीक॑साभ्यो अनू॒क्यात्।
यक्ष्मं॑ दो॒ष॒ण्य॑१॒॑मंस॑भ्यां बा॒हुभ्यां॒ वि वृ॑हामि ते॥ २॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt.*
Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आ॒न्त्रेभ्य॑स्ते॒ गुदा॑भ्यो वनि॒ष्ठोर्ह॑द॒या॒दधि॑।
यक्ष्मं॒ मत॑स्नाभ्यां॒ य॒क्नः प्ला॒शिभ्यो॒ वि वृ॑हामि ते॥ ३॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.*
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi vṛhāmi te.

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊ॒रुभ्यां ते अष्ठी॒वद्भ्यां॒ पार्ष्णी॑भ्यां॒ प्रप॑दाभ्याम्।
यक्ष्मं॒ श्रोणि॑भ्यां॒ भास॑दा॒द्भंस॑सो॒ वि वृ॑हामि ते॥ ४॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ śroṇibhyāṁ bhāsadādbhaṁsaso vi vṛhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

मेह॑नाद्व॒नं॑कर॑णा॒ल्लोम॑भ्यस्ते॒ न॒खेभ्य॑:।
यक्ष्मं॒ सर्वं॑स्मादा॒त्मन॒स्तमि॒दं वि वृ॑हामि ते॥ ५॥

5. *Mehanādvanaṁkaraṇāllomabhyaste nakhebhyaḥ. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गा॑दङ्गा॒ल्लोम्नो॑लोम्नो जा॒तं पर्व॑णिपर्वणि।
यक्ष्मं॒ सर्व॑स्मादा॒त्मन॒स्तमि॒दं वि वृ॑हामि ते॥ ६॥

6. *Aṅgādaṅgāllomnolomno jātaṁ parvaṇiparvaṇi. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

Mandala10/Sukta 164

Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi

अपे॑हि मनसस्प॒तेऽप॑ क्राम प॒रश्च॑र।
प॒रो निर्ऋ॑त्या॒ आ च॑क्ष्व बहु॒धा जीव॑तो॒ मन॑ः॥ १॥

1. *Apehi manasaspte'pa krāma paraścara. Paro nirṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒द्रं वै वरं वृणते भ॒द्रं यु॑ञ्जन्ति॒ दक्षि॑णम्।
भ॒द्रं वैव॑स्व॒ते चक्षु॑र्बहु॒त्रा जीव॑तो॒ मन॑ः॥ २॥

2. *Bhadraṁ vai varaṁ vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manaḥ.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यदा॒शसा॒ नि॒ःशसा॒भि॒शसो॑पारि॒म जाग्र॑तो॒ यत्स्व॒पन्तः॑।
अ॒ग्निर्विश्वा॒न्यप॑ दुष्कृ॒तान्यजु॑ष्टा॒न्या॒रे अ॒स्मद्द॑धातु॥ ३॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajuṣṭānyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द्र ब्रह्मणस्पतेऽभिद्रो॒हं च॒रामसि।
प्रचे॑ता न आङ्गिर॒सो द्वि॑ष॒तां पा॒त्वंह॑सः॥ ४॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āṅgiraso dviṣatāṁ pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अजैष्माद्यास॑नाम॒ चाभू॒मानाग॑सो व॒यम्। जा॒ग्र॒त्स्व॒प्नः स॑ङ्क॒ल्पः पा॒पो यं द्वि॒ष्मस्तं स ऋ॑च्छतु॒ यो नो॒ द्वेष्टि॒ तमृ॑च्छतु॥ ५॥

5. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Jāgratsvapnaḥ saṁkalpaḥ pāpo yaṁ dviṣmastaṁ sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

Mandala10/Sukta 165

Vishvedeva Devata, Nairrta Kapota Rshi

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.

देवाः॑ क॒पोत॑ इषि॒तो यदि॒च्छन्दू॒तो निर्ऋ॑त्या इ॒दमा॑ज॒गाम॑। तस्मा॑ अर्चाम कृ॒णवा॑म॒ निष्कृ॑तिं॒ शं नो॑ अस्तु द्वि॒पदे॒ शं चतु॑ष्पदे॥ १॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamā-jagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁśaṁ no astu dvipade śaṁ catuṣpade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शि॒वः क॒पोत॑ इषि॒तो नो॑ अस्त्वना॒गा दे॑वाः शकु॒नो गृ॒हेषु॑। अ॒ग्निर्हि विप्रो॑ जु॒षतां ह॒विर्नः॑ परि॑ हे॒तिः प॒क्षिणी॑ वृणक्तु॥ २॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛheṣu. Agnirhi vipro jiṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हे॒तिः प॒क्षिणी॒ न द॑भात्य॒स्मानाष्ट्र्यां प॒दं कृ॑णुते अग्रि॒धाने॑। शं नो॒ गोभ्य॑श्च॒ पुरु॑षेभ्यश्चास्तु॒ मा नो॑ हिंसीदि॒ह दे॑वाः क॒पोतः॑॥ ३॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padaṁ kṛṇute agnidhāne. śaṁ no gobhyaśca puruṣebhyaścāstu mā no hiṁsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूकोो वदति मोघमेतद्यत्कपोतः पदमग्नौ कृणोति। यस्य दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यवे॥ ४॥

4. *Yadulūko vadati moghametadyat kapotaḥ padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयध्वम्। संयोपयन्तो दुरितानि विश्वा हित्वा न ऊर्जं प्र पता-त्पतिष्ठः॥ ५॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretaion positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

Mandala10/Sukta 166

Sapatnaghnam Devata, Rshabha Vairaja or Rshabha Shakvara Rshi

ऋषभं मा समानानां सपत्नानां विषासहिम्।
हन्तारं शत्रूणां कृधि विराजं गोपतिं गवाम्॥ १॥

1. *Ṛṣabhaṁ mā samānānāṁ sapatnānāṁ viṣāsahim. Hantāraṁ śatrūṇāṁ kṛdhi virājaṁ gopatiṁ gavām.*

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अहमस्मि सपत्नहेन्द्र इवारिष्टो अक्षतः।
अधः सपत्ना मे पदोरिमे सर्वे अभिष्ठिताः॥ २॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ. Adhaḥ sapatnā me padorime sarve abhiṣṭhitāḥ.*

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्रैव वोऽपि नह्याम्युभे आर्त्नीइव ज्यया।
वाचस्पते नि षेधेमान्यथा मदधरं वदान्॥ ३॥

3. *Atraiva vo'pi nahyāmyubhe ārtnī iva jyayā. Vācaspate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमागमं विश्वकर्मेण धाम्ना।
आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे॥ ४॥

4. *Abhibhūrahamāgamaṁ viśvakarmeṇa dhānmā. Ā vaścittamā vo vratamā vo'haṁ samitiṁ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

योगक्षेमं व आदायाहं भूयासमुत्तम आ वो मूर्धानमक्रमीम्।
अधस्पदान्म उद्वदत मण्डूकाइवोदकान्मण्डूका उदकादिव॥ ५॥

5. *Yogakṣemaṁ va ādāyāhaṁ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādiva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

Mandala10/Sukta 167

Indra and others Devata, Vishvamitra and Jamadagni Rshis

तुभ्येदमिन्द्र परिषिच्यते मधु त्वं सुतस्य कलशस्य राजसि।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः॥ १॥

1. *Tubhyedamindra pari ṣicyate madhu tvaṁ sutasya kalaśasya rājasi. Tvaṁ rayiṁ paruvīrāmu naskṛdhi tvaṁ tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वर्जितं महि मन्दानमन्धसो हवामहे परि शक्रं सुताँ उप।
इमं नो यज्ञमिह बोध्या गहि स्पृधो जयन्तं मघवानमीमहे॥ २॥

2. *Svarjitaṁ mahi mandānamandhaso havāmahe pari śakraṁ sutāँ upa. Imaṁ no yajñamiha bodhyā gahi spṛdho jayantaṁ maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सोमस्य राज्ञो वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्मणि।
तवाहमद्य मघवन्नुपस्तुतौ धातर्विधातः कलशाँ अभक्षयम्॥ ३॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspateranumatyā u śarmaṇi. Tavāhamadya maghavannupastutau dhātarvidhātaḥ kalaśāṁ abhakṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

प्रसूतो भक्षमकरं चरावपि स्तोमं चेमं प्रथमः सूरिरुन्मृजे।
सुते सातेन यद्यागमं वां प्रति विश्वामित्रजमदग्नी दमे॥ ४॥

4. *Prasūto bhakṣamakaraṁ carāvapi stomaṁ cemaṁ prathamaḥ sūrirunmṛje. Sute sātena yadyāgamaṁ vāṁ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

Mandala10/Sukta 168

Vayu Devata, Anila Vatayana Rshi

वातस्य नु महिमानं रथस्य रुजन्नेति स्तनयन्नस्य घोषः।
दिविस्पृग्यात्यरुणानि कृण्वन्नुतो एति पृथिव्या रेणुमस्यन्॥ १॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispṛgayātyaruṇāni kṛṇvannuto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं प्रेरते अनु वातस्य विष्ठा एनं गच्छन्ति समनं न योषाः।
ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा॥ २॥

2. *Saṁ prerate anu vātasya viṣṭhā enaṁ gacchanti samanaṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः। अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव॥ ३॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katamaccanāha. Apāṁ sakhā prathamajā ṛtāvā kva svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः। घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम॥ ४॥

4. *Ātmā devānāṁ bhuvanasya garbho yathāvaśaṁ carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.

Mandala10/Sukta 169

Gavah Devata, Shabara Kakshivata Rshi

मयोभूर्वातो अभि वातूस्रा ऊर्जस्वतीरोषधीरा रिशन्ताम्। पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पद्वते रुद्र मृळ॥ १॥

1. *Mayobhūrvāto abhi vātūsrā ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjīvadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः सरूपा विरूपा एकरूपा यासामग्निरिष्ट्या नामानि वेद। या अङ्गिरसस्तपसेह चक्रुस्ताभ्यः पर्जन्य महि शर्म यच्छ॥ २॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakrustābhyaḥ parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या देवेषु तन्वꣳ मैरयन्त यासां सोमो विश्वा रूपाणि वेद।
ता अस्मभ्यं पयसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे रिरीहि॥ ३॥

3. *Yā deveṣu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmabhyaṁ payasā pinvamānāḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

प्रजापतिर्मह्यमेता रराणो विश्वैर्देवैः पितृभिः संविदानः।
शिवाः सतीरुप नो गोष्ठमाकस्तासां वयं प्रजया सं सदेम॥ ४॥

4. *Prajāpatirmahyametā rarāṇo viśvairdevaiḥ pitṛbhiḥ saṁvidānaḥ. Śivāḥ satīrupa nogoṣṭhamākastāsāṁ vayaṁ prajayā saṁ sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

Mandala10/Sukta 170

Surya Devata, Vibhrat Saurya Rshi

विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविंहुतम्।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति॥ १॥

1. *Vibhrāḍ bṛhat somyaṁ madhvāyurdadhadyajña-patāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

विभ्राड् बृहत्सुभृतं वाजसातमं धर्मन्दिवो धरुणे सत्यम-
पिंतम्। अमित्रहा वृत्रहा दस्युहंतमं ज्योतिर्जज्ञे असुरहा सपत्नहा॥ २॥

2. *Vibhrāḍ bṛhat subhṛtaṁ vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत्।
विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम्॥ ३॥

3. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotiruttamaṁ viśvajiddhanajiducyate bṛhat. Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभ्राजञ्ज्योतिषा स्वरगच्छो रोचनं दिवः। येनेमा विश्वा भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता॥ ४॥

4. *Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ. Yenemā viśvā bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvatā.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

Mandala10/Sukta 171

Indra Devata, Ita Bhargava Rshi

त्वं त्यमिटतो रथमिन्द्र प्रावः सुतावतः।
अश्नोः सोमिनो हवम्॥ १॥

1. *Tvaṁ tyamiṭato rathamindra prāvaḥ sutāvataḥ. Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं मखस्य दोधतः शिरोऽव त्वचो भरः।
अगच्छः सोमिनो गृहम्॥ २॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharaḥ. Agacchaḥ somino gṛham.*

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वेन्यम्।
मुहुः श्रथ्ना मनस्यवे॥ ३॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam. Muhuḥ śrathnā manasyave.*

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि।
देवानां चित्तिरो वशम्॥ ४॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi. Devānāṁ cittiro vaśam.*

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

Mandala10/Sukta 172

Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartaniṁ yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वस्व्या धिया मंहिष्ठो जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā maṁhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृतो न तन्तुमित्सुदानवः प्रति दध्मो यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजाततां ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

Mandala10/Sukta 173

Raja Devata, Dhruva Angirasa Rshi

आ त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वी वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः ।
इन्द्र इवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ. Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रो अदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे।
ध्रुवं विश्वमिदं जगद् ध्रुवो राजा विशामयम्॥ ४॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamidaṁ jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ ५॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.

For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवेण हविषाभि सोमं मृशामसि।
अथो त इन्द्रः केवलीर्विशो बलिहृतस्करत्॥ ६॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somaṁ mṛśāmasi. Atho ta indraḥ kevalīrviśo balihṛtaskarat.*

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

Mandala10/Sukta 174

Raja Devata, Abhivarta Angirasa Rshi

अभीवर्तेन हविषा येनेन्द्रो अभिवावृते।
तेनास्मान्ब्रह्मणस्पतेऽभि राष्ट्राय वर्तय॥ १॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte. Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.*

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो न इरस्यति ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अभि त्वा देवः सविताभि सोमो अवीवृतत् ।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛtat.*
Abhi tvā viśvā bhūtānyabhīvarto yathāsasi.

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

येनेन्द्रो हविषा कृत्व्यभवद् द्युम्न्युत्तमः ।
इदं तदक्रि देवा असपत्नः किलाभुवम् ॥ ४ ॥

4. *Yenendro haviṣākṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnaḥ kilābhuvam.

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

असपत्नः सपत्नहाभिराष्ट्रो विषासहिः ।
यथाहमेषां भूतानां विराजानि जनस्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣṭro viṣāsahiḥ.*
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

Mandala10/Sukta 175

Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi

प्र वो ग्रावाणः सविता देवः सुवतु धर्मणा ।
धूर्षु युज्यध्वं सुनुत ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmaṇā.*
Dhūrṣu yujyadhavaṁ sunuta.

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

ग्रावाणो अप दुच्छुनामप सेधत दुर्मतिम् ।
उस्राः कर्तन भेषजम् ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.*
Usrāḥ kartana bheṣajam.

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

ग्रावा॑ण उप॒रेष्वा म॑हीयन्ते॒ सज॑ोषसः ।
वृष्णे॒ दध॑तो॒ वृष्ण्य॑म् ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*
Vṛṣṇe dadhato vṛṣṇyam.

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

ग्रावा॑णः सवि॒ता नु वो॑ दे॒वः सु॑वतु॒ धर्म॑णा ।
यज॑मानाय सुन्व॒ते ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaṇā.*
Yajamānāya sunvate.

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

Mandala10/Sukta 176

Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi

प्र सू॒नव॑ ऋभू॒णां बृ॒हन्न॑वन्त वृ॒जना॑ ।
क्षामा॒ ये वि॒श्वधा॑य॒सोऽ श्नन्धे॒नुं न मा॒तर॑म् ॥ १ ॥

1. *Pra sūnava ṛbhūṇāṁ vṛhannavanta vṛjanā.*
Kṣāmā ye viśvadhāyaso'śnan dhenuṁ na mātaram.

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प्र दे॒वं दे॒व्या धि॒या भर॑ता जा॒तवे॑दसम् ।
ह॒व्या नो॑ वक्षदानु॒षक् ॥ २ ॥

2. *Pra devaṁ devyā dhiyā bharatā jātavedasam.*
Havyā no vakṣadānuṣak.

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अ॒यमु॒ ष्य प्र दे॑व॒युर्होता॑ य॒ज्ञाय॑ नीयते ।
रथो॒ न योर॒भीवृ॑तो॒ घृणी॑वाञ्चेतति॒ त्मना॑ ॥ ३ ॥

3. *Ayamu ṣya pra devayurhotā yajñāya nīyate.*
Ratho na yorabhīvṛto ghṛṇīvāñcetati tmanā.

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।
सहसश्चित्सहीयान्देवो जीवातवे कृतः ॥ ४ ॥

4. *Ayamagniruruṣyatyamṛtādiva janmanaḥ.*
Sahasaścit sahīyān devo jīvātave kṛtaḥ.

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

Mandala10/Sukta 177

Mayabheda Devata, Patanga Prajapatya Rshi

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः । समुद्रे अन्तः कवयो वि चक्षते मरीचीनां पदमिच्छन्ति वेधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti manasā vipaścitaḥ. Samudre antaḥ kavayo vi cakṣate marīcīnāṁ padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patanga', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakrti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

पतङ्को वाचं मनसा बिभर्ति तां गन्धर्वोऽवदद्गर्भे अन्तः ।
तां द्योतमानां स्वर्यं मनीषामृतस्य पदे कवयो नि पान्ति ॥ २ ॥

2. *Pataṅgo vācaṁ manasā bibharti tāṁ gandharvo'vadadgarbhe antaḥ. Tāṁ dyotamānāṁ svaryaṁ manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३ ॥

3. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

Mandala10/Sukta 178

Tarkshya Devata, Arishtanemi Tarkshya Rshi

त्यमू षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम्।
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahāvānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्येव रातिमाजोहुवानाः स्वस्तये नावमिवा रुहेम।
उर्वी न पृथ्वी बहुले गभीरे मा वामेतौ मा परेतौ रिषाम ॥ २ ॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान।
सहस्रसाः शतसा अस्य रंहिर्न स्मा वरन्ते युवतिं न शर्याम् ॥ ३ ॥

3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya raṁhirna smā varante yuvatiṁ na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

Mandala10/Sukta 179

Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis

उत्तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम्।
यदि श्रातो जुहोतन यद्यश्रातो ममत्तन ॥ १ ॥

1. *Uttiṣṭhatāva paṣyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो विमध्यम्।
परि त्वासते निधिभिः सखायः कुलपा न व्राजपतिं चरन्तम् ॥ २ ॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रातं मन्य ऊधनि श्रातमग्नौ सुश्रातं मन्ये तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जु-षाणः॥ ३॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyaṁdinasya sava-nasya dadhnaḥ pibendra vajrin purukṛjju-ṣāṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

Mandala10/Sukta 180

Indra Devata, Jaya Aindra Rshi

प्र ससाहिषे पुरुहूत शत्रूञ्ज्येष्ठस्ते शुष्म इह रातिरस्तु। इन्द्रा भर दक्षिणेना वसूनि पतिः सिन्धूनामसि रेवतीनाम्॥ १॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patiḥ sindūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः। सृकं संशाय पविमिन्द्र तिग्मं वि शत्रूंन्ताळ्हि वि मृधो नुदस्व॥ २॥

2. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḷiha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द्र क्षत्रमभि वाममोजोऽ जायथा वृषभ चर्षणीनाम्। अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम्॥ ३॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamuruṁ devebhyo akṛṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

Mandala10/Sukta 181

Vishvedeva Devata, Pratha Vasishtha (1), Sapratha Bharadvaja (2), Gharma Saurya (3) Rshis

प्रथश्च॒ यस्य॑ स॒प्रथ॑श्च॒ नामानु॑ष्टुभस्य ह॒विषो॑ ह॒विर्यत्।
धा॒तुर्द्यु॒ता॑नात्सवि॒तुश्च॒ विष्णो॑ रथन्त॒रमा ज॑भारा॒ वसि॑ष्ठः ॥ १ ॥

1. *Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmamuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अवि॑न्द॒न्ते अति॑हितं॒ यदासी॑द्यज्ञस्य॒ धाम॑ पर॒मं गुहा॒ यत्।
धा॒तुर्द्यु॒ता॑नात्सवि॒तुश्च॒ विष्णो॑र्भ॒रद्वा॑जो बृ॒हदा च॑क्रे अ॒ग्नेः ॥ २ ॥

2. *Avindante atihitaṁ yadāsīdyajñasya dhāma paramaṁ guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

तेऽ वि॑न्द॒न्मन॑सा॒ दीध्या॑ना॒ यजु॑ष्क॒न्नं प्र॑थ॒मं दे॑व॒यान॑म्।
धा॒तुर्द्यु॒ता॑नात्सवि॒तुश्च॒ विष्ण्ो॒रा सूर्या॑दभरन्घ॒र्ममे॑ते ॥ ३ ॥

3. *Te'vindan manasā dīdhyānā yajuḥ ṣkannaṁ prathaṁ devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

Mandala10/Sukta 182

Brhaspati Devata, Tapurmurdha Barhaspatya Rshi

बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नेषदघशंसाय मन्म।
क्षिपदश॑स्तिमप दुर्मतिं हन्नथा कर॒द्यज॑मानाय॒ शं योः ॥ १ ॥

1. *Bṛhaspatirnayatu durgahā tiraḥ punarneṣadaghaśaṁsāya manma. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नरा॒शंसो॑ नोऽवतु प्रया॒जे शं नो॑ अस्त्वनुया॒जो हवे॑षु ।
क्षिपदश॑स्तिमप दुर्मतिं हन्नथा कर॒द्यज॑मानाय॒ शं योः ॥ २ ॥

2. *Naraśaṁso no'vatu prayāje śaṁ no astvanuyājo haveṣu. kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपु॑र्मूर्धा तपतु र॒क्षसो॒ ये ब्रह्म॒द्विषः॑ शर॑वे॒ हन्त॒वा उ॑ ।
क्षिपदश॑स्ति॒मप॑ दुर्म॒तिं हन्नथा॑ कर॒द्यज॑मानाय॒ शं योः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

Mandala10/Sukta 183

Yajamana, Yajamanapatni, Hotrashisha Devata, Prajavan Prajapatya Rshi

अप॑श्यं त्वा॒ मन॑सा॒ चेकि॑तानं॒ तप॑सो जा॒तं तप॑सो॒ विभू॑तम् ।
इ॒ह प्र॒जामि॒ह र॒यिं ररा॑णः॒ प्र जा॑यस्व प्र॒जया॑ पुत्रकाम ॥ १ ॥

1. *Apaśyaṁ tvā manasā cekitānaṁ tapaso jātaṁ tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अपश्यं त्वा मनसा दीध्यानां स्वायां तनू ऋत्व्ये नाधमानाम्।
उप मामुच्चा युवतिर्भूयाः प्र जायस्व प्रजया पुत्रकामे ॥ २ ॥

2. *Apaśaṁ tvā manasā dīdhyānāṁ svāyāṁ tanū ṛtvye nādhamānām. Upa māmucchā yuvatirbabhūyāḥ pra jāyasva prajayā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अहं गर्भमदधामोषधीष्वहं विश्वेषु भुवनेष्वन्तः।
अहं प्रजा अजनयं पृथिव्यामहं जनिभ्यो अपरीषु पुत्रान् ॥ ३ ॥

3. *Ahaṁ garbhamadadhāmoṣadhīṣvahaṁ viśveṣu bhuvaneṣvantaḥ. Ahaṁ prajā ajanayaṁ pṛthivyāmahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.

Mandala10/Sukta 184

Lingokta Devata, Garbhakarta Tvashta or Vishnu
Prajapatya Rshi

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu. Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.*

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati. Garbhaṁ te aśvinau devāvā dhattāṁ puṣkarasrajā.*

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययी अरणी यं निर्मन्थतो अश्विना।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥ ३ ॥

3. *Hiraṇyayī araṇī yaṁ nirmanthato aśvinā.*
Taṁ te garbhaṁ havāmahe daśame māsi sūtave.

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

Mandala10/Sukta 185

Aditya Devata, Satyadhrti Varuni Rshi

महि त्रीणामवोऽ स्तु द्युक्षं मित्रस्यार्यम्णः।
दुराधर्षं वरुणस्य॥ १॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyāryamṇaḥ.*
Duradharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तेषाममा चन नाध्वसु वारणेषु।
ईशे रिपुरघशंसः॥ २॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.*
Īśe ripuraghaśaṁsaḥ.

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्याय।
ज्योतिर्यच्छन्त्यजस्रम्॥ ३॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.*
Jyotiryacchantyajasram.

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

Mandala10/Sukta 186

Vayu Devata, Ula Vatayana Rshi

वात आ वातु भेषजं शंभु मयोभु नो हृदे।
प्र ण आयूँषि तारिषत्॥ १॥

1. *Vāta ā vātu bheṣajaṁ śaṁbhu mayobhu no hṛde.*
Pra ṇa āyūṁṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उत वात पितासि न उत भ्रातोत नः सखा।
स नो जीवातवे कृधि॥ २॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.*
Sa no jīvātave kṛdhi.

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद्दो वात ते गृहे ऽमृतस्य निधिर्हितः ।
ततो नो देहि जीवसे ॥ ३ ॥

3. *Yadado vāta te gṛhe 'mṛtasya nidhirhitaḥ.*
Tato no dehi jīvase.

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

Mandala10/Sukta 187

Agni Devata, Vatsa Agneya Rshi

प्राग्नये वाचमीरय वृषभाय क्षितीनाम् ।
स नः पर्षदति द्विषः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parṣadati dviṣaḥ.

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः परस्याः परावतस्तिरो धन्वातिरोचते ।
स नः पर्षदति द्विषः ॥ २ ॥

2. *Yaḥ parasyā parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

यो रक्षांसि निजूर्वति वृषा शुक्रेण शोचिषा ।
स नः पर्षदति द्विषः ॥ ३ ॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.*
Sa naḥ parṣadati dviṣaḥ.

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।
स नः पर्षदति द्विषः ॥ ४ ॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।
स नः पर्षदति द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

Mandala10/Sukta 188

Jataveda Agni Devata, Shyena Agneya Rshi

प्र नूनं जातवेदसमश्वं हिनोत वाजिनम्।
इदं नो बर्हिरासदे॥ १॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.*
Idaṁ no barhirāsade.

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अस्य प्र जातवेदसो विप्रवीरस्य मीळ्हुषः।
महीमियर्मि सुष्टुतिम्॥ २॥

2. *Asya pra jātavedaso vipravīrasya mīḷhuṣaḥ.*
Mahīmiyarmi suṣṭutim.

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रुचो जातवेदसो देवत्रा हव्यवाहनीः।
ताभिर्नो यज्ञमिन्वतु॥ ३॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.*
Tābhirno yajñminvatu.

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

Mandala10/Sukta 189

Surya or Atma Devata, Sarparajni Rshi

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥ १॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
Pitaraṁ ca prayantsvaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचनास्य प्राणादपानती।
व्यख्यन्महिषो दिवम्॥ २॥

2. *Antaścarati rocanāsya prāṇādapānati.*
Vyakhyanmahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते।
प्रति वस्तोरह द्युभिः॥ ३॥

3. *Triṁśaddhāma vi rājati vāk pataṅgāya dhīyate.*
Prati vastoraha dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty ‘Bird’ of heavenly space.

Mandala10/Sukta 190

Bhava-vrttam Devata, Aghamarshana
Madhucchandasa Rshi

ऋ॒तं च॑ स॒त्यं चा॒भीद्धा॒त्तप॒सोऽध्य॑जायत ।
तत॒ो रात्र्य॑जायत॒ ततः॑ समु॒द्रो अ॑र्ण॒वः ॥ १ ॥

1. *Ṛtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyata.*
Tato rātryajāyata tataḥ samudro arṇavaḥ.

By the arduous will of Divinity, Prakrti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

स॒मु॒द्रादर्ण॒वादधि॑ संवत्स॒रो अ॑जायत ।
अ॒होरा॒त्राणि॑ वि॒दध॒द्विश्व॑स्य मिष॒तो व॒शी ॥ २ ॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.*
Ahorātrāṇi vidadhadviśvasya miṣato vaśī.

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सूर्या॒चन्द्र॒मसौ॑ धा॒ता य॑थापू॒र्वम॑कल्पयत् ।
दिवं॑ च पृथि॒वीं चा॒न्तरि॑क्ष॒मथो॒ स्वः॑ ॥ ३ ॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpayat. Divaṁ ca pṛthivīṁ cā'nrariṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle

regions and the regions of bliss as ever before since eternity.

Mandala10/Sukta 191

Agni (1), Sanjnanam (2-4) Devata, Samvanana
Angirasa Rshi

सं॒स॒मिद्यु॑वसे वृष॒न्नग्ने॒ विश्वा॑न्य॒र्य आ ।
इ॒ळस्प॒दे स॑मिध्यसे॒ स नो॒ वसू॒न्या भ॑र ॥ १ ॥

1. *Saṁsamidyuvase vṛṣanagne viśvānyarya ā.*
Iḷaspade samidhyase sa no asūnyā bhara.

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं ग॑च्छध्वं॒ सं व॑दध्वं॒ सं वो॒ मनां॑सि जानताम् ।
दे॒वा भा॒गं यथा॒ पूर्वे॑ संजाना॒ना उ॒पास॑ते ॥ २ ॥

2. *Saṁ gacchadhvaṁ saṁ vadadhyaṁsaṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāsate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

स॒मा॒नो मन्त्र॒: समि॑तिः समा॒नी स॑मा॒नं मन॑: स॒ह चि॒त्तमे॑षाम् ।
स॒मा॒नं मन्त्र॑मभि॒ मन्त्र॑ये वः समा॒नेन॑ वो ह॒विषा॑ जुहोमि ॥ ३ ॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām. Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

स॒मा॒नी व॒ आकू॑तिः समा॒ना हृद॑यानि वः ।
स॒मा॒नम॑स्तु वो॒ मनो॒ यथा॑ वः॒ सु॒स॒हास॑ति ॥ ४ ॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
Samānamastu vo mano yathā vaḥ susahāsati.

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a commonwealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वेदसंहिता ॥