

the wise knower or The veda, to do us good, we pray to the Brahmachari of no Aditya grade or 48 years, and we appeal to the twelve months of the year to give us good.

Broadly speaking, here is an invocation to the sun, the Moon and the Wind to do us good. Let's have a knowledge of these and make use of the energy available from these. We may also benefit from the men of knowledge and wisdom and pray to them for our good.

5. विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये।

देवा अक्वृभवः स्वस्तये स्वस्ति नो रुद्रः पालंहसः॥ ऋ० 5, 51, 13.

Viśve devā no adyā svastaye vaiśvānaro vasuragnih svastaye।

devā avantvrbhavah svastaye svasti no rudrah patvanhasah।।

Rg. 5, 51, 13.

O Lord, all the powers of light and lustre, the sun, the rays, men of knowledge and wisdom, all our organs of sense may all these be for our good! May the guide and leader among us who lives in the heart of all and whose heart feels for all, this wonderful man, and the Supreme Power (Agni) be for our good. Bright and expert men of science, art and technology, may they all bless us with good. May the men of knowledge and virtue fight evil and save us from evil for the good of all!

6. स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति।

स्वस्ति न इन्द्रश्याग्निश्च स्वस्ति नो अदिते कृधि॥

ऋ० 5, 51, 140

Svasti mitraavarunā svasti pathhye revati।

Svasti na indrasāgnisca svasti no agite krdhi।।

The giver of good on our way of life, lord of wealth and honour, may bless us like the breath of life. Men of learning and glory, great like the fire and lightening, bless us with good. Men of character and virtue may all bless us with good.

7. स्वस्ति पथ्यामनुचरेम सूर्याचन्द्रमसाविव।

पुनर्दत्ताऽजता जानता संगमेमहि।।

ऋ० 5, 51, 15.

Svasti panthām-anucarema sūryācandramasāviva।

punar-dadatā' aghnatā jānatā sāngamemahi।। Rg. 5, 51, 15.

Like the sun and the moon, may we follow the path of good. May we go with those who give back, who kill not, and who know the ways of doing good.

The broad meaning is that both our behaviour and company may be like that of the sun and the moon. First, the sun and the moon move

continuously without rest for the good of the world. We should be ever on the move for the general good. Secondly, we may keep company of those who only give like the sun and the moon. We may live in harmony with nature, its forces such as the sun and the moon. The sun and the moon may be our friends and benefactor, So may we be in harmony with them! The balance and integration of man with his natural environment is essential for good living.

8. ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता ऋतज्ञाः।

ते नो रासन्तासुरागयमद्य यूयं पात स्विस्तिभिः सदा नः॥

ऋ० 7, 35, 15

Ye devānām yajñiyā yajñiyānām manora-yajatrā amṛtā ṛtajñāḥ।

te no rāsantāsurugāyamadya yūyam pātā svastibhiḥ sada naḥ।।

The venerable among the most venerable possessed of exceptional virtues, may bless us with good. Those who are worthy of honour, know the truth, are learned, may bless us with honour, worthy of praise., May all such protect us with words of advice and wisdom not only to-day but for all time! May they all save us from the wrong path and help us follow the right one!

9. येस्यो माता मधुमत् पिबते पयः पीयूषं द्यौरदितिरिद्विर्बर्हाः।

उक्थशुष्मान् वृषभरान्त्वजसस्तौ आदित्यौ अनुमदा स्वस्तये।।

ऋ० 10, 63, 3.

Yebhyo mātā madhumat pinvate payah pīyūṣam dyaur-aditir-  
adri-barhāḥ।

ukthāśusmān vṛṣabharān-t-svapnasastām ādityām anumada  
svastāye।।

Rg. 10, 63, 3.

Lord, be gracious and shower your blessings for the good of those for whom the earth, like a mother, yields its milk-like nutriments, the sky showers nectar-like rain, the heaven showers its blessings of life-giving rays or light. For all those virile ones, giver of gifts of happiness, doer of good deeds, the children of the mother earth, shower your grace for their good. The Idea is that those who do good to mankind and use their strength and virtue to make others happy, are the favourites of the mother earth, sky and the heavens—all of these shower their blessings on them. since nature acts according to the laws of the Lord, the prayer is that the Lord too may shower His grace on them. Isvara (God), nature and mankind work in unison. Main relation to nature is that of son and mother, while God is the father as well as the mother of everything.

10. नृचक्षसो अनिमिषन्तो अर्हणा बृहद्देवासो अमृतत्वमानयुः।  
ज्योतीरथा अहिमाया अनागसो दिवो वर्ष्मणं वसते स्वस्तये॥

ऋ० 10, 63, 4.

**Nrcaṅsaso animiṣantō arhaṇā bṛhaddevāso amṛtātvmānayaḥ।  
jyotīrāthā ahimāyā anāgaso divo varṣmanam vasate svastaye॥**  
*Rg. 10, 63, 4.*

The learned and the wise whose eyes are ever fixed on human good without a wink of the eyes, are worthy of veneration, and they never die in the eye of their fellow men. They live and move in regions of light and knowledge, love and serve God and man, and they rise, by the Grace of the Lord, higher than the sky.

**The Idea is :** What is immortality? The body is never immortal. It has to die. But man can live beyond the life of the body. How? By love and service of God and His children. Those who love knowledge and light live away from darkness and sin, and they live for ever in memory, history and in the eyes of the Lord.

11. सम्राजो ये सुवृधो यज्ञमायुरपरिह्वृता दधिरे दिविक्षयम्।  
तौ आ विवास नमसा सुवृक्तिर्महो अदित्यौ अदितिं स्वस्तये॥

**Samrājō ye suvṛdho yajñamayūraparihvṛtā dadhīre diviḥkṣayam।  
tām ā vivāsa namaśa suvṛktibhirmaho ādityām āditim svastaya॥**  
*Rg. 10, 63, 5.*

Do honour and sing the praises of those, in deep gratitude, who are shining, and progressive and worthy of reverence—since they are dedicated to the service of the Lord and His children. Those who lived and died in the service of God and man daring all dangers and even death—sing their praises, too, in gratitude. Be grateful to the living great and the great dead, for they led mankind forward and higher in happiness and virtue.

Broadly speaking, there is complete harmony between the Earth and her children. Mankind can not be divided into the children of God and children of the Devil except by their actions. The action is good if they advance the happiness of the mother, that is, all her children. Those who advance the happiness of all mankind without discrimination are great—whether they are living or dead. We should sing their praises, for they are the makers of real history.

12. को वः स्तोमं राधति यं जुजोष्य विश्वे देवासो मनुषो यत्तिष्ठन।  
को वोऽस्वर्ं तुविजाता अरं करद्यो नः पर्वदत्त्यंहः स्वस्तये॥

ऋ० 10, 63, 6.

**Ko vaḥ stomam rādhati yaṁ jujoṣyatha viśvadevāso manuṣo  
yatīṣṭhana।  
Ko vo'adhvaram tuvijātā aram karadyo naḥ parśadatyānahaḥ  
svastya॥**  
*Rg. 10, 63, 6.*

Ye men of knowledge all, think and consider : Who is that you praise? Who grants you the fruit of all your prayers? Who is the highest object of your yajña, and sacrifices? Who accomplishes the success of your holy acts? know that it is the Lord Prajapati, father of the entire creation.

13. येस्यो होत्रां प्रथमामायेजे मनुः समिद्धाग्निर्मनसा सप्तहोतृभिः।

त आदित्या अमयं शर्म यच्छत युगा नः कर्तं सुपथा स्वस्तये॥

ऋ० 10, 63, 7.

**Yebhyo hotrām prathamāyēje manuḥ samiddhāgnirmanaśa  
saptahotr̥bhiḥ। ta ādityā abhayam śarma yacchatā sugā naḥ  
kartā supathā sveste॥**  
*Rg. 10, 63, 7.*

May the aditya Brahmacarins, men of top discipline of celibacy dedicated to God, for whom the learned and the wise dedicated to knowledge and virtue arrange and organize yajñas with seven performers, be good and kind to us and give us freedom and happiness without fear. May they guide us on the path of goodness and virtue so that we cross the difficulties and attain our goals with facility.

The Idea is that God is Light and the giver of light and knowledge. He reveals His eternal knowledge, the veda, into the soul of the Rsis at the dawn of creation. They receive this knowledge through their mind, intelligence and perception. These men of vision are our guides. May they all be good to us and bless us with light and knowledge of the ways of life.

The words yajña and saptahotra are important. All life is a grand yajña, a sacrifice, a creative process set in motion by the Lord. There are seven performers here—two eyes, two ears, two nostrils, and one mouth. There with the mind as chief are carrying on the activity of our participation in the grand yajña. This activity is received, purified sanctified and then distributed by agni or fire and the rays of the sun. May this yajña be good and beneficial to us all. May the Rsis and the wise be good and gracious to us! The fire and the sun destroy the germs of disease and do us good. This mantra is a prayer for benediction of both men and nature.

14. य ईश्वरे भुवनस्य प्रचेतसो विश्वस्य स्थातुर्जगतस्य मन्तवः।

ते नः कृतादकृतादेनसस्पर्यद्या देवासः पिपूला स्वस्तये ॥ ऋ० 10, 63, 8.

Ya īśire bhuvanasya pracetaso vīśvasya sthāturjagatasya mantāvah |  
te neḥ kṛtādikṛtādenasasparyaḍyā devāsaḥ pipūṭā svastāye ॥

Rg. 10, 63, 8.

Men of intelligence and wisdom, who know the moving and the un-moving world all around, conduct the affairs of the human world like masters, keeping everything in harmony with nature and her laws. May all these save us from sin and evil, whether we have done acts of sin or are likely to do such acts. May they all be for our good! May they all bless us!

**Important** : we do evil and sin often because of ignorance. If the learned and the wise guide us, they save us with knowledge—because we avoid evil and follow the good. Thus we can save ourselves against future evil. But can we avoid the fruits of past actions? No. The laws of nature must operate. Then how do the learned save us from the evil fruits? There are two answers : One, we repent for our evil deeds. Repentance is a discipline of suffering, and it strengthens us in body, mind and soul. With this strength we can stand the suffering cheerfully so that the sting of it is blunted and even smoothened. Secondly, the suffering of penance itself is to some extent at least,—a substitute for punishment. Voluntary suffering in penance strengthens, while the suffering forced from above weakens and breaks us down. In short, living is an art, a discipline, if based on the laws of nature. Men of learning and wisdom give us knowledge and vision and save us from evil and suffering.

15. भरेषिन्त्वं सुहवं हवामहेऽहोमुचं सुकृतं दैव्यं जनम्।

अग्नि मित्रं वरुणं सातये भगं द्यावापृथिवी मरुतः स्वस्तये ॥

ऋ० 10, 63, 9.

bhāreṣvindrām suhavam havāmahe' ahomucam sukratām daivyaṃ  
janam | agniṃ mitrām varuṇam sātāye bhāgam dīvāpṛthivi  
marutaḥ svastāye ॥

Rg. 10, 63, 9.

We invoke and call upon those who bravely battle with difficulties and crises in the world, who readily respond to and call for help, who save us from sin and evil, who do good actions, who help and protect the learned, those who are mighty and lustrous like fire, the powers and energies of earth, air and space; we invoke and call upon them for our good and all round welfare.

**The Idea** is that life is a battle. We have to fight so many difficulties and crises. In this battle, men of strength, will, endurance and intelligence, who are socially motivated, help and guide us. Generous and virtuous as they are, they accept the service of God and humanity, their sacred duty. They also know the powers, virtues and gifts of the earth, air and sky and space. The veda teaches us to call on all of them for the good of mankind. We want not the exploitation of nature and humanity but the cooperation of humanity in a state of integration with nature.

16. सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्मणमदितिं सुप्रणीतिम्।

देवीं नावं स्वस्त्रिामनागसमखन्तीमा रुहेमा स्वस्तये ॥ ऋ० 10, 63, 10.

Sutrāmāṇam pṛthivim dīyāmanehasaṃ suśarṇaṃmaditīm

supraṇitīm |

daivīm navam svaritrāmānāgasamasaxantīma ruheṃma

svastāye ॥ Rg. 10, 63, 10.

May we all get on the divine boat of life to cross the problems and crises of the world and attain the heavenly grace of the Lord—the boat that saves and protects, earth-like stable heaven of support for all, bright like the sun, free of sin and comforting like a very home, one that destroys the enemies, free of crises, moves leaking, and one that moves with the energy of nature such as fire, water, steam or electric energy.

**Important**—The boat here is a metaphor. This boat is the guiding light of divine knowledge, veda. It contains the code of ethics and morals, a code that cannot be easily challenged. It has no holes in the bottom. The veda is universal knowledge, not subject to time and place, not historical but natural and eternal. The learned and the wise men of vision receive their guiding principles from the veda. That divine knowledge is for all without any discrimination whatever of caste, race or region.

17. विश्वे यजत्रा अधि वोचतोतये त्रायध्वं नो दुरेवाया अभिहुतः।

सत्यया वो देवहृत्या हुवेम शृण्वतो देवा अवसे स्वस्तये ॥

ऋ० 10, 63, 11.

Viśve yajatrā adhi vocatōtaye trāyadhvaṃ no durevāya  
abhihruṭah |

stvayā vo devahṛtyā huveṃa śṛṇvato devā avase svastāye ॥

Rg. 10, 63, 11.

Ye venerable and generous, for our protection, rule and order like the presiding presences. Give us all round protection against the coming

**The simple meaning** is that the man who inspires his fellow man to follow the path of right and virtue lives happy and creates happiness all round. The path to righteousness and justice is beset with dangers. But the man who does not waver, who does not break down, but goes on and on, enjoys the company of children and grand children life after life.

20. यं देवासोऽवथ वाजसातौ यं शूरसाता मरुतो हि ते धने ।  
प्रार्थ्यावाणं रथमिन्द्र सानसिमरिष्यन्तमा रुहेमा स्वस्तये ॥

ऋ० 10, 63, 14.

yam devāsoāvath vajasātau yam śūrsātā maruto hi te dhane ।  
prāṭhyāvāṇam rathamindra sānasimarisyantamā ruhemā svastaye ॥  
Rg. 10, 63, 14.

Wise man of the earth protect and preserve the body which is the vehicle of the soul so that they can take and enjoy the nourishments of life. They preserve the body or the wheeled chariots so that they might fight the battles of life. Lord of the world, may we, for our good ride the chariots of life and the battles! What kind is the chariot? Invincible, indefatigable, by which we obtain and enjoy all the good things of life.

21. स्वस्ति नः पथ्यासु धन्वसु स्वस्त्यसु वृजने स्वर्वति ।  
स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति राये मरुतो दधातन ॥

ऋ० 10, 63, 15.

swasti nah pathyāsu dhanyasn svastyapsu vṛjane svarvatī ।  
swasti nah putrākṛtheṣu yoniṣu svastī rāye maruto dadhātana ॥  
Rg. 10, 63, 15.

May all be good and auspicious for us in regions of good path, and communication! May it be all well where there are no such paths for movement. May it be well with regions of plenty of water as well as regions of scarcity and sparseness. May all be well with women who may be proud mothers of children. Children of the earth, live not in sorrow and misery. Live in honour and glory and prosperity, and for that be steadfast and hold on to the good in your heart.

**Important** :—This mantra is a prayer for the good of all in all the regions of the earth. Whether it is the town or the country, a forest or habitation, a place communicable or impenetrable, desert or waterlogged, whatever the place, life may be for our good. May the women and men all

misfortunes and crooked behaviour. O wise and lustrous ones, We listen to you and we truly and sincerely call upon you for our safety and welfare against all odds.

It is important to note that the wise and the venerable ones are here called upon to rule the people not with power as tyrants do but as wise people who hold sway over the minds of people. It is the right as well as the obligation of the learned to speak to and persuade the simple folk to desist from evil, sin and false hood. If the society is bleeding, the wise and learned cannot desist. They must plunge in the thick of action. False hood and insincerity with not work. Hence the call of love and duty.

18. अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रामधायतः ।

आरे देवा द्वेषो अस्मद्युयोतनोरुणः शर्म यच्छता स्वस्तये ॥

ऋ० 10, 63, 12.

apāmēvāmap viśvāmanāhutimaparātim durvidatṛāmaghāyatah ।  
āre deva dvēso asmadyuyotanorunah śarma yacchatā svastaye ॥

ऋ० 10, 63, 12.

Lord gracious, give us the wisdom to keep off all our weaknesses. May our tendencies of selfishness (which dissuades from yajna), miserliness (which prevents charity), and the temptation to sin be removed. The feeling of jealousy be replaced by the desire to love. We pray for service, sacrifice, charity and virtue because our good lies in these. Bless us Lord, b'ess all.

19. अस्तिः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मगस्परि ।  
यमादित्यासो नयथा सुनीतिभिरसि विश्वानि दुरिस्ता स्वस्तये ॥

ऋ० 10, 63, 13.

aristah sa martto viśva edhate pra prajābhīrjāyate dharmanaspari ।  
yamādityāso nayathā sunītibhirati viśvāni duritā svastaye ॥  
Rg. 10, 63, 13.

Ye children of God, lovers of virtue. The man you guide along the path of virtue, whose vices and addictions you remove, progresses in a healthy manner without suffering, hurt or injury, defeat or despair. Living a life of duty in righteousness, he enjoys the bliss of children and grand children, and having lived in such company, takes birth again and again to live a similar life of happiness.

be good, may our children be for our good, my our wealth and power be for all good! The ideal is a happy, prosperous and virtuous human society. May there be no want, no scarcity.

### 22. स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेष्णस्वस्त्यभि या वाममेति ।

सा नो अमा सो अरणे निपातु स्वावेशा भवतु देवगोपा ।।

ऋ० 10, 63, 16.

**Svastiriddhi prapathe śreṣṭha reṣṇasvastyabhi yā vāmameti ।**

**Sā no amā ṣo arane nīpātu svāvēśā bhavatū devagopa ।।**

Rg. 10, 63, 16.

May all be well with us on our paths of life! May our homes be full of the wealth we need. If by any chances, bad days come to us, may our fortune turn for the better and God grant us plenty and prosperity. If fortune is kind to us, may it be kinder. May good fortune and plenty follow us always, everywhere! May our home be a heaven of happiness and a support of the learned and the wise!

The Idea is that the vaidic ideal of life is happiness and prosperity. Our journey through life should be enjoyable, full of prosperity. Misfortunes do come, of course, May they pass off by God's grace! The happy may be happier. Whether we are at home or outside, may God be kind. May we always benefit from the company of the learned and the wise.

### 23. इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय

कर्मणऽऽप्यायध्वमन्थ्याऽ इन्द्राय भागं प्रजावतीरन्मीवाऽयक्ष्मा

मा व स्तेनऽईशत माद्यशै सो ध्रुवाऽऽस्मिन् गोपतौ स्यात

बह्वीर्यजमानस्य पशून् पाहि ।।

ऋ० 1, 1.

**iṣe tworjje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhata-  
māya karmaṇa 'āpyāyadhvamagnhnyā' indrāya bhāgam bhāgam prājavati-  
ranamivā' ayakṣmā mā va stena' isātā maghaśam so dhruva'  
asmin gopatau syāta bahviryajamānasya paśūn pāhi ।।** Yaj. 1, 1.

Lord omnipresent and all-protector, guide us to concentrate and dedicate all our energy, mind and senses to good works of service and sacrifice. You are our only support in our search for strength and potential in the pursuit of happiness, prosperity and success—since you alone are the giver of everything. Grant us grace that our cows and other animals, our organs of perception and will and all the produce of the earth be pure and healthy. May there be no thief, no sinner, no disabled among us! Protect and increase the wealth or the good who are dedicated to your will and

command and service. May the servant and the protector of mother earth and her children never lack means of service. Be good and kind to all those who raise and serve cows, produce wealth and work for human happiness and prosperity.

### 24. आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासोऽपरीतासऽऽदिभदः ।

देवा नो यथा सदमिदधृधेऽसन्न प्रायुवो राक्षितारो दिवे दिवे ।।

यजु० 25, 14.

**ā no bhadraḥ kratavo yantu viśvato' adbhāso' aparītaśo aparītaśo  
udbhidaḥ ।**

**devā no yathā sadamidvṛdhe' asanna prāyuvō  
rakṣitāro dive dive ।।** Yaj. 25, 14.

May we, by the grace of God have the knowledge of science and technology, power and capability which may be for the good and happiness of all of us—knowledge yet unknown, true and of lasting results which may never destroy and never be destroyed! May our scientists and technologists live long and in virtue so that they work for the happiness, safety and protection of all man kind and help us progress. May all people benefit from knowledge and science, may all get wisdom and enjoy plenty by virtue of the men of knowledge, and may all live happy and virtuous in the service of God.

### 25. देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो निवर्त्तताम् ।

देवानां सख्यमुपसेदिमा वयं देवा नऽ आयु प्रतिरन्तु जीवसे ।।

यजु० 25, 15.

**devānām bhadrā sumatir-ṛjūyatām devānām devānām rātirabhi no**

**nivartatām ।**

**devānām sakhyamupasedimā vayam deva na āyu pratirantū**

**jīvase ।।**

Lord, bless us with the intelligence of the simple and the innocent. May the learned and the wise be kind to us! May the saints be friendly! May the learned friends and saints help us to enjoy a long life! This mantra is a programmed prayer. The secret of happiness lies in simplicity, innocence, learning, wisdom and freedom from strain. Intelligence with the simplicity of the child is holy and gives long life. But an intelligent person can be dishonest and vicious also. Vice will give him strain and restlessness. Such a man's life is bound to be short. So the prayer is for intelligence and simplicity. Simplicity gives us discipline of habit, discipline means Brahmachary. Brahmacharya means conservation of energy, no dis-

ease, no strain, and hence long life. Let us also benefit from the wisdom of others. Man learns by experience. Why not learn from other's experience too?

26. तमीशानं जगतस्तथुषस्यति धियज्जिन्मवसे हूमेहे वयम् ।  
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥

यजु० 25, 18.

tamīśānam jagatas-tasthusas-patim dhiyañjīnavamavase yayam ।

pūṣa no yathā vedasāmasadvṛdhe rakṣitā pāyuradabdhah svastaye ॥

Yaj. 25, 18.

We praise the Lord for our protection and for the growth of our intelligence, knowledge, wealth and honour so that all these and He may be for our good and well-being. He looks and all the moving and the unmoving world. He inspires our intelligence to vision and happiness, He gives us success and victory. Praise be to the Lord.

27. स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्योऽरिष्टनेभिः स्वस्ति नो बृहस्पतिर्दधातु ॥ यजु० 25, 19.

Svasti na indro vṛddhāśravā svasti nah pūṣa viśvavedāḥ ।

svasti nastarkṣyo' aristanemih svasti no vrhaspatirdadhātu ॥

Yaj. 25, 19

The Lord of glory be good and gracious to us. The Lord who looks after all the created beings may be good and beneficent to us. The refulgent Lord who saves all from sorrow may be good to us! The Lord of the universe be good and gracious to us.

28. भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

रिथैरिन्द्रोऽस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ यजु० 25, 21

bhadrām karṇebhiḥ śṛṇuyāma deva bhadrām paśyemākṣabhir-  
yajatrah ।

sthirairangaistustuvamsastanūbhīr-vyāśemahi devahitam

yadayuḥ ॥ Yaj. 25, 21

Lord of glory, may we, by your grace, hear only good with our ears. May we see with our eyes only good! Singing your praises, praying to you and keen to be with you, may we get a full span of life!

29. अन्न आ याहि वीतये गुणानो हव्यदायते ।

नि होता सत्सि बहिसि ॥

Agna ā yahi vītaye ḡṇāno havayataye ।

ni hotā satsi barhiṣi ॥

साम० 1, 1, 1.

Sam. 1, 1, 1.

Lord of light. Light itself, to ward off sorrow, and to give us all the enjoyable gifts of life, praised by us and accepting our praises, envelop us with your light and blessing from all sides. Lord, light our hearts with your presence. Lord of fulfilment, grant us our wishes for our good, and may your creative urge never forsake us!

30. त्वमग्ने यज्ञानां होता विश्वेषां हितः ।

देवेभिर्मानुषे जने ॥

Tvamagne yajñānām hotā viśveṣām hitah ।

devebhir-mānuṣe jane ॥

साम० 1, 1, 2.

Sam. 1, 1, 2.

Lord Agni, God Almighty that take us forward, you are the power that accomplishes and fulfils all the creative acts of creation for the living beings for this good. Perseant at hand always, you do good to all. With all the heavenly qualities, you are always living in the heart of man. All the good and great creative souls only reflect your grace and kindness.

31. ये त्रिषप्ताः परियन्ति विश्वा रूपणि विभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥

अथर्व० 1, 1, 1.

ye triṣṭpāḥ pariyañti viśva rūpaṇi bibhrataḥ ।

Vācaspatir-balāḥ teṣām tanvo adye dadhatu me ॥ Atharva. 1, 1, 1.

There are materials 7×3 in number. They hold the world together and move around. Lord of speech and knowledge and sustainer of them all, whatever the qualities of the creative world of nature, bless me with all of them without any delay. Bless me with the knowledge of them with Divine Veda.

**What is Trisaptah?**—Trisaptah means three times seven, or three plus seven, or three which are saptah, i.e., the saviours of the world. Let us explain these :—

1 The three seivours : **First**, let it be understood as time. We live in time, and time has three dimensions—past, present and future. We move and grow and 'die' in time. May these three dimensions of time be good and kind to me. The Lord god also is called Mahakala, i.e., Universal Time. May the Lord be gracious to us through our existence in time past, present and future. **Secondly**, we can interpret it in terms of space as well. There is the earth, the sky and the higher region of space. Our existence moves through these three also. They help us and sustain us. May these three be good to me and all. **Thirdly**, the entire material world with which, through which and at in which I exist, is