RIGVEDA

ऋग्वेदः

Vol. I

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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Paropakarini Sabha, Ajmer

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RIGVEDA Vol. I by Dr. Tulsi Ram M.A., Ph.D.
Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards
Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.
Homage to Immanent Brahma and Will Divine
Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.
Homage to the Rshis from Brahma to Dayananda.
Homage to Vedic scholars and teachers.
Homage to parents for inspiration and blessings.
Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his long, continuous, relentless and indispensable dedication to the practical management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

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Paropakarini Sabha, Ajmer, Acharya Gianeshwar of Darshan Yoga Vidyalaya, Roger (Gujrat), and Shri K.C. Garg Manager, Rukmini Devi Public School, Pitampura, New Delhi for their generous offers of practical help, assistance and cooperation toward publication of this work.

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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the “Voice of Yajurveda” and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis’ tradition.

Thanks to all the scholars who read the manuscript and expressed their candid opinions on this work.

—Dr. Tulsi Ram Sharma
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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi
Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)
Principal Shivaji College, Delhi
Principal Swami Shraddhanand College, Delhi
Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)
Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)
Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.
Dr. Tulsi Ram Sharma’s research and publications include:

*The Neo-Classical Epic: an Ethical Interpretation* (Delhi, 1971)

*Trading in Language: The Story of English in India 1781-1981* (Delhi, 1983)

*The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali* (Gurukul Jhajjar, Haryana, 1989)

*Bharat Main Angrezi: Kya Khoya Kya Paya* (Delhi, 1997)

*Swami Dayanand’s Vision of Truth* (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayananda’s Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda’s short writings in *Dayananda Granth Mala* (Paropakarini Sabha, Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati’s *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

“Swami Vivekananda’s Vision of Man” (Prabuddha Bharat, 1979)

“G.D.Birla: Gandhi’s child”, in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

“Search for a Medium of Instruction in India”, in Mitra Felicitation Volume (BITS, Pilani)

“Shakespeare as a Creative Yogi” in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio
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  - “Shakespeare as a Creative Yogi” in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.
For several years, I have been exploring some of the chapters of the Yajurveda Bhashya written by Prof. Tulsiram, a well-known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, ‘Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23’: If we take literal meaning in the ordinary sense, “may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate”, it will not make acceptable sense. After raising some questions, he says, “How can we accept this?” So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**
negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurvedavahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, ‘without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of Max Muller, Griffith, Whitney and even Sayana.’ Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the
mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department, Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic Vangmaya, Maharshi Dayananda Saraswati University, Ajmer, Rajasthan, India.
About Dr. Tulsi Ram Sharma’s English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: “In short Veda is an eternal articulation of omniscience, the voice of God”. Each work of Prasthanatrayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.
English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh
It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive ‘Tattva’ of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma’s interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya  
Professor & Head  
Department of Sanskrit, Pali & Prakrit  
Maharshi Dayananda University  
Rohtak - 124001, Haryana (India)
Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India
APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, ‘Yathemam Vacham Kalyanimavadani janebhyah’ is rendered as follows—‘Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be’. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma’s method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

—Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)
Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, “Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations.”

Veda is ‘Knowledge’ and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in the Arsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.
To the Reader

This translation of the ‘Hymns of Yajurveda’ is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: “Be vibrant as the winds”, the closing mantra seals the success of vibrant humanity in action with the final achievement of “Om Kham Brahma” with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

  Immortal child of Divinity,
  Your roots go deep to Eternity,
  Your reach is unto Infinity.
  And your path is up and onwards,
  Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana’s translation is ritualistic especially with reference to yajna. It came at a time when the “Renaissance, Re-awakening of Learning” was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason
yajna in Veda and Upanishad, is described as the highest human action, “Shreshthatamam karma”. This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: “Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation”. The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known Sanskrit English Dictionary, himself admired the Indians for their scientific approach to language, specially Sanskrit:

“I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language.” (Introduction, p. xii)

He continues in relation to Sanskrit: “The synthetical process which comes into operation in the working of those laws may be well called Samskarana, ‘putting together’, by which I mean that every single word in the highest type of language (called
yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

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He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of ‘putting together’ implies, of course, the possibility of a converse process of vyakarana. by which I mean ‘undoing’ or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: “One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be
incompatible with the practical objects for which the Boden Professorship was founded. . . The main object was really a missionary one, as I have shown in the Preface of this volume.” (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): “I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as ‘to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion’.

“Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on ‘The Study of Sanskrit in Relation to Missionary Work in India’ (published in 1861)” (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and ‘logical’ step with that same missionary motive of conversion, one to extol, the other to denigrate:

One example, of extolment, is the following translation of the Bible, ‘The Gospel according to John’:

Yohana-likhitah Susamvadah;
Ishvarasya vakyam Yishor mahatvam avatara kathaa ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by
The other example, of denigration, is given here below from W.D. Whitney’s translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

\[\text{Namaskṛtya dyāvāprthivībhyaṃantarikṣaya mṛtyave. Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.}\]

“Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me.”

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

“Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me.”

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

“Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me.”

I would like to quote my own translation of the mantra now under print:

“Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God’s dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me.”

‘Showers of the cloud’ is a metaphor, as in Shelley’s poem ‘the Cloud’: “I bring fresh showers for the thirsting flowers”, which suggests a lovely rendering.

The problem here arises from the verb ‘mekshami’ from the root ‘mih’ which means ‘to shower’ (sechane). It depends on the translator’s sense and attitude to sacred writing how the message is received and communicated in an interfaith context.
with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on Nirukta and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature’s powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears
as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is
medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: “May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us.” This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as “inscrutable, apocalyptic, a mysterious poem written in flesh and blood”, how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram
Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new? If it’s old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word ‘Veda’ means knowledge. It is derived from the root ‘vid’, which means: ‘to be, to know, to think, and to benefit from’.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali.
and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharvaveda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas
were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is “Be man”, intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the
fragrance and nectar of yajnic life from the vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other’s mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45,5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80,9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90,2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,
life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, precreation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There ‘was’ or, may be, there ‘was not’:

It was the state of Zero Absolute,
The Hour beyond the hour.
No night, no day, no life nor death,
No existence, nor no-existence,
Darkness beyond the dark.
Silence, mother of speech,
Void, mother of space and time,
THAT One beyond the name,
Breathing alone without breath
Ever awake.
The flow consumed in the point of no dimensions
Potential Infinity.
This is Vision beyond the vision of mind, the mystery of Rigveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rigveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of
Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is “Yajna” which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organism, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme
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This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime! The message of Yajurveda begins with the rousing divine call to live: “Be vibrant as the winds!” But we must be gratefully vibrant: “O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul.” All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the ‘Cow’, and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of
Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. ‘Devata’ here means the subject which is dealt with in the mantra. ‘Devata’ as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The ‘Devata’ of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the ‘Devata’ means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the ‘seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.
Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is “the poet, thinker, all-comprehending, and self-existent”. That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. “From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus”, (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvatataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic
scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that “Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves”. Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200 AD, Puranas AD 200-1500. “Amazing!” says he: “Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC”. He continues: ‘There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. ‘Arya’ does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.’ And then he sums up his view of the Western approach to the Vedas and Indian civilization: “Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong.” (See pp. 131, 116, 129)
Max Muller himself in his Gifford Lectures in 1890 had confessed that “no power on earth could ever fix” the date of the Vedas. Even Mitchiner himself concedes that “the dating of Sanskrit texts is a notoriously difficult problem” (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): “Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence.” It was Swami Dayananda who spoke for India and the Vedas in the Rshis’ tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda’s notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very
distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his *Biographical Essays* that: “To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas”. In fact Shri Aurobindo in his essay on “Dayananda and the Veda” goes even further: “There is nothing fantastic in Dayananda’s idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see ‘Bankim, Tilak, Dayananda’, p. 57).
The basic requirement of scriptural interpretation for us is faith and intellingetial solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth’s and sun’s gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligent solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It’s Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileio or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.
Yajurveda itself says (26, 2):

“Yathemam vacham kalyanim avadani janebhyah”:
Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram
### DIACRITICAL MARKS OF TRANSLITERATION

#### Vowels

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(च) ’ ॆ ृ
Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi


I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.


Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May
Agni Devata, Madhucchanda Rshi

1.

Agnim¶üe purohitaÅ yajÛasya devam¾tvijam.

HotŒraÅ ratnadhŒtamam.

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

2.

Agni¬ pµurvebhir¾¦ibhir¶Îyo nµutanairuta.

Sa devŒ~n eha vak¦ati.

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May He bless us with divine vision, knowledge and power in this world.

3.

Agninā rayimaśnavat poṣameva divedive. Yaśasam vīravattamam.

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

4.

AgninŒ rayimaÜnavat po¦ameva divedive. YaÜasaÅ v¶ravattamam.

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

5.

AgnirhotŒ kavikratu¬ satyaÜcitraÜravastama¬. Devo devebhirā gamat.

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.


Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.


Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

   As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

Mandala 1/Sukta 2

Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi


   Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.


   Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.
3. **Vāyo tava prapṛṣṇcaṭi dhenā jīgāti dāśuṣe.**
   *Urūcī somapītaye.*

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

4. **Indravāyū ime sutā upa prayobhirā gatam.**
   *Indavo vāmuśanti hi.*

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

5. **Vāyavindraśca cetathaḥ sutānāṁ vājinīvasū.**
   *Tāvā yātamupa dravat.*

Vayu and Indra, Lord’s powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

6. **Vāyavindraśca sunvata ā yātamupa niṣkṛtam.**
   *Makṣvitthā dhiyā narā.*
Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

7. *Mitrāṁ huve pūtadakṣam varuṇāṁ ca riśādasam.*
*Dhiyāṁ ghṛtācīṁ sādhantā.*

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art).

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.*
*Kratum bṛhantamāśāthe.*

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe.

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.*
*Dakṣaṁ dadhāte apasam.*
Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action.

**Mandala 1/Sukta 3**

*Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9), Sarasvati (10-12), Madhucchanda Rshi*


   Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.


   Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.
3. \textit{Dasrā yuvākavah sutā nāsatyā vṛktabarhiṣah. Ā yātaṁ rudravartanī.}

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

4. \textit{Indrā yāhi citrabhāno sutā ime tvāyavaḥ. Aṇṭībhistanā pūtāsaḥ.}

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

5. \textit{Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ.}

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.
6. Indrā yāhi tūtujāna upa brahmāṇi harivāh. 
Sute dadhiśva naścanaḥ.

Indra, lord and breath of life, energy and speech, 
come fast at the speed of light, vitalise our songs of 
praise in yajna and bless us with food for the body, mind 
and soul.

7. Omāścarṣanīdhṛto viśve devāsa ā gata. 
Dāśvāṁso dāśuṣaḥ sutam.

Come ye, lovers of Om, lord creator and 
protector of the universe, masters of light and lovers of 
humanity, noblest visionaries of the world, generous 
givers and benefactors of all, come and give us the 
essence and wisdom distilled from life and literature.

8. Viśve devāso apturaḥ sutamā ganta tūrṇayāḥ. 
Usrā iva svasarāṇī.

Visionaries of the world, generous givers, wise 
scholars of life and literature, fast as winds and eager 
as dawn for the day and mother-cow for the calf in the 
stall, come to your own and bring us the essences of 
knowledge and wisdom.

Medham juśanta vahnayaḥ.
Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

10. *Pāvakā naḥ sarasvatī vājebhirvājinīvatī.*

*Yajñāṃ vaṣṭu dhiyāvasuḥ.*

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

11. *Codayitrī sūnrtānāṁ cetanī sumaṭīnām.*

*Yajñāṁ dadhe sarasvatī.*

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

12. *Maho arṇaḥ sarasvatī pra cetayati ketunā.*

*Dhiyo viśvā vi rājati.*
Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

**Mandala 1/Sukta 4**

*Indra Devata, Madhucchanda Rshi*

1. *Surūpākṛtvanumūtaye sudughāṁiva godhuhe.*
   *Juhūmasi dyavidyavi.*

   Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
   *Godā id revato madaḥ.*

   Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

3. *Athā te antamānāṁ vidyāma sumātinām.*
   *Mā no ati khya ā gahi.*
Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.


Keep off the malicious malinger. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

5. Uta bruvantu no nido niranyataścidārata. Dadhānā indra id duvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and malingers be off from here.


Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those
who oppose appreciate and speak well of us.


Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation’s yajna exciting for the people and joyous for our friends.


Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.


Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.
1.  Ā tvetā ni śidatendramabhi pra gāyata.  
Sakhāyāḥ stomavāhasah.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

2.  Purūtamaṁ purūṇāmiśānaṁ vāryāṇām.  
Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth,
and ruler dispenser of the fruits of love and desire.


Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endeavours.

4.  *Yasya saṃsthe na vṛṇvate harī samatsu śatravaḥ. Tasmā indrāya gāyata.*

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.


All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,
Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra’s creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of
devotion and homage light up your presence and grandeur all round.

अऽ ताति: सन्दिमं वाजुमिन्द: सहुस्त्रिणाम।
यस्मिन विश्वान्ति पांछ्या॥ ९ ॥

Yasmin viśvāni paumṣyā.

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature’s vitality.

मा ना मता अभि दुःहन तनूनामिन्द गित्वण: ॥
इश्वाना यव्या वृध्म॥ १० ॥

10. Mā no martā abhi druhaṇ tanūnāmindra girva-
ṇaḥ. Īśāno yavaya vadham.

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

Mandala 1/Sukta 6

Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi

युञ्जन्ति ब्रह्मप्ररुषं चरान्तं परि तस्थुर्ष: ॥
राचन्त राचना दिवि॥ १ ॥

1. Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthusaḥ. Rocante rocanā divi.

Pious souls in meditation commune with the
great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

2. **Yuñjantyasya kāmyā hari vipakṣasā rathe. Šoṇā dhrṣṭīḥ nṝvāhasā.**

Scholars of science dedicated to Indra study and meditate on the lord’s omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

3. **Ketuṁ krṣvannaketaṁ peśo maryā apeśase. Samuṣadbhirajāyathāḥ.**

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

4. **Ādaha svadhāmanu punargarbhatvamerire. Dadhānā nāma yajñīyam.**

Bearing the sacred vapours of yajna as is their
wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

5. \(\text{Vi}ū\l\text{u cidārujatnubhirguhā cidindra vahnibhi}ḥ\). Avinda usriyā anu.

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

6. \(\text{Devayanto yathā matimacchā vidadvasum} \text{ girā}ḥ. \text{Mahāmanu}ṣṭata śrutam.\)

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

7. \(\text{Indreṇa saṁ hi dṛkṣase samjagamāno abibhyuṣā. Mandū samānavarcasā.}\)

Marut, wind energy, is seen while moving along with the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by
and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

Marut, wind energy, is seen while moving along with the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

The yajnic dynamics of nature’s currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.
Mandala 1/Sukta 7
Indra Devata, Madhucchanda Rshi

1.  *Indramidgāthino bṛhadindramarkebhirakīṇah.*
   *Indram vānīranūṣata.*

   The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

2.  *Indra iddharyoh sacā saṁmiśla ā vacoyujā.*
   *Indro vajrī hiranyayah.*

   Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

3.  *Indro dīrghāya caṅṣa ā sūryāṁ rohayad divi.*
   *Vi gobhiradrimairayat.*

   Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the
Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.
7. Tuñjetuñje ya uttare stomā indrasya vajriṇāḥ.
Na vindhe asya suśṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

8. Vṛṣā yūtheva vaṁsagaḥ krṣṭīriyartyojasā.
Īśāno apratiśkutah.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

Indraḥ pañca kṣiṣīnāṁ.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

10. Indraṁ vo viśvataspari havāmahe janebhyaḥ.
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,
and we pray He may be with us in vision in a state of absolute bliss.

**Mandala 1/Sukta 8**

*Indra Devata, Madhucchanda, Rshi*

1. *Endra sānasim rayim sajītvānaṁ sadāsaham.*
   *Varṣiṣṭhamūtaye bhara.*

   Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

   *नि चर मुष्टिहल्या नि चृत्रा रुणद्रांमहः
   त्वारासः न्यर्वता* || 2 ||

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.*
   *Tvotāso nyarvatā.*

   Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

   *इन्द्रु त्वारास्स आ वृथ्य वर्ण घना दंदीमहि
   जययम सं युधि स्मृद्धः* || 3 ||

3. *Indra tvotāsa ā vayaṁ vajraṁ ghanā daḍimahi.*
   *Jayema saṁ yudhi sprṛdhaḥ.*
Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

4. \( \text{Vaya} \text{ṁ śūrebhirastrbhirindra tvayā yujā vayam.} \)
\( \text{Sāsahyāma pṛtanyataḥ.} \)

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotmen and missiles, challenge, fight out and win over our contestants in battle.

5. \( \text{Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe.} \)
\( \text{Dyaurna prathinā śavaḥ.} \)

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

6. \( \text{Samohe vā ya āśata narastokasya sanitau.} \)
\( \text{Viprāso vā dhiyāyavaḥ.} \)

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.
Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful
and generous devotee dedicated to love and service.

\textit{Evā hyasya kāmyā stoma ukthāṁ ca śaṁsyā.}

\textit{Indrāya somapītaye.}

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

\textbf{Mandala 1/Sukta 9}

\textit{Indra Devata, Madhucchanda Rshi}

1. \textit{Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāṁ abhiṣṭirajasā.}

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

2. \textit{Emenaṁ sṛjatā sute mandimindrāya mandine. Cakrim viśvāṁi cakraye.}

Scholars of eminence, in this world of Indra’s yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and
well-being.

मत्स्वः सुशिप मुनिदिभि: स्ताम्भभविश्वचचछन।
सच्चेत सर्वनाशा || ॥ ॥

3. Matsvā suśipra mandibhiḥ stomebhirviśvacar-
ṣaṇe. Sacaiṣu savanesvā.

Indra, Lord omniscient of universal presence,
light and vision, with joyous songs of praise and
celebration we invoke you and dedicate ourselves to
you as our constant friend and guide. Come lord, and
give us the bliss of existence in our yajnic acts of
creation.

असूर्गमिन्द तत गिरः पति त्वामुदहासत।
अर्जौषा व्र्षभं पतिम || ॥ ॥

4. Asrgramindra te giraḥ prati tvāmudahāsata.
Ajoṣā vrṣabham patim.

Indra, lord of light and splendour, the songs of
divinity reveal and manifest you in your glory, protector
of the universe and generous rain-giver of favours and
kindness. And I too, in response, celebrate your
magnificence and magnanimity without satiety.

सं चांदय चित्रमवागाध्रं इन्द्रं वरणयम।
असदिनतं विधु पृथु || ॥ ॥

5. Sam codaya citramarvāgrādha indra vareṇyam.
Asaditte vibhu prabhu.

Indra, lord of light and glory, creator giver of
wondrous beauty, wealth and joy, infinite, mighty and
supreme, whatever is worthy of choice in the world of
your creation, grant us here and now.

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

7. Saṁ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.


Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

10. *Sutesute nyokase bṛhad bṛhata edariḥ.*
*Indrāya śūṣamarcati.*

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

**Mandala 1/Sukta 10**

*Indra Devata, Madhucchanda Rshi*

1. *Gāyanti tvā gāyatrito’rcantyarkamarkiṇaḥ.*
*Brahmāṇastvā śatakraṇa udvamśamiva yemire.*

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a
hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

2. **Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.** 
   Tadindro arthāṁ cetati yūthena vṛṣṇirejati.

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, illuminates one meaning of life and mystery after another for him.

3. **Yukṣvā hi keśinā harī vṛṣanā kakṣyaprapā.**
   Athā na indra somapā girāmupaśrutim cara.

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth.

4. **Ehi stomaṁ abhi svarā’bhi grññihyāruva.**
   Brahma ca no vaso sacendra yajñam ca vardhaya.
Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्तं भावं दर्श्यं वधं न पुनतिष्ठित ।
शकानं यथा सुतं णम राज्यं सुखं च ॥ ५ ॥

5. Ukthamindrāya śāṁsyāṁ vardhanaṁ puruniṣṣi-dhe. Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित सहिते इमहं तं रायं तं सुवीयं ।
स शक उत्त नं शकुदिन्दा वसु दर्श्यानं ॥ ६ ॥

6. Tamit sakhitva īmahe taṁ rāye taṁ suvīrye.
Sa śakra uta naḥ śakadindro vasu dayamānaḥ.

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.


Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

9. *Āśrutkarṇa śruḍhī havāṁ nū ciddadhiṣva me girah. Indra stomamimāṁ mama krṣvā yujaścirdantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.
10. Vidmā hi tvā vrṣantamaṁ vājeṣu havanāśrutam. 
Vrṣantamasya hūmaha ūtim sahasrasātamām.

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

11. Ā tū na indra kauśika mandasānaḥ sutam piba. 
Navyamāyuḥ pra sū tira kṛdhī sahasrasāmṛṣim.

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

12. Pari tvā girvaṇo gira imā bhavantu viśvataḥ. 
Vṛddhayumanu vrddhayo juṣṭā bhavantu juṣṭa-yaḥ.

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs
be acceptable to the Lord and delightful and elevating for us.

Mandala 1/Sukta 11

Indra Devata, Jeta Madhucchanda Rshi

1. Indraṁ viśvā avīryḍhantsamudravyacasaṁ girah. Rathītamāṁ rathīnāṁ vājānāṁ satpatimīṁ patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence.

2. Sakhye ta indra vājino mā bhema śavasaspate. Tvāmabhī praṇumō jetāramaparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity.
The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

4. *Purāṁ bhinduryuvā kaviramitaujā ajāyata.*
*Indro viśvasya karmano dhartā vajrī puruṣṭutaḥ.*

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

5. *Tvāṁ valasya gomato’pavadvrivo bilam.*
*Tvāṁ devā abibhyuṣastujyamānāsa āvisuḥ.*

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.


Hero of generosity, drawn by your gifts of light
and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.


Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

8. Indramīśānamojasābhī stomā anuṣāta. Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

Mandala 1/Sukta 12
Agni Devata, Kanva Medhatithi Rshi

social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमानिन हवीमाभिः सदा हवन्त विश्वपतिम ।
हव्यवाहं पुरुप्रियम ॥ २ ॥

2. Agnimagnim havīmabhīḥ sadā havanta viśpatim.
Havyavāham purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्निदुर्बाँ हस्यजज्ञान वृक्षवांहिष ।
असि हाता न इद्याः ॥ ३ ॥

3. Agne devāṁ ihā vaha jajñāno vrktabarhiṣe.
Asi hotā na īḍyāḥ.

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

तों उद्वर्ता वि बाध्यू यद्यग्र्य यासिं दृष्म ॥
दुविन्स सत्त्वि बुहिष्ठि ॥ ४ ॥

4. Tāṁ uṣato vi bodhaya yadagne yāsi dūtyam.
Devairā satsi barhiṣi.

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.
5.  *Ghṛtāhavana dīdivah prati śma riṣato daha.*

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.


Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young—powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity).

7.  *Kavimagnimupa stuhi satyadharmāṇamadhvare.*

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote.


Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings.


That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्नि शुक्रकणं शाचिषा विश्वाभिनव्हृत्तिभि: ।
द्रमं स्तामं जुषस्व ने ॥ १२ ॥

12. Agne śukreṇa शोचिषा viśvābhirdevahūtibhiḥ.
Imañ stomaṁ juṣasva naḥ.

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

Mandala 1/Sukta 13
Agni and others Devata, Kanva Medhatithi Rshi

सुसमिद्ध्र न आ वहं द्रवां अग्नि हविष्मत ।
हारं: पावकं याँ ॥ १ ॥

1. Susamiddho na ā vaha devāṁ agne haviṣmate.
Hotāḥ pāvaka yaksi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever.

मधुमन्त्रं तनूनपाद यज्ञं द्रव्युं न: कव ।
अद्या कृणुहि वीतय ॥ २ ॥

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.

3. \textit{Narāśaṁsamiha priyamasmin yajña upa hvaye. Madhujihvam haviśkṛtam.}

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people.

4. \textit{Agne sukhatame rathe devaṁ īliita ā vaha. Asi hotā manurhitah.}

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot.

5. \textit{Stṛṇīta barhirānuṣag ghṛtaprśtham manīśīnaḥ. Yatrāmṛtasya caksuṇam.}

Men of science and wisdom, cover the sacred
grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.


Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed today.


I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

8. Tā sujihvā upa hvaye hotārā daivyā kavī. Yajñaṁ no yakṣatānimam.

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.
9. *Iḷā sarasvatī mahī tisvo devīmayobhuvah.*
   *Barhiḥ sīdantvasridhah.*

   I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

10. *Iha tvāṣṭāramagriyāṁ viśvarūpamupa hvaye.*
    *Asmākamastu kevalah.*

   Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

11. *Ava sṛjjā vanaspate deva devebhyo haviḥ.*
    *Pra dāturastu cetanam.*

   Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous
yajnics who offer the libations.

12. **Svāhā yajñam kṛṣṇotanendrāya yajvano grhe.**
    **Tatra devān upa hvaye.**

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

**Mandala 1/Sukta 14**

*Vishvedeva Devata, Kanva Medhatithi Rshi*

1. **Aibhiragane duvo giro viśvebhiḥ somapītaye.**
   **Devebhiryāhi yakṣi ca.**

   Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

2. **Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyāḥ.**
   **Devebhiragna ā gahi.**

   Agni, lord of light and knowledge, the wise and
intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

3. **Indravāyū braḥspatim mitrāgniṁ pūṣāṇam bhagam. Ādityān mārutam gaṇam.**

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodics of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

4. **Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamuṣadaḥ.**

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

5. **Īlate tvāmavasyavah kaṇvāso vrktabarhiṣah. Haviṣmanto araṅkṛtah.**

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural
and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

6. **Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ. Ā devān̄tsomapītaye.**

   Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

7. **Tān yajatrāṁ rtāvrddho’gne patnīvataskṛdhi. Madhvāḥ sujīhva pāyaya.**

   Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

8. **Ye yajatrā ya īdyaṁte pibantu jihvayā. Madhoragne vaṣaṭkṛti.**

   Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).


The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.


Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.
12.  \(\text{Yukṣvā hyaruśi rathe harito deva rohitaḥ.}\)
\(\text{Tābhirdevān ihā vaha.}\)

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

**Mandala 1/Sukta 15**

*Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-Varuna, Dravinoda, Ashvinau, Agni, Devatah, Kanva Medhatithi Rshi*

1.  \(\text{Indra somaÅ piba ṛtunā’ tvā viśantvindavaḥ.}\)
\(\text{Matsarāsastadokasaḥ.}\)

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

2.  \(\text{Marutaḥ pibata ṛtunā potrād yajñam punītana.}\)
\(\text{Yūyam hi śthā sudānavah.}\)

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.
1. Yukṣvœ hyaru¶ rathe harito deva rohita¬.
   Tœbhirdevnœ~n ihœ vaha.
   General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

Mandala 1/Sukta 15

Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-V aruna, Dravinoda, Ashvinau, Agni, Devatah, Kanva Medhatithi Rshi

2. Indra somaÅ piba ¾tunŒ'' tvŒ viÜantvindava¬.
   MatsarŒsastadokasa¬.
   Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

3. Abhi yajñaṁ grñ̄hi no gn̄vo neṣṭaḥ piba ṛtunā. Tvaṁ hi ratnadhā asi.
   Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

   Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

   Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.
6. **Yuvaṁ daksāṁ dhṛtavrata mitrāvaruṇa dūlabham. Ṛtunā yajñamāśāthe.**

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

7. **Draviṇodā draviṇaso grāvahastāso adhvare. Yajñēṣu devamīlate.**

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

8. **Draviṇodā dadātu no vasūni yāni śṛṇvire. Devesu tā vanāmahe.**

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

9. **Draviṇodāḥ pīpīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata.**
The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

\[\text{Yattvā turīyamṛṭubhir dharmaviniṇodo yajāmahe.} \]
\[\text{Adha smā no dadirbhava.}\]

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

\[\text{Aśvinā pibatam madhu didyagnī sucivratā.} \]
\[\text{Ṛtunā yajñavāhasā.}\]

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.
Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

**Mandala 1/Sukta 16**

*Indra Devata, Kanva Medhatithi Rshi*

आ त्वा वहन्तु हरया वृष्णं सामपीतयः
इन्द्रे त्वा सूर्यव रासः ॥ १ ॥

1. Å tvā vahantu harayo vrṣaṇam somapītaye.
   *Indra tvā sūracakṣasah.*

   Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इन्द्रे सुखताम रथे ॥ २ ॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.*
   *Indraṁ sukhatame rathe.*

   These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.
Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

Indra Devata, Kanva Medhatithi Rshi

1. tvāṃ vahantu harayo vaham somapātaye. Indra tvāṃ suracakṣasaṁ.

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

2. dhāṛṇi ghṛtasnuvo harī ihopā vakṣataṁ. Indraṁ sukhatame rathe.

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

3. prātarhavāmaha indram prayatyadhvare. Indram somasya pītaye.

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

4. dhūṃ gahi haribhirindra keśibhiḥ. Sute hi tvāḥ havāmahe.

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

5. stomam gahyupedam savanaṁ sutam. Gauro na tṛśitaḥ pība.

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.
3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.*
   *Tān indra sahase piba.*

   Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

7. *Ayāṁ te stomo agriyo hṛdisprgastu śantamaḥ.*
   *Athā somāṁ sutamīṁ piba.*

   Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

8. *Viśvamitsavanāṁ sutamindro madāya gacchati.*
   *Vṛtrahā somapītaye.*

   Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own
creation.


Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

**Mandala 1/Sukta 17**

*Indra, Varuna Devata, Kanva Medhatithi Rshi*

1. *Indrāvaruṇayorahāṁ samrājorava ā vrṇe. Tā no mṛḷāta īḍrśe.*

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

2. *Gantārā hi stho’vase havāṁ viprasya māvataḥ. Dhartārā carṣaṇīnāṁ.*

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life
and abide by us for our protection and progress.

3. **Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.**
   **Tā vāṁ nediṣṭhamīmahe.**

   Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

4. **Yuvāku hi śacīnaṁ yuvāku sumatīnāṁ.**
   **Bhūyāmā vājadāvāṁ.**

   And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

5. **Indraḥ sahasradāvāṁ varuṇāḥ śaṁsyānām.**
   **Kraturbhavatyukthyaḥ.**

   Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.
6. **Tayoridavasā vayaṁ sanema ni ca dhīmahi.**

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

7. **Indrāvaruṇa vāmahaṁ huve citrāya rādhase.**

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

8. **Indrāvaruṇa nū nu vāṁ sīṣāsanīṣu dhīṣvā.**

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

9. **Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.**

Indra and Varuna, self-refulgent in the sun and
moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

Mandala 1/Sukta 18

_Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi_

1. _Somānaṁ svaraṇanāṁ krñuhi brahmaṣpate. Kakṣīvantam ya auśijaḥ._

   Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence.

2. _Yo revān yo amīvahā vasuvit puṣṭivardhanaḥ. Sa naḥ siṣaktu yasturaḥ._

   The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and
wealth of the world.


Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

4. Sa ghā vīro na riṣyati yamindro brahmaṇaṇaspatiḥ. Somo hinoti martyam.

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

5. Tvaṁ taṁ brahmaṇaṇaspate soma indraśca martyam. Dakṣiṇā pātvamhasaḥ.

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

7. *Yasmādrte na sidhyati yajño vipaścitaścana. Sa dhīnāṁ yogaminvati.*

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.


Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

**Mandala 1/Sukta 19**

*Agni Marutah Devatah, Kanva Medhatithi Rshi*

1. Prati tyam cārumadhvaram gopīthāya pra hūyase. Marudbhiragna ā gahi.

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).


Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.
3. *Ye maho rajaso vidurviśve devāso adruhaḥ.*
*Marudbhiragna ā gahi.*

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord’s creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

4. *Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.*
*Marudbhiragna ā gahi.*

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

5. *Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasah.*
*Marudbhiragna ā gahi.*

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature’s metabolism, destroyers of evil and disease. Agni, come with the winds.

6. *Ye nākasyādhi rocane divi devāsa āsate.*
*Marudbhiragna ā gahi.*
The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.


The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.


The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.


I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.
Mandala 1/Sukta 20

Rbhavah Devatah, Kanva Medhatithi Rshi

अर्यं दुर्वाय जन्मनं स्ताम्या विष्णुभिरास्या।
अकार्षि रग्धार्तमः ॥ १ ॥

1. Ayairy devāya janmane stomo viprebrhīrāsayā.
Akārī ratnadātamaḥ.

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्द्राय वच्चयुक्त ततु पुर्णसा हरी।
शर्मीभिभीयज्ञमाशत ॥ २ ॥

2. Ya indrāya vacoyujā tatakṣurmanasā harī.
Śamībhiryajñamāśata.

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

त १ गार्त्याथ्वां परिज्ञानं सुखं रथं!
त तन्धनुं संबद्धां ॥ ३ ॥

3. Takṣannāsatyābhyāṁ parijmānam sukham
ratham. Takṣandhenum sabardughāṁ.

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.
4. *Yuvānā pitarā punah satyamantrā rjūyavah.*
*Rbhavo viṣṭyakrata.*

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

5. *Saṁ vo madāso agmatendreṇa ca marutvatā.*
*Ādityebhiśca rājabhiḥ.*

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.


When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.
8. *Te no ratnāni dhattana trirā sāptāni sunvate.*
   *Ekamekaṁ suśastibhiḥ.*

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

8. *Adhārayanta vahnoyo’bhajanta sukṛtyayā.*
   *Bhāgam deveṣu yajñiyam.*

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

**Mandala 1/Sukta 21**

*Indragni Devate, Kanva Medhatithi Rshi*

1. *Ihendrāgni upa hvaye tayoritstomamuśmasi.*
   *Tā somam somapātamā.*

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.
2. \( Tā \) yajñaśu praśastayā indrāgni śumbhatā naraḥ. 
\( Tā \) gāyatreṣu gāyata.

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

3. \( Tā \) mitrasya praśastaya indrāgni tā havāmahe. 
Somapā somapītaye.

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

4. \( Ugrā \) santā havāmaha upedaṁ savanaṁ sutam. 
\( Indrāgni \) eha gacchatām.

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.
5. **Tā mahāntā sadaspāṭī indrāgniṇī rakṣa ubjatam. Aprajāh santvatriṇah.**

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

6. **Tena satyena jāgrtamadhi pracetune pade. Indrāgniṇī śarma yacchatam.**

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

**Mandala 1/Sukta 22**

*Ashvinau (1-4), Savītā (5-8), Agni (9-10), Devyah (11), Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14), Prthivi (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanva Medhatithi Rshi*

7. **Prātaryujā vi bodhayāśvināveha gacchatām. Asya somasya pītaye.**

Ashvins, twin masters of the science of motion,
come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

2.  
Ya surathā rathītamobhā devā divisprśā.  
Aśvinī tā havāmahe.

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

3.  
Ya vāṁ kaśā madhumatyāśvinā sūnṛtavatī.  
Tayā yajñāṁ mimikṣatam.

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

4.  
Nahi vāmasti dūrake yatrā rathnā gacchathāḥ.  
Aśvinā somino grham.

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.
5. *Hiranya*pañimµutaye *savita*ramupa hvaye. 
*Sa cetta* devata *padam*.

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

*Tasya vrataniyu*smasi.

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

7. *Vibhakta*rami havamahi vasościtrasya rādhasah. 
*Savitarami nṛcakṣasam*.

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.


Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

10. Ā gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm. Varūtrīṁ dhiṣaṇāṁ vaha.

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.
12. *Abhi no devīravasā mahaḥ śarmanā nṛpatnīḥ.*
   *Acchinnapatrāḥ sacantām.*

   May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

12. *Ihendrāṇīmupa hvaye varuṇāṇīṁ svastaye.*
   *Agnāyīṁ somapītaye.*

   I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnayi, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

   *Pipṛtāṁ no bharīmabhiḥ.*

   May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

14. *Tayoridghṛṣṭavatpayo viprā rihanti dhūtibhiḥ.*
   *Gandharvasya dhruve pade.*
By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्योनापृथिविभवानुरानितिवर्जनि।
यच्चनाःशामसूपथः॥१५॥

15. Syonā pṛthivi bhavānṛkṣarā niveṣanī.
Yacchā naḥ śarma saprathaḥ.

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अतांद्वा अवन्तू ना यता विष्णुविचक्कम।
पृथिविया: सम स्थामभि:॥१६॥

16. Ato devā avantu no yato viṣṇurvicakrame.
Pṛthivyāḥ sapta dhamabhiḥ.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti).

इदंविष्णुविचक्कमनंदधानंतद्धपुदम।
समृहहमस्यपांसुर॥१७॥

17. Idam viṣṇurvi cakrame tredhā ni dadhe padam.
Samūḥhamasya pāmsure.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakṛti, subtle elements and gross elements, shaped the
atoms into form and fixed the form in eternal space and time.

\[ \text{Trīṇiḥ padā vi cakrame viṣṇurgopā adābhyaḥ.} \]
\[ \text{Ato dharmāṇi dhārayan.} \]

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

\[ \text{Viṣṇoh karmāṇi paśyata yato vratāni paspaše.} \]
\[ \text{Indrasya yujaḥ sakḥā.} \]

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

\[ \text{Tadviṣṇoh paramaṁ padam sadā paśyanti sūrayaḥ.} \]
\[ \text{Divīva cakṣurātītāt.} \]

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.
Atoms into form and fixed the form in eternal space and time.

18. Trāti padāvi ca kramāv urgo adhyābhyañ.
Ato dharmātī dhrayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

19. Viśvokarmātī paśyantī yato vratāni paspaśe.
Indrasya yujyāt sakhañ.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

20. Tadvaś∥ paramā padaś∥ sadā paśyantī surya-
āś∥. Divāv ca kā∥ur∥tatam.

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.

21. Tadviprā∥so vipanyavo jāgrvāṁsaḥ samindhate.
Viṣṇoryat paramāṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

Mandala 1/Sukta 23

Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan
Vishvedeva, Pusha, Apah, Agni Devatah,
Kanva Medhatithi Rshi

1. Tivrāḥ somāsa ā gahyāśīrvantaḥ sutā ṛṇam∥
Vāyaḥ tān prasthitāṁ piba.

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

2. Udbhā devā divisprśendravāyū havāmahe.
Asya somasya pītaye.

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.
3. *Indravāyu manojuvā viprā havanta ītaye. Sahasrākṣā dhiyaspatī.*

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.


For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul.

5. *Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaṁpatī. Tā mitrāvaruṇā huve.*

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord’s creation upto the mind and soul of humanity.
Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ. Karatāṁ naḥ surādhasaḥ.

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul.

Marutvantaṁ havāmaha indramā somapītaye. Sajūrgaṇena tṛṃpatu.

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

Indrajyeṣṭhā marudgaṇā devāsah pūṣarātayaḥ. Viśve mama śrutā havam.

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.


We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.


Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king’s victorious army.

12. *Haskārādvidyutāsparya’to jētāvantu naṁ. Maruto mṛtyayantu naṁ.*

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.
12. *Haskārād vidyutasparyā’to jātā avantu naḥ.*  
*Maruto mṛṇayantu naḥ.*

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

13. *Ā pūṣāṅ citrabarhiṣamāgṛhṛṇe dharuṇaṁ divaḥ.*  
*Ājā naṣṭaṁ yathā paśum.*

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

*Avindaccitabrhiṣam.*

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)
15. *Uto sa mahyamindubhiḥ śaḍyuktāṁ anuseṣi-dhat. Gobhiryavāṁ na carkṛṣat.*

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.


May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

17. *Amūryā upa sūrye yāḥhirvā sūryaḥ saha. Tā no hinavantvadhvaram.*

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.
18. *Apo devīrupa hvaye yatra gāvahi pibanti naḥ.*
   *Sindhubhīyāh kartvam haviḥ.*

   I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

   अप्सु मु सामा अबवीदन्त विश्वानिनि भूषजसः
   अग्रिं च विश्ववंशभुवमापरश्च विश्वभूषजीः


   There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of eminence, rise and act fast for special studies and appraisal of waters.

   अप्सु मृ सामा अववीदन्त विश्वानिनि भूषजसः
   अग्रिं च विश्ववंशभुवमापरश्च विश्वभूषजीः


   Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

   आप्सु मृ सामा अववीदन्त विश्वानिनि भूषजसः
   अग्रिं च विश्ववंशभुवमापरश्च विश्वभूषजीः


   Waters create the best medicine for my body for a long life time for me to have a sight of the sun,
universal light, everyday.

=idamæpaḥ pra vahata yatkiṃ ca duritaṃ mayi. Yadvāhamabhidudroha yadvā ṣepa utānṛtam.

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

=āpo adyānvacāriṣam rasena samagasmahi. Payasvāṅgana ā gahi tam mā saṁ srjak varcasā.

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

=san māgne varcasā srjasa sanm prajayā samāyuṣā. Vidyurme asya devā indro vidyātsaḥ rṣibhiḥ.

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.
Mandala 1/Sukta 24

Prajapati, Agni, Savita or Bhaga, Varuna Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra
Devarata Rshi

कस्य नूनं कंतप्रयामृतां न्यनःमहुः चारू दुवस्य नाम।
का नर महा अदित्य पुन्दालिपिः च दूष्यं मातरं च॥ १ ॥

1. Kasya nunaṁ katamasyāmṛtāṁ manāmahe
cāru devasya nāma. Ko no mahyā aditaye punar-
dāt pitaram ca dṛśeyam mātaraṁ ca.

Who, which one, is that supreme lord of the
many immortals whose auspicious name we adore and
worship? Who is that for sure who sends us back to the
great earth so that we may again behold and be with
our father and mother?

अग्निवयां पर्थमस्यामृतां न्यनःमहुः चारू दुवस्य नाम।
स नर महा अदित्य पुन्दालिपिः च दूष्यं मातरं च॥ २ ॥

2. Agnervayam prathamasyāmṛtāṁ manāmahe
cāru devasya nāma. Sa no mahyā aditaye punar-
dāt pitaram ca dṛśeyam mātaraṁ ca.

We adore and worship the auspicious name of
Agni, lord of light and life, first of the immortals and
the highest. He it is who sends us back to this great
world of Prakṛti so that we may behold and be with our
father and mother again.

अभि त्वा देव सवितरीशां वायमां॥
सदावनभुगमिमह॥ ३ ॥

3. Abhi tvā deva savitarīśānam vāryāṇām.
Sadāvanbhāgamīmahe.
Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

4. *Yaściddhi ta itthā bhagāḥ śaśamānāḥ purā nidaḥ.*
   *Adveṣo hastayordadhe.*

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

5. *Bhagabhaktasya te vayamudaśema tavāvasā.*
   *Mūrḍhānam rāya ārabhe.*

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

   *Nemā āpo animiṣaṁ carantīrṇa ye vātasya praminantyabhvam.*

All those that move in space comprehend not
your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ ādāte pūtadakṣaḥ. Nicināḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavāḥ syuḥ.

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a
surgeon.

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.
11. \( \text{Tattvāyāmi brahmaṇā vandamānastadāśāaste yajamāno havirbhīh. Aheḻmāno varuṇeha bodhyuruśamsa mā na āyuḥ pra moṣīḥ.} \)

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

12. \( \text{Tadinaktamā taddivā mahyamāhustadayamāṃ keto hṛda ā vi caṣṭe. Śunahśepo yamahvadgrbhī-ṭaḥ so asmān rājā varuṇo mumoktu.} \)

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

13. \( \text{Śunahśepo hyahvadgrbhītastrisvādityaṃ drupa-deśu baddhaḥ. Avaināṁ rājā varuṇaḥ sasṛjyā-dvidvāṅ adabdho vi mumoktu pāśān.} \)

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,
bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.


Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.


Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.
Mandala 1/Sukta 25

Varuna Devata, Ajīgarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi

यच्चिन्द्रि तु विश्वा यथा प दंव वरुण चतम ।
मिनीमस्त्य प्रविन्द्रव्यः ॥ १ ॥

1. Yacciddhi te viśo yathā pra deva varuṇa vratam. Mūnīmasi dyavidyavi.

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा नां वधायं हल्लवं जिहीलणस्यं रीरधः ।
मा ह्रणाणस्य मन्यवः ॥ २ ॥


Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृढीकार्यं तु मनो रथीरश्वं न सन्धितम ।
गीभिभरूणं सीमहि ॥ ३ ॥


Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion.
and grace.

4. *Parā hi me vimanyavalḥ patanti vasya-iṣṭaye.*

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

*Kadā kṣatraśriyam naramā varuṇamā karāmahe. Mṛlikāyorucakṣasam.*

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

*6. Taditsamānāmāśāte venantā na pra yucchataḥ.*

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.
7. Vedā yo vīnāṁ padamantarikṣeṇa patatām. 
   Veda nāvaḥ samudriyaḥ.

   The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

   वर्ध मासा धृतवर्ता द्वारेश्न प्रजावते: ।
   वद्वृ यो उपजायते ॥ ८ ॥

8. Veda māso dhṛtavrato dvādaśa praṇāvataḥ. 
   Vedā ya upajāyate.

   The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

   वद्वृ वार्तस्य वत्तिनिमुरार्ध्वस्य बुहूत: ।
   वद्वृ यो अध्यायते ॥ ९ ॥

   Vedā ye adhyāsate.

   One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

   नि षसादा धृतवर्ता वर्धन: प्रस्त्याःस्वा ।
   सामाय्याय सुकर्तृ: ॥ १० ॥

    Sāmrājyāya sukratuḥ.
Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

And may He, Aditya, imperishable lord of light and omniscience, sun and life’s energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and
shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

Na yāṁ dhipsanti dipsavo na druḥvāṇoṇa javānām. Na devamabhimātayaḥ.

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

Uta yo mānuṣeṣvā yaśaścakre asāmyā. Aṃśakamudaresvā.

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

Parā me yantī dhītayo gāvo na vagyūṭīraṇu. Icchantīrurucakṣasam.

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

Sā na vaṁchaavhyāntaḥ ma madvabhūtām. Hātaṁ gādeśaśiḥ.

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

18. *Darśaṁ nu viśvadārśataṁ darśaṁ rathamadhi kṣami. Eta juṣata me giraḥ.*

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛlaya. Tvāmavasyurā cake.*

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray.

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उद्दूतम मुंगुण्धिन्य ना विपाष मध्यमं चूत ।
अवीण्धामानि जीवस्य ॥ २१ ॥


Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

**Mandala 1/Sukta 26**

*Agni Devata, Ajigarati Shunahshepa Krtrima
Vaishvamitra Devarata Rshi*

वसिष्य्या हि मियेध्या वस्त्राण्यूर्जां पत ।
समं ना अध्वरं यज ॥ १ ॥

1. *Vasiṣvā hi miyedhya vastrāṇyūṛjāṁ pate.
Semāṁ no adhvaram yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि ना हाता वरण्यां: सदा यविष मन्मभिः ।
अग्रं दिवित्तमता वर्चं ॥ २ ॥

2. *Ni no hotā vareṇyāḥ sadā yaviṣṭha manmabhīḥ.
Agni divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may
the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

3. आ हि ष्मा सूनवे पितापितर्यजत्यापयः।
सर्खा सर्ख्य वर्णणः ॥ ३ ॥

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

4. आ ना बुधि रिशादसा वर्णा मित्रा अर्यमा।
सीदंतु मनुष्य यथा ॥ ४ ॥

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

5. पूर्वा होतारस्य ना मन्दस्व सुख्यस्य च।
इमा तु शु श्रुधि गिरः ॥ ५ ॥

Pūrvya hotarasya no mandasva sakhyasya ca. Imā tu śu śrūdhī girah.
Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

6. \( Yacciddhi \text{ śaśvatā tanā devaṁdevaṁ yajāmahe.} \)
   \( Tve \text{ iddhūyate haviḥ.} \)

   By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time.

7. \( Priyo \text{ no astu viśpatirhotā mandro vareṇyāḥ.} \)
   \( Priyāḥ svagnayo vayam. \)

   May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

8. \( Svagnayo \text{ hi vāryaṁ devāso dadh ire ca naḥ.} \)
   \( Svagnayo \text{ manāmahe.} \)

   Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also
the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

1. **Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.**

2. **May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.**

3. **May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.**

4. **Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and Mandala 1/Sukta 27: 99 100 Rgveda**

9. **Atha na ubhayasāmamṛta martyānām. Mithaḥ santu praśastayah.**

   Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

10. **Viśvebhiragne agnibhirimāṁ yajñamidaṁ vacaḥ. Cano dhāḥ sahaso yaho.**

   Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being.

**Mandala 1/Sukta 27**

**Agni & Vishvedevah Devatah, Ajigarti Shunahshepa, Krtrima Vaishvanmitra Devarata Rshi**

**अग्नि न त्वा वार्तवन्तं चन्द्रध्या अग्नि नमाभि: ।
सुमाजन्तमध्यराणाम ॥ १ ॥**

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.

2. Sa ghā nah sūnuh śavasā prthupragāmā suśevah. Mīḍhvāṉ asmākaṁ babhūyāt.

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.


May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

4. Imamū ṣu tvamasmākam sanim gāyatrāṁ navyāṁsam. Agne deveṣu pra vocah.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and
other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

अ ना भज परुमखा वाजेशु मध्यमर्षु ।
शि गा वस्वा अन्तरमर्षु ॥ ५ ॥

5. Ā no bhaja parameśvā vājeṣu madhyameṣu.
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

विभक्तासिं चित्रभाना सिन्धार्म्मा उपाक आ ।
सुद्या दूषुष्य ररसी ॥ ६ ॥

6. Vibhaktāsi citrabhāno sindhorūrmā upāka ā.
Sadyo dāśuṣe kṣarasi.

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यर्मग्र प्रत्सु पत्थुमवा वाजेषु यं जुनाः ।
स यन्ता शाशवतीर्षि ॥ ७ ॥

7. Yamagne prṣtu martyamavā vājeṣu yāṁ junāḥ.
Sa yantā śaśvatiiriṣah.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their
wealth and power.

8. *Nakirasya sahantya paryetā kayasya cit.*
   *Vājo asti śravāyyah.*

   No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

9. *Sa vājam viśvacarṣaṇaṁravadbhirastu tarutā.*
   *Viprebhastu sanitā.*

   May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people.

10. *Jarābodha tadvividāḥ viśeviśe yajñīyāya.*
    *Stomam śrūḍayā dṛśīkam.*

   Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise.

    स ना महां अनिमाना धूमकेतुः पुरुशचन्दः ।
    धियं वाजायं हिन्वतुः ॥ ११ ॥
11. \textit{Sa no mahāṁ animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.}

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intellectual technology and creative power and progress.

\textit{Sa no mahāṁ animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.}

12. \textit{Sa revāṁ iva viśpatirdaiyyaḥ ketuḥ śrṇotu naḥ. Ukthairagnirbrḫhadbhānuḥ.}

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

\textit{Sa revāṁ iva viśpatirdaiyyaḥ ketuḥ śrṇotu naḥ. Ukthairagnirbrḫhadbhānuḥ.}

13. \textit{Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama āśinebhyah. Yajāma devāṁ yadi śaknavāma mā jyāyasāḥ śaṁsamā vṛkṣi devāḥ.}

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power
May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligent technology and creative power and progress.

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

13. Namo mahadbhyo namo arbhakebhyo namo yuvabhyo namāinebhya¬. Yajōma devēn yadi aknavōma mō jyōyasa¬ ǱaÅsamō v¾k¦i devē¬.
Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible.

Mandala 1/Sukta 28
Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

Where the house-wife teaches the methods of
sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.


Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

5. Yacciddhi tvam grhegreha ulūkhalaṅka yujyase. Iha dyumattamam vada jayatāṁiva dundubhiḥ.

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.


Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.
7. Āyajī vāyasātāmā tā hyuccā vijarbhṛtaḥ. 
Harī ivāndhāṃsi bapsatā.

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

8. Tā no adya vanaspatī rśvāvṛṣvebhiḥ sotṛbhiḥ. 
Indrāya madhumatsutam.

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.
Indra Devatah, Ajigarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi

1. Yacciddhi satya somapā anāśastā iva smasi. Ā tū
na indra śaṁsaya gośvaśveṣu śubhriṣu sahasreṣu
tuvīmagha.

Indra, lord of glory, eternal and imperishable,
protector and promoter of soma, beauty and prosperity
of life, if ever we are found wanting (for our acts of
omission or commission), graciously help us repair,
rehabilitate and re-establish in a splendid world of a
thousand cows and horses (in a state of good health and
a sound economy of plenty and progress).

2. Śiprinvājānāṁ pate śacīvastava đaṁsanā. Ā tū
na indra śaṁsaya gośvaśveṣu śubhriṣu saha-
sreṣu tuvīmagha.

Indra, lord of glory, giver of secular and sacred
wealth and well-being, protector and supporter of our
struggle for progress and prosperity, master of man-
power and great action, by virtue of the divine voice
and under your presence and protection, bless us to rise
to a splendid state of thousand-fold good health of sound
sense and knowledge and speedy progress in prosperity,
transport and communication.

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.


Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā.* Ā tū na indra śaṁsaya gośvaśveṣu śubhriṣu sahasreṣu tuvīmagha.

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw
out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.


   The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

7. *Sarvam parikroṣaṁ jahi jambhayā kṛkadāśvam.* Ā tū na indra śaṁsaya goṣṭaśveṣu śubhriṣu sahasreṣu tuvāmagha.

   Indra, lord of the world’s wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.
Mandala 1/Sukta 30

*Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah
Krtrima Vaishvamitra Devarata Rshi*

1. \( \text{Ā va indraṁ kriviṁ yathā vājayantah śata-kratum.} \)
   \( \text{Mamhiṣṭham śiñca indubhiḥ.} \)

   Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

2. \( \text{Śatam vā yaḥ śucināṁ sahasraṁ vā samāśirām.} \)
   \( \text{Edu nimnam na rīyate.} \)

   Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

3. \( \text{Sam yanmadāya śuṣmiṇa enā hyasyodare.} \)
   \( \text{Samudro na vyaco dadhe.} \)

   For the creation of life’s joy and for the development of food and energy for life, I take on these
hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

4. Ayamu te samatasi kapota iva garbhadhim.
   Vacastaccinna ohase.

   Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

5. Stotram rādhānāṁ pate girvāho vīra yasya te.
   Vibhūtirastu sūnṛtā.

   Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life.

6. Īrdhvastiṣṭhā na ātaye’sminvāje śatakrate.
   Samanyeṣu bravāvahai.

   Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and
protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

7. *Yogeyoge tavastaram vājevāje havāmahe.*
   *Sakhāya indramūtaye.*

   Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.*
   *Vājebhirupa no havam.*

   If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

9. *Anu pratnasyaukaso huve tuvipratim naram.*
   *Yam te pūrvam pītā huve.*

   I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.
Sakhe vaso jaritṛbhyāḥ.*

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

11. *Asmākaṁ śiprinīnāṁ somapāḥ somapāvnām.
Sakhe vajrintsakhīnām.*

Friend of friends, benign protector of the protectors of soma, life’s joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

Yathā ta uśmasīṣṭaye.*

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

Kṣumanto yābhirmadema.*
May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

14. Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānah.  
ṛṇorkaśaṁ na cakryoh.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

15. Ā yadduvah śatakratavā kāmaṁ jaritīṇām.  
ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

16. Šaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni.  
Sa no hiranyaratham damśanāvāntsa naḥ sanitā sanaye sa no’dāt.
Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्यायव्यस्त मूढनि चुकं रथस्य चमथुः।
परि द्यामुन्यदीयत। १९।।

   Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.


   O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?


   Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

Mandala 1/Sukta 31

Agni Devata, Angirasa Hiranyastupa Rshi

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

1. **Tvamagne prathamo aṅgirā ṛṣirdevo devānām-abhavaḥ śivaḥ sakāh. Tava vrate kavayo vidma-nāpaso ’jāyanta maruto bhrājadrṣṭayah.**

Agni, Lord of light, eternal and ever first existence and prime cause of creation, life of life,
omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them up into the light of existence for a life-time in so many ways.

त्वमग्न पथ्रमा मातारिख्वन आविभव सुकतूया विवस्वतः
अर्जतां रादसी हातौवूययाचरणाभारायणा मुहा वंसा॥ ३ ॥

3. Tvamagne prathamo mātārisvāna āvirbhava sukratūyā vivasvate. Arejetāṁ rodasī hoṭṛvūrye’-saghnorbhāramayajo maho vaso.

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the superpower for us.

त्वमग्न परवे द्यामवशय: पुरुरवस सुकृत सुकृतारः
शवात्राण यत्पित्रामुच्यस सयाचवत्त्व: पूर्वमनयाय गार्परः पुनः॥ ४ ॥

4. Tvamagne manave dyāmavāsayaḥ purūravase sukṛte sukṛttaraḥ. Śvātretā yaotpitromucyase paryā’’ tvā pūrvamanayannāparam punah.
Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

5. \(Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutim pari vedā vaṣaṭkṛti-mekāyuragre viṣa āvivāsasi\)

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

6. \(Tvamagne vṛjinavartanīṁ nāram sakmanpi-parṣi vidathe vicarṣāne. Yaḥ śūrasātā paritakm-ye dhane dabhrebhiścitsamṛtā hāṃsi bhūyasaḥ\)

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man
of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

7. \(\text{Tva\textit{\text{"m}}} \text{ tamagne amr\textit{\text{"t}}} \text{ta uttame} \text{ mart\textit{\text{"m}}} \text{ dadh\textit{\text{"s}}} \text{ i sravase} \text{ divedive. Yasti\textit{\text{"t}}} \text{ trs\textit{\text{"a}}} \text{ ja\textit{\text{"b}}} \text{mbhaya} \text{ janmane} \text{ mayah k\textit{\text{"n}}o\textit{\text{"s}}} \text{ praya} \text{ a ca suraye.}\)

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

8. \(\text{Tva\textit{\text{"m}}} \text{ no agne sanaye dhan\textit{\text{"n}}} \text{na}\text{\text{"m}} \text{ ya\textit{\text{"s}}} \text{asanm k\textit{\text{"r}}} \text{m\textit{\text{"n}}} \text{ k\textit{\text{"n}}uhi stav\textit{\text{"n}}} \text{na}. \text{Rdhy\textit{\text{"m}}} \text{a karm\textit{\text{"p}}} \text{m\textit{\text{"a}}} \text{navena devairdy\textit{\text{"v}}} \text{v\textit{\text{"p}}} \text{thiv\textit{\text{"v}}} \text{ pr\textit{\text{"v}}} \text{vata\textit{\text{"m}}} \text{ na}\text{\text{"h}.}\)

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.
9. **Tvāṁ no agne pitrorupastha ā devo deveśva-navadya jāgrvih. Tanukṛd bodhi pramatiśca kārave tvāṁ kalyāṇa vasu viśvamopise.**

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

10. **Tvamagnē pramatistvāṁ pitāṁśa nastvaṁvaya-skṛttava jāmaya vayam. Sam āṁ rāyaḥ śatinaḥ sam sahasriniḥ suvīraṁ yanti vratapāmadābhyā.**

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and
Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we
are steady and dedicated to the rules and discipline of your law.

13. **Tvamagne yajyave pāyurantaro’niśaṅgāya catu-rakṣa idhyase. Yo rātahavyo’vṛkāya dhāyase kīreścinmantram manasā vanoṣī tam.**

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

14. **Tvamagna uruśamsāya vāghate spārhamḥ yadre-knāḥ paramaṁ vanoṣī tat. Ādhrasya citpramatirucyase pitā pra pākam śāssi pra diṣo viduṣṭaraḥ.**

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the
rule of law, and you rise as redeemer of the world in all quarters of space.

Tvamagné prayatadakśiñām naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ.

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

Imāmagne śaraṇiṁ mīmṛśo na imamadhvānāṁ yamagāma dūrāt. Āpiḥ pitā pramatiḥ somyā-nāṁ bhṛmirasyṛṣikṛnmaṁtānāṁ.

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

18. *Etanāṅghe brahmaČ vāvṛdhasva śakti vā yatte caṅkāma vidā vā. Uta pra ṇeṣyabhi vasyo asmā-ntsam naḥ srja sumatyā vājavatya॥ १८॥*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

Mandala 1/Sukta 32

*Indra Devata, Angirasa Hiranyastupa Rshi*
1. **Indrasya nu vīryāṇi pra vocam yāṇi cakāra prathamāṇi vaṃḍi.** Ahannahimanvapastatarda pra vaksanā abhinat parvatānām.

   I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

2. **Ahannahim parvate śiśriyāṇam tavaśāsmai vajraṁ svaryam tatakṣa.** Vāśrā iva dhena vaṁ kṣa añjāḥ samuḍramava jagmuṛāpaḥ.

   Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

3. **Vṛṣāyamāṇo’vṛṇīta somāṁ trikāḍrukeśvapibata-sutasya.** Ā sāyakaṁ maghavādatta vajramahā- nnenaṁ prathamajāmahīnāṁ.
Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation’s enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

4.  

\[ \text{Yadindrāhan prathamajām ahīnāmām āyinām amināḥ prota māyāḥ. Āt sūryām janayan dyāmu-\text{ṣāsam tādītīnā śatrum na kilā vivitse.} \]

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

5.  

\[ \text{Ahanvṛtraṁ vṛtrataram vyāṃsāmindro vajreṇa mahatā vadhenā. Skandhāṁśīva kuliśenā vivṛ-\text{kṛḥhiḥ śayata upapṛkṛthivyāḥ.} \]
Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).


Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

7. Āpādahasto aprtanyadindramāsya vajramadhi sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bu-bhūṣan purutrā vṛtro aśayad vyastaḥ.

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vṛtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)


The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vṛtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud’s with his forces.)

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vṛtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)


Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vṛtra, Indra, the sun.

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.


Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.


Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor’s fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that
flow and sustain life.

\[
\text{Indro yāto'vasitasya rājā śamasya ca śrīgīnō vajrabāhuh. Sedu rājā kṣayati carṣaṇīnāmarānṇa nemīḥ pari tā babhūva.}
\]

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

**Mandala 1/Sukta 33**

**Indra Devata, Angirasa Hiranyastupa Rshi**

1. \[Etāyāmopa gavyanta indramasmākam su pramātin vārvdhāti. Anāmrṇaḥ kuvīdādasya rāyo gavām ketaṁ paramāvarjate naḥ.\]

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.


Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

4. Vadhiṁhi dasyūṁ dhaninam dhanenaṁ ekaścaraṁ paṇirbhūrasadhi pravṛddha.

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and
2. Upedahañdhanadœmaprat¶taÅ ju¦¢ŒÅ na Üyeno
vasatiÅ patŒmi. IndraÅ namasyannupame-
bhirarkairya¬ stot¾bhyo havyo asti yŒman.

Just as a falcon flies to its favourite haunt and
home, so bowing and praying with exemplary songs
and offerings I yearn to reach Indra, lord of honour and
splendour, giver of wealth, but invisible and
incomprehensible, who alone is adorable for the
worshippers in the world of time.

3. Ni sarvasena i¦udh¶~nrasakta samaryo gŒ ajati
yasya va¦¢i. Co¦kµuyamŒÄa indra bhµuri vŒmaÅ
mŒ paÄirbhµurasmadadhi prav¾ddha.

Indra, lord of hosts and battle, take up the bow
and quiver, shine as you will and win. The victor carries
the prize. Generous and profusely rewarding to the noble
and the splendid, be not ungenerous to us, lofty and
great overlord as you are over us.

4. Vadhi×hi dasyuÅ dhaninaÅ dhanena~n ekaÜcara-
nupa܌kebhirindra. Dhanoradhi vi¦uÄakte
vyŒyannayajvŒna¬ sanakŒ¬ pretim¶yu¬.

Indra, lord of power and justice, marching ahead
by yourself, strike down the wicked affluent hoarder
alongwith his supporters with a single blow of the
thunderbolt. Eliminator of smugglers and infiltrators,
fix the selfish fun-lovers on the point of your arrow and
let them meet their end.

5. Parä cicchïrïa vavrjusta indrï’yajïvïo yajva-
bhiï spardhamïnï. Pra yaddivo harivåh
sthïtarugra niravratã adhamo rodasyoh.

Indra, lord of light and justice, firm and
steadfast, mighty strong, commander of horse power
and armoured force, just as the sun, blazing lord of light
and sustainer of earth, heaven and the middle skies,
breaks up and scatters the cloud, so do you blow off
and scatter the top-notch selfish, uncreative and lawless
elements who rival and stall the yajnic creative,
constructive and productive powers of your dominion.

6. Ayuyutsannannavadyasya senâmâyâtayanta
kïtayo navagvâh. Vrïâyudho na vadhrayo nira-
štï pravadbhirindráccitayanta åyan.

Settled heroes of the nation, brave fighters,
trained in the latest arms and tactics, experts of offence
and defence, strengthening and elevating the striking
power of the admirable commander of the ruler and
supreme commander, try to fight and fight on so that
the enemies, defeated and demoralised, flee away from
Indra down hill by the swiftest course, like emasculated
cowards.

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.


The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth’s dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth’s protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.


There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.
11. **Anu svadhāmakṣarannāpo asyā’vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn.**

The waters of this cloud flow according to their nature, in response to this Indra’s power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

12. **Nyavidhyadilībīśasya dṛḍhā vi śṛṇgiṇamabhin-acchuṣṇamindrah. Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīh pṛtanyum.**

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth’s wealth and glory, strike the underground enemy forces with thunder and destroy them. Don’t give up while your strength lasts and your lustre and morale sustains.

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

14. Āvaḥ kutsamindra yasmiṃcākanprāvo yudhyan-tam vrṣabham daśadyum. Śaphacyuto reṇurna-kṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

Mandala 1/Sukta 34

Ashvins Devata, Angirasa Hiranyastupa Rshi

1. Triścinno adyā bhavataṁ navedasā vibhurvāṁ yāma uta rātiraśvinā. Yuvoṛhi yantraṁ himyeva vāsaso’bhyāyaṁ senyā bhavataṁ manīṣibhiḥ.

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold
and warm cover.


Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

3. *Samāne ahan triravadyagohanā triradya yajñaṁ madhunā mimikṣatam. Trivrājavatīrīṣo aśvinā yuvam doṣā asmabhyamuṣaśaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

5. *Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātaṁ trirutāvatāṁ dhiyaiḥ. Triḥ saubhagatvaṁ trituta śravāmsi nastriṣṭhaṁ vāṁ sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace...
of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and in-fuse strength and peace and joy into our body, mind and soul.


Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

7. Trirno aśvinaṇa yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatiṇa rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.

Ashvins, expert powers of science and
technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

8. \( Triraśvinā \) sindhubhiḥ saptamāṭṛbhistraya
āhāvästredhā haviśkṛtam. Tisrah pṛthivīruparī
pravā divo nākāṁ rakṣethe dyubhiraktubhirhitam.

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

9. \( Kva \) trī cakrā trivrto rathasya kva trayo bandhuro
ye sanīlāḥ. Kadā yogo vājino rāsabhasya
yena yajñaṁ nāsatyopayāthah.

Ashvins, truthful and dedicated scientists, where
are the threefold three wheels of the chariot’s design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

10. Ā nāsatyā gacchataṁ hūyate havirmadhvah
    pibatāṁ madhupebhirāsabhiḥ. Yuvorhi pūrvam
    savitoṣaso rathamṛtāya citram ghṛtavanta-
    miṣyati.

    Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisal chariot for the pursuit of truth and right.

11. Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ
    madhupeyamaśvinā. Prāyustāriṣṭam nī rapāṁsi
    mṛkṣatāṁ sedhataṁ dveṣo bhavatāṁ sacābhuvā.

    Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.
12. Ā no aśvinā trivṛtā ratheṇā’rvāṇcaṁ rayim vahataṁ suvīram. Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavataṁ vājasātau.

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

Mandala 1/Sukta 35

Agni-Mitra-Varuna-Night-Savita, Savita Devata, Angirasa Hiranyastupa Rshi


I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the
2. Å krṣṇena rajasā vartamāṇo niveśayannamṛtam martyam ca. Hiraṇyayena savitā rathenā’’ devo yāti bhuvaṇāṇi paśyan.

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-refulgent glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

3. Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyām yajato haribhyām. Ā devo yāti savitā parāvato’pa visvā duritā bādhamānah.

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.
4. *Abhīvṛtam kṛśanairviśvarūpam hiranyāśamyam yajato bṛhantam. Āsthādratham savitā citrabhānuḥ kṛṣṇā rajāmsi taviśīṁ dadhānah.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

5. *Vi janāṅcchyaṅvāḥ śītipādo akhyan ratham hiraṇyapra ugam vahantaḥ. Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tashthuḥ.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun’s field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.


The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपानिः सविता विचरणिसुभ द्यावपृथिवी अन्तरीयत। अपामीवां बाध्यत वति सूर्यमभि कृष्णन रजसा द्यामृणाति॥ ९ ॥


Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्ता असुर: सुनीथ: सुमृद्धिक: स्ववः यात्रवादः।
अपसर्धन: तसः यात्राद्रान्नास्तः हुवः पतिवांग्रृणातः॥ १० ॥


Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and
celebrated as we ought to praise and celebrate the Divine Lord.

11. Ye te panthāḥ savitaḥ pūrvyāso’renavāḥ sukṛtā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

Mandala 1/Sukta 36

Agni Devata, Ghaura Kanva Rshi

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.
2. *Janāso agnim dadhire sahoṛdham haviṣmanto vidhema te. Sa tvam no adya sumanā ihāvītā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.


Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world’s yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

5. Mandro hotā grhapatiragne dūtō viśāmasi. Tve viśvā saṁgaṭāni vratā dhruvā yāni devā akrṣṇvata.

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

6. Tve idagne subhuge yaviṣṭhyā viśvamā hūyate havīḥ. Sa tvam no adya sumanā utāparaṁ yakṣi devāntsvīryā.

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to
us, act with the generous powers of yajna and help us grow as brave and noble people.


Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.


Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

10. *Yaṁ tvā devāso manave dadhuriha yajisthaṁ havyavāhana. Yaṁ kaṇvo medhyātithirdhanaspr̥t̥am yaṁ vr̥ṣā yaṁupastutaḥ.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.


The fire and energy which kaṇva, expert scholar of science and practical work, karma kanda, in company
with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

12. \[\text{Rāyaspūrdhi svadāhvo’sti hi te’gne deveśvāpyam. Tvaṁ vājasya śrūtyasya rājasi sa no mṛṭa mahāñ asi.}\]

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

13. \[\text{Ūrdhva ū suṇa ūtaye tiśṭhā devo na savitā. Urdhvo vājasya sanitā yadaṇjibhirvāghadbhirvihvayā-mahe.}\]

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life’s battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration.

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other’s food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

15. Pāhi no agne rakṣasah pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno yaviṣṭhya.

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)


Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity
with instruments of torture and death, such an enemy must not rule over us.

अग्निर्वावन् सुविरयामग्निः कण्वाय साभ्यान। अग्निः पारवमन्मित्रात
मध्यातिथिमग्निः साता उपस्तुतम॥ १७॥


Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अग्निनां तुवशं यदुं परावर्तं उगारद्वं हवामह।
अग्निनां गंवास्तवं बृहदवं तुवीति दस्यवं सहः॥ १८॥


By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वामग्ने मनुरद्ध ज्यातिजनाय शश्वत। दीदश्य कण्वे
ऋतुराति उष्टाय यं नमस्यान्ति कृष्यः॥ १९॥

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

\[
\begin{align*}
\text{17.} & \quad \text{Agni}¬ \text{pr}¬\text{vanmitrota medhy}¬\text{tithimagni}¬ \text{s}¬\text{t}¬\text{Œ}\text{t}¬\text{Œ} \\
& \quad \text{upastutam.}
\end{align*}
\]

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

\[
\begin{align*}
\text{18.} & \quad \text{Agni}¬ \text{turva}¬\text{aÅ yaduÅ par}¬\text{Œ}¬\text{vata ugr}¬\text{Œ}¬\text{devaÅ hav}¬\text{Œ}¬\text{mahe. AgnirnayannavavŒ}¬\text{stvaÅ b¾hadra}¬\text{thaÅ turv¶tiÅ dasyave saha¬.}
\end{align*}
\]

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

\[
\begin{align*}
\text{19.} & \quad \text{Ni tvŒmagne manurdadhe jyotirjanŒya ÜaÜvate. D¶detha kaÄva ¾tajŒta uk¦ito yaÅ namasyanti k¾¦¢aya¬.}
\end{align*}
\]

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

\[
\begin{align*}
\text{20.} & \quad \text{Tveśåso agneramavanto arcayo bhåmåso na pratåtaye. Rakåsavinaḥ sadmid yåtumåvato viśvåm samatåriṇåm daha.}
\end{align*}
\]

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

**Mandala 1/Sukta 37**

*Marocts Devata, Ghaura Kanva Rshi*

\[
\begin{align*}
\text{कीठं व: शाधा मारुतमनवाणं रथशुभं।}
\end{align*}
\]


Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

\[
\begin{align*}
\text{व पृष्टिभिः य सांक वाशीभिः।}
\end{align*}
\]

2. *Ajañyanat svabhāṅgav:.*
2. **Ye prṣaṭībhīrṛṣṭibhīḥ sākāṁ vāśībhiraṅjibhīḥ.**
   *Ajāyanta svabhāṇavaḥ.*

   Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

3. **Iheva śṛṇva eśāṁ kaśā hasteṣu yad vadān.**
   *Ni yāmaṅcitramṛṇjate.*

   Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

   *(Research into the energy, power and uses of the winds.)*

4. **Pra vaḥ śardhāya ghṛṣvaye tveṣadyumnāya śuṣṭiṁe. Devattain brahma gāyata.**

   For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.
5. **Pra śaṁśā gośvaghnyam krīlam yacchardho mārutam. Jambhe rasasya vāvṛdhe.**

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

6. **Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayāḥ. Yatsīmantāṁ na dhūnutha.**

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

7. **Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.**

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.
Just as on the stormy movements of a heroic leader’s armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.


Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.


Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.


Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

13. *Yaddha yānti marutaḥ saṁ ha bruvate’dhvannā. Śṛṇoti kaścideśām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we’ll celebrate.

अस्ति हि ष्मा मदाय वः स्मर्सं ष्मा वायम्मामां।
विशिवं चिदायुजिवसं॥ १५ ॥


Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

Mandala 1/Sukta 38

Maruts Devata, Ghaura Kanva Rshi

कब्र्द्रू नूरं कंधपियः पिता पुत्रं न हस्तयाः।
दृढ़िध्व दृष्टकबहिः॥ १ ॥


Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

कव्र्द्र नूनं कद्र अर्ष्म गन्तां दिवा न पृथिव्याः।
कव्र्द्र वा गावा न रण्यन्ति॥ २ ॥

Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?


Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

4. *Yadyūyairi pṛśnimātaro martāsah syātana. Stotā vo amṛtaḥ syāt.*

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.


As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be
unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

6. \textit{Mo śu ṇaḥ parāparā nrṣtirdurhaṇā vadhūt. Padīṣṭa tṛṣṇayā saha.}

   May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us along with the thirst and deprivation of life.

7. \textit{Satyaṁ tveṣā amavanto dhanvaṇcidā rudriyāsah. Mihaṁ kṛṣṇantyavātām.}

   The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

8. \textit{Vāśreva vidyunmimāti vatsaṁ na mātā siṣakti. Yadeśāṁ vṛṣṭirasarji.}

   Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings
when the showers released by them fall upon the thirsty earth.

9. *Divā cittamaḥ kṛṇvanti parjanyenodavāhena.*
   *Yat prthivīṁ vyundanti.*

   When the winds overflood the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

10. *Adha svanānmarutāṁ viśvamā sadma pārthivam.*
    *Arejanta pra mānuṣāḥ.*

    And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

11. *Maruto viḷupāṇibhiś citrā rodhasvatīranu.*
    *Yātema khidrayāmabhīḥ.*

    Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.


Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.


Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

Mandala 1/Sukta 39
Maruts Devata, Ghaura Kanva Rshi

1. Pra yaditthā parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?


May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and
resourceful. Let the cunning and wicked people have nothing such.

3. Parā ha yatsthiraṁ hatha naro vartayathā guru. Vi yāthana vanināḥ prthivyā vyāśāḥ parvatānām.

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.


Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

5. Pra vepayanti parvatānvi viṁcanti vanaspaṁ. Pro ārata maruto durmadā iva devāsaṁ sarvayā viśā.
Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपो रथेषु पृष्टिरयुग्धवं पर्यतस्वहति राहितः। आ वा यामाय पृथिवी चिदाश्रद्वंभयत्वा मानुषः॥ ६ ॥

6. Upo ratheṣu pṛṣatīrayugdhvam praṣṭirvahati rohitah. Ā vo yāmāya pṛthivī cidaśrodabibhaya-yanta mānuṣāḥ.

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ वा मू तनायं कं रुद्रा अवा ब्रृहीमह। गन्ताः नूनं नाच वेस्सा यथा पुरस्था कण्वाय विश्वयं॥ ७ ॥

7. Ā vo makṣū tanāya kam rudrā avo vrṇīmahe. Gantā nūnam no'vasā yathā purettā kaṇvāya bibhyuṣe.

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

युष्मभिषितं महत्तं पत्यं भिषितं आ या ना अप्नं इर्षत।
वि तं युयात्श्रवसा व्याजसा वि युष्माकार्धस्तिप्रभुः॥ ८ ॥

8. Yusmabhīshita mahatā pataṃbhiṣita ā ya nā abhā irṣat.
vi tā yūyata śravasa vyājasā vi yusmākārabhūtiṃbhīḥ.
8. **Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate. Vi tam yuyota śavasā vyojasā vi yuṣmākābhīrūtibhiḥ.**

    Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

9. **Asāmi hi prayajyavaḥ kañvaṁ dada pracetasah. Asāmibhirmaruta ā na útibhirgantā vrṣṭīṁ na vidyutah.**

    Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

10. **Asāmyojo bibhṛthā sudānavo’sāmi dhūtayaḥ śavaḥ. Rṣidviṣe marutaḥ parimanyava iṣum na sṛjata dviṣam.**

    Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and
charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

**Mandala 1/Sukta 40**

*Brhaspati Devata, Ghaura Kanva Rshi*

उत्तिष्ठ ब्रह्माणस्पति दक्षिणात्स्त्वमहाः।
उपप यत्रु मरुतं सुदानन्व इन्द्रं प्रासुर्भवं सचा || २ ||

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

Arise Brahmaṇaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पृत्र मत्यः उपबृत धनं हित ।
सुवीर्यं मरुतं आ स्वाश्यं दर्धीत यव व आचक || २ ||


Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,
for him you bear the gift of heroic manliness and effective battle power and achievement.


May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.


The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.


Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.


Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).
Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

Mandala 1/Sukta 41

*Varuna, Mitra, Aryama, Adityah, Devata, Ghaura Kanva Rshi*


The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

2. *Yāṁ bāhuteva piprati pāṇti martyuṁ riṣaḥ. Ariṣṭaḥ sarva edhate.*
Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*
*Nayanti duritā tirah.*

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

4. *Sugaḥ panthā anṛksara ādityāsa ṛtaṁ yate.*
*Nātrāvakhādo asti vah.*

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

5. *Yāṁ yajñāṁ nayathā nara ādityā ṛjunā pathā.*
*Pra vah ṣa dhītaye naṣat.*

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.


Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?


Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

**Mandala 1/Sukta 42**

*Pusha Devata, Ghaura Kanva Rshi*

1. *Saṁ pūśannadhvanastira vyaṁho vimuco napāt. Sakṣvā deva pra ṇaspurah.*

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

2. *Yo nah pūśannagho vrko duḥśeva ādideśati. Apa sma taṁ patho jahi.*

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from
the right path, remove him from the path.

अप्र त्यं परिपंथिनं मुषिवाणं हरशिचतम्।
दूरमधिः स्रुतराज् ॥ ३ ॥

3. Apa tyam paripanthinam muṣīvāṇam huraścitam. Dūramadhi sruteraja.

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य द्रव्याविनाचघंशंसस्य कस्य चित्।
पुदाभि तिष्ठ तपुषिम् ॥ ४ ॥


Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्र दस्त्र मन्तुमः पूर्वा गवाः वृणीमह।
यन्न पितृनचान्दयः ॥ ५ ॥

5. Ā tat te dasra mantumah pūṣannavo vṛṇīmahe. Yena pitṛnacodayaḥ.

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधर्मा ना विश्वसाख्य हिरण्यवाशीमत्तम।
धनानि सुष्णा कृधि ॥ ६ ॥
6. *Adhā no viśvasaubhaga hiraṇyavāśimattama.*
   *Dhanāni suṣaṇā kṛdhi.*

   Pusha, lord of universal good fortune, generous
giver of the light of knowledge and golden lustre of
honour, create for us and bless us with liberal gifts of
wealth of knowledge, prosperity and well-being.

7. *Ati nah saścato naya sugā nah supathā kṛṇu.*
   *Pūṣannīha kratuṁ vidah.*

   Pusha, lord of light and enlightenment, save us
from the enemy, take us far on way to knowledge by
the simplest noble path. Let us have the light and vision
of good yajnic action.

8. *Abhi sūyavasaniḥ naya na navajvāro adhvane.*
   *Pūṣannīha kratuṁ vidah.*

   Pusha, lord of growth and advancement, take
us to the land of manna, beauty and joy. No new
obstacles, no sufferance on the way. And then know the
noble acts (we do in the new land).

9. *Śaḍgdi pūrdhi pra yaṁsi ca śīśihi prāsyudaram.*
   *Pūṣannīha kratuṁ vidah.*

   Pusha, you are the power and the glory. Give us

\[Na \ pūṣaṇāṁ \ methāmāsi \ sūktairabhi \ grṇīmāsi.\]
\[Vasūni \ dasmāmīmahe.\]

We don’t fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

**Mandala 1/Sukta 43**

*Rudra, Mitra, Varuna, Soma, Devatah, Ghaura Kanvas Rshi*

\[Kad \ rudrāya \ pracetase \ mīl \ huṣṭamāya \ tavyase.\]
\[Vocema \ śantamaṁ \ hrde.\]

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.


Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.


We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.
5. *Yaḥ śukra iva sūryo hiranyamiva rocate. Śreṣṭho devānāṁ vasuḥ.*

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.


Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.


Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.
8. Mā naḥ somaparibādho mārātayo juhurānta. Āna indo vāje bhaja.

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.


Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanva Rshi

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who
has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

2. *Juṣṭo hi dūto asi havyavāhano’gne rathīradhvāraṇāṁ. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo bṛhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world’s yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.


Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart’s desire.
4. Śreṣṭhāṁ yaviṣṭhamatithim svāhutaṁ juṣṭam janāya dāṣuṣe. Devān acchā yātave jātaveda-sam agnimīle vyuṣṭiṣu.

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

5. Stavisyāmi tvāmahāṁ viśvasyāṁṛta bhojana. Agne trātāram amṛtam miyedhya yajiṣṭham havyavāhan.

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.


Agni, lord of light and universal knowledge,
youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

7. *Hotāraṁ viśvavedasaṁ saṁ hi tvā vişa indhate.*
   *Sa ā vaha puruhūta pracetaso’gne devān iha dravat.*

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliances of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.


Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life’s joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.

_Usārbudha ā vaha somapītaye devān svardrśāḥ._

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliances of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

10. *Agne pūrvā anuṣṇasya vibhāvasya dīnēśthō viśvadarśataḥ.* _Asi grāmeśvavitā purohito’si yajñeṣu mānuṣāḥ._

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

*Ni tvā yajñeṣya sādhanamagnē hotāramrtvijam.* _Manuṣvad deva dhīmahi pracetasam jīram dūtamamartyam._
Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

12. *Yad devānāṁ mitramahaḥ purohito’ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo’gneryājante arcayah.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

13. *Śrudhi śrutkarna vah nibhirdevairagne sayāvabhiḥ. Ā sidantu barhiṣi mitro aryamā pṛtar-vāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.
Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life’s energy, and participate in the joys of yajna.

**Mandala 1/Sukta 45**

*Agni, Devah Devatah, Praskanva Kanva Rshi*

1. *Tvamagne vasūnriha rudrāṇ ādityāṇ uta.*  
   *Yajā svadhvaraiṇ janaṁ manujātam ghṛtaprusam.*

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.
2. Śrūṣṭivāno hi dāṣuṣe devā agne vicetasah.
   Tān rohīḍāśva girvāṇastrayāstrāṁśatamā vaḥ.

   Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

3. Priyamedhavad atrivaj jātavedo virūpavat.
   Aṅgirasvanmahivrata praskaṇvasya śrūdhī havam.

   Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beauteous wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

   Rājantam adhvarāṇāṁ agnim śukreṇa śociṣā.

   Great artists and men, who love intelligence,
industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

5. Ghṛṭāhavana santyemā u ṣu śrudpī gīrāḥ. Yābhīḥ kaṇvasya sūnavo havante’vase tvā.

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

6. Tvāṁ citrasravastama havante vikṣu jantavaḥ. Śociśkeśaṁ purupriyā’gne havyāya voḷhave.

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

7. Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam. Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭīṣu.

Agni, power of light and knowledge, men of
genius invoke, install and kindle you in the holiest acts
of yajna as the yajaka and high-priest, richest in gifts of
prosperity, easy listener ever in readiness and widest in
fame and possibility.

8. Ā tvā viprā acucyavuh sutasomā abhi prayah. Bṛhad bhā bibhrato haviragne martāya dāśuṣe.

Agni, lord of blazing brilliance and treasure of
wealth and knowledge, men of genius who have distilled
soma, spirit of joy and meaning of life, from nature,
bearing offers of yajna come to you for the sake of food
and delight of living for the man of yajnic generosity.


Noble genius of light and knowledge, Agni,
generous creator of strength, courage and endurance,
holy shelter for the seekers, here and now institute the
yajna and seat the lovers of divinity and morning
pilgrims of yajna on the sacred grass to join the yajna
for a drink of soma.

10. Arvāñcaṁ daiyayāṁ janamagne yaksya sahūti-
bhiḥ. Ayāṁ somaḥ sudānavastaiṁ pāta tiroahn-
yam.
Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

Mandala 1/Sukta 46
Ashvinau Devate, Praskanva Kanva Rshi

1. Eśo uṣā apūrivyā vyucchatī priyā divaḥ. Stuṣe vāmaśvinā bṛhat.
   This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

   Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens.


Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

5. *Ādāro vāṁ maṅīnāṁ nāstyā matavacasā. Pātam somasya dhṛṣṭuyā.*

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ ना नावा मतीनां यातं पारायं गन्तवः
युञ्जाध्यामश्विनां रथं || ७ ||

7. Ā no nāvā maṁināṁ yātaṁ pārāya gantave. Yuñjāthāmaśvinā ratham.

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अरित्रे वां दिवसपृशु तीथ सिन्धूनां रथः ||
धिया युयुज इन्दवः || ८ ||


Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दिवसकर्णवास इन्दवा वसु सिन्धूनां पदः
र्वं वालिं कुहें धितसथः || ९ ||


Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And
where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उं अंशव हिरण्यं पति सूयः।
व्यङ्ग्यजिह्ययासितः।।१०।।

10.  Abhűdu bhā u anīśave hiraṇyam prati sūryaḥ. Vyakhyajjihvayāsitaḥ.

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमतं पन्था ऋतस्य साधुया।
अदर्शि वि स्रुतिदिवः।।११।।


The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदविनारवां जरिता पति भूषितः।
मदु सार्थस्य पिरपतः।।१२।।

12.  Tattadidaśvinoravo jaritā prati bhūṣati.
Made somasya pipratoh.

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life’s joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).
13. **Vāvasānā vivasvati somasya pītyā girā.**
   *Manuṣyaccaṁhaṁbhū ā gatam.*

   Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, along with the voice of the Divine.

14. **Yuvaruṣā anu śriyam pariṣmanorupācarat.**
   *Rtā vanatho aktubhiḥ.*

   Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

15. **Ubhā pibatamaśvinobhā naḥ śarma yacchatam.**
   *Avidriyābhīrūtibhiḥ.*

   Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.
Mandala 1/Sukta 47

Ashvinau Devate, Praskanva Kanva Rshi

1. Ayam vam madhumattamaḥ sutah soma ṛtāvṛdhāḥ. Tamaśvinā pibatam tiroahnyaṁ dhattam ratnāni dāśuṣe.

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.


Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

3. Āśvinā madhumattamam pātaṁ somamṛtāv-ṛdhā. Athādyā dasrā vasu bibhratā rathe dāśvāmsa-mupa gacchatam.

Ashvins, powerful like the sun and wind,
extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.


Ashvins, masters of universal knowledge and creators of the world’s wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

5. *Yābhiḥ kanyām abhiṣṭibhiḥ prāvatam yuvamāśvinā. Tābhiḥ śvasmān avatam śubhaspaṭi pātam somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.
6. **Sudāse dasrā vasu bibhratā rathe pṛkṣo vahata-maśvinā. Rayim samudrāduta vā divasaparyasme dhattam puruspṛham.**

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

7. **Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raśmibhiḥ.**

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

8. **Arvāṅcā vāṁ saptay‘dhvaraśriyo vahantu savanedupa. Iśam pṛṇcantā sukṛte sudānava ā barhiḥ sīdataṁ narā.**

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by
the chariot and grace the yajna on earth and in space.


Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

10. *Uktēbhīravāgavase purūvasū arkaśca ni hvayāmahe. Śaśvat kaṇvānāṁ sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

*Mandala 1/Sukta 48*

*Usha Devata, Praskanva Kanva Rshi*
1. *Saha vāmena na uṣo vyucchā duhitardivāḥ.*  
*Saha dyumnena brhataś vibhāvari rāyā devi dāsvaī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

2. *AŚvāvatīrgomatīrviśvasuvido bhūrī cyavanta vastave. Udīraya prati mā sūnṛtā uṣāścoda rādho maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.


As the brilliant dawn arrives and shines in splendour, it sets the wheels of life’s chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi’s mind.)
1. Saha vœmena na uœo vyucchœ duhitardiva¬.
   Saha dyumnena b¾hatŒ vibhŒvari rŒyŒ devi
dŒsvat¶.
   Glorious dawn, daughter of heaven, come with
   splendour, come with majesty. Lady of light, generous
   giver, come with infinite wealth, shine forth and inspire
   us with fresh lease of life and joy.

2. AÜvŒvat¶rgomat¶rviÜvasuvido bhµuri cyavanta
   vastave. Ud¶raya prati mŒ sµun¾tŒ u¦aÜcoda rŒdho
   maghonŒm.
   The abundant lights of the dawn, blest with sun-
   rays and the speed of divine energy, move to the earth
   to usher in the morning and stir their cows and horses
   to start their day, as the sunrays illuminate the world. O
   dawn, bring me the blessed voice of truth. Inspire the
   munificence of the rich to charity and social creativity.

3. UvŒso¦Œ ucchŒcca nu dev¶ j¶rŒ rathŒnŒm. Ye asyŒ
   ŒcaraÄe¦u dadhrire samudre na Üravasyava¬.
   As the brilliant dawn arrives and shines in
   splendour, it sets the wheels of life's chariots in motion.
   On its arrival the yogis concentrate their minds in
   meditation as rich merchants send their ships over the
   sea. (As the sea is vast for the ships, so is the Divine
   presence vast for the yogi's mind.)

4. Uso ye te pra yœamesu yuœjate mano dœnœya
   sœrayah. AtrŒha tat kaœva eœœm kaœvatamo
   nœma grœœti nyœm.
   Usha, O lady of divinity, blessed are those brave
   and brilliant spirits who, during your revelations of the
   light, concentrate their mind in meditation on the divine
   presence to surrender it back to mother Prakrti in the
   state of Kaivalya here itself in this life. And surely here
   itself in this life, of all these men, that is the wisest sage
   of the wise sages who chants and realises the sacred
   Name OM which is the direct sound symbol of the Lord.

5. Ā ghœ yœœva sœœruœysœ yœœti prabhuœjœtœi.
   Jarayantœ vœjœnam padvaœiyœtœ utpœtœayœtœ
pakœœnœh.
   Like a beautiful young maiden walks the dawn
   majestically (across the skies and over the earth),
   energising, exciting, exhorting, filling the sky with new
   light and life, calling out the humans and animals to
   move and the birds to fly away.

6. Vi yœ srœœti samanœm vyœarthœnœ padœœm na
   vœtyœdœœtœi. Vayo nakiœœte pœœtœœmsœ œœate
evœœœau
   vœœœivœœtœi.
The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

7. \textit{Eśāyukta parāvataḥ sūryasyodayanādadhi. Šataṁ rathebhiḥ subhagośā iyaṁ vi yātyabhi mānuśān.}

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

8. \textit{Viśvamasyā nānāma cakṣase jagaj jyotiśkrṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.}

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.
9. **Uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ. Āvahanī bhūryasmabhyaṁ saubhagam vyuccchanī diviṣṭisu.**

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

10. **Viśvasya hi prāṇanāṁ jīvanāṁ tve vi yaducchasi sūnari. Sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam.**

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

11. **Uṣo vājam hi vāṁsva yaścitro mānuṣe jane. Tenā vaha sukrto adhvarāṁ upa ye tvā grñanti vahnayaḥ.**

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.
12. **Viśvān devān ā vaha somapītaye’ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthamāmuṣo vājam suvīryam.**

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

13. **Yasyā ruṣantō arcayah pratibhadrā adṛkasata. Sā no rayim viśvavāram supeśasamuṣā dadātu sugmyam.**

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

14. **Ye ciddhi tvāmṛṣayāḥ pūrva ūtaye juhūre’väse mahi. Sā nah stomān abhi Ḡṛṇīhi rādhasoṣaḥ śukreṇa śociśā.**

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom
invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

15. *Uṣo yadadya bhānūṇā vi dvārāvṛṇavo divaḥ. Pra no yacchatādavṛkaṁ pṛthu cchardih pra devi gomaṁrīṣah.*

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.


Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

**Mandala 1/Sukta 49**

*Usha Devata, Praskanva Kanva Rshi*
1. \textit{U\textasciitilde o bhadrebhir\texttilde gahi diva\textasciitilde cid rocan\textasciitilde dadhi.} \textit{Vahantvaru\textasciitilde napsava upa tv\textasciitilde somino g\textasciitilde h\textasciitilde am.}

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

2. \textit{Supe\textasciitilde asa\textasciitilde sukha\textasciitilde ratha\textasciitilde yamadhyasth\textasciitilde u\textasciitilde astvam.} Ten\textasciitilde su\textasciitilde rava\textasciitilde jana\textasciitilde pr\textasciitilde vadya duhitardiva\textasciitilde. 

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

3. \textit{Vaya\textasciitilde citte patatri\textasciitilde no dvipaccatuspadarjuni.} \textit{U\textasciitilde ah pr\textasciitilde rann\textasciitilde tu\textasciitilde nranu divo antebhyaspari.}

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.
4. Vyucchanti hi raśmibhirviśvamābhāsi rocanam.
    Tāṁ tvāmuṣarvasūyavo gīrbhīḥ kaṇvā ahūṣata.

    Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

    Mandala 1/Sukta 50

    Surya Devata, Praskanva Kanva Rshi

    उदुः त्यः जातवर्धस्य दुवेन्द्र बहुन्ति कृतव: ॥
    द्रश्च विश्वाय सूर्यम् ॥ १ ॥

    1. Udu tyaṁ jātavedasaṁ devam vahanti ketavah.  
       Drśe viśvāya sūryam.

       The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

       अप्त्र्य तायवा यथा न रात्रा यत्न्यकुर्भिः ॥
       सूर्यविश्वचः सः ॥ २ ॥

    2. Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.  
       Sūrāya viśvacakṣase.

       And, as thieves of the night steal away at dawn, so do all those stars steal away along with the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

       अदृश्यमस्य कृतवा वि रश्मया जनाः अनुः ।
       भाजन्ता अग्रयाय यथा ॥ ३ ॥

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.


O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.


Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.


O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

8. Sapta tvā harito rathe vahanti deva sūrya. Śociśkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.
The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation.

10. **Udvayaṁ tamasaspari jyotispaśyanta uttaram.**

   **Devaṁ devatrā sūryamaganma jyotiruttamam.**

   Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

11. **Udyannadya mitramahā ārohanuttarāṁ divam.**

   **Hṛdrogaṁ mama sūrya harimāṇāṁ ca nāśaya.**

   O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart’s ailment and consumptive disease of the body.

12. **Śukeṣu me harimāṇāṁ ropanākāsu dadhmasi.**

   **Atho hāridraveṣu me harimāṇāṁ ni dadhmasi.**

   Our consumptive and bilious diseases we
attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उद्गादयमादित्यो विश्रवं सहसः सह।
द्विषांति महं रून्धयन्मा अहं द्विषतं रंधम। ॥ १३ ॥

13. Udagādayamādityo viśvena sahāsa saha.
Dviṣantaṁ mahayāṁ randhayanmo aham dviṣate radham.

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

Mandala 1/Sukta 51

Indra Devata, Angirasa Savya Rshi

अभि त्यं मुरं पुरुहुतमुरिमियमिन्दं गीर्भिमदता वस्वा अगूत्म। यस्य द्यावा न विचरस्ति मानुषं भुज मंहिष्ठमभि विपर्मचत ॥ १ ॥

1. Abhi tyam meṣaṁ puruhūtam ṛgmiyam indram gīr bhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje manhiṣṭham abhi vipram arcata.

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and
honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अभिमर्गन्वन्तविभिषिष्ठिमृतयाः चत्तरि ययं तत्विश्रीभिरावृतं
इन्द्रूं द गास ऋभवा मदथ्युं त ततः कत्वं जरनिसूनातारुहत

2.  Abhīmanvantsvahishśtimūtabayoyntarikṣapraśaṁ
taviśibhīrāvritam. Indraṁ dakṣaśaṁ ṛbhavo madacyutam śatakramuṁ javanī sūṛtāruhat.

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्यं गात्रमंगीरभव्याचवृणारपातात्रय शुतदुरेशु गातुवित
सस्सन्विद्विदः दयावत्वा वस्याजावदिं वास्मानस्य नतर्यन

3.  Tvam gotramāṅgirōbhyo vṛṇorapātraye śatadureṣu gātuвит. Sasena cidvimadāyāvaho vasvā-
jāvadriṁ vāvasānasasya nartayan.

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the
people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

4. **Tvamapāmabhidhānāvṛṇorapā’dhārayaḥ parvate dānumad vasu.** Viṣtram yadindra śivasāvadhīra-him ādit sūryaṁ divyārohayo drṣe.

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

5. **Tvam māyābhirapa māyino’dhamaḥ svadhā-bhīrye adhi śuptāvajuhvata.** Tvam pipornṛmaṇaḥ prārujah puraḥ pra ṛjiśvānāṁ dasyuhatyesvā-vidha.

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

7. Tve viśvā taviṣī sadhrayagghitā tava rādhah somapīthāya harṣate. Tava vajrāscikite bāhvoro-hito vṛscā śatrorava viśvāni vṛṣṇyā.

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

8. Vi jānīhyāryānye ca dasyavo barhiṣmate ran-dhayā śāsadavratān. Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.
Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind
fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

11. **Mandiṣṭa yaduśane kāvye sacāṁ indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayin nirapaḥ srotasāśrajadvi śuṣṇasya dṛṇhitā airayat puraḥ.**

   Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun’s.

12. **Ā smā ratham vrṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano’narvāṇaṁ slokam ā rohase divi.**

   Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.
13. *Adadā arbhāṁ mahate vacasyave kakṣīvate vṛcayāmindra sunvate. Menābhavo vrṣaṇaśva-
sya sukṛato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

14. *Indro aśrāyi sudhyo nireke pajreṣu stomo duro
na yūpaḥ. Aśvayurgavyū rathayurvasūyurinda
idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country
15. *Idam namo vrśabhāya svarājya satyaśuṣmāya tavase’vāci. Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

**Mandala 1/Sukta 52**

*Indra Devata, Angirasa Savya Rshi*

1. *Tyāṁ su meśaṁ mahayaṁ svārvidaṁ śataṁ yasya subhvāḥ sākamīrate. Atyaṁ na vājaṁ havana- syadaṁ rathamendraṁ vāvṛtyāmavase svṛkti- bhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)


Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.
4. Ā yaṁ prṇanti divi sadmabarhiṣaḥ samudram na subhvaḥ svā abhiṣṭayaḥ. Tam vrtrahatye anu tasthanūtayaḥ suṣmā indramavātā ahrutap-savah.

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

5. Abhi svavṛśṭīṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhiṁriva tritaḥ.

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

Vṛtra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vṛtra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.


Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvaṣṭa, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vṛtra, hoarded wealth of nature, for the joy of humanity.

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.


When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.
Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

11. *Yadinnvindra prthivī dasabhujirahāni visvā tatananta krṣṭayah. Atrāha te maghavan viśrutam saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.


Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You
pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.
15. Ārcannaṭra marutaḥ sasminnājau viśve devāsop amadannanu tvā. Vṛtrasya yad bhṛṣṭimataḥ vadhe-na ni tvamindra pratyānām jaghantha.

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

**Mandala 1/Sukta 53**

*Indra Devata, Angirasa Savya Rshi*


In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.
2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhaḥ sakhibhyastamidaṁ grṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.


Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

5. *Samindra rāyā samiśā rabhemahi Sam vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā víraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

By your ardour and brilliance you destroy the man who troubles the pious, who steals others’ money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a
hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.


Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.


Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.
11. **Ya udrčindra devagopāḥ sakṣāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataram dadhānāḥ.**

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

**Mandala 1/Sukta 54**

**Indra Devata, Angirasa Savya Rshi**

1. **Mā no asmin maghavan prātvamhasi nahi te antaḥ śavasaḥ parīṇaše. Akrandayo nadyoṣ roruvaḍ vanā kathā na kṣoṇīrbhiyasā samārata.**

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn’t the earth and her children, then, attain to you?

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

3. Arcā dive brhataḥ śūṣyaṁ vacaḥ svakṣatram yasya dhṛṣtaḥ dhṛṣanmanah. Brhacchravā asuro barhaṇā kṛtaḥ puro hariṣybāṁ vrṣabho ratho hi ṣaḥ.

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.
From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sunbeams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

5. \( Ni \text{ yadva} \text{naks} \text{i svasanasya m} \text{urdh} \text{ani s} \text{usnasya cid vrandino roru} \text{vad van} \text{a. Pr} \text{acinena manas} \text{a barha} \text{n} \text{vata} \text{ yadadya cit k} \text{r} \text{nava} \text{h kastv} \text{a pari} \text{.}
\)

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

6. \( T\text{vam} \text{avitha narya} \text{n turva} \text{sa} \text{m yadu} \text{m tva} \text{m tur} \text{v} \text{ita} \text{m vaya} \text{ma} \text{ satakrato. Tva} \text{m rathameta} \text{sa} \text{m k} \text{rt} \text{vy} \text{e dhane tva} \text{m pu} \text{ro navati} \text{m dambhayo nava.}
\)

Indra, lord and hero of a hundred noble actions,
you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा राजा सत्यति: शूशुव्वजनाः रात्रहृत्यः पति यः 
शासुमिन्द्वति । उक्ता वा या अभिगुणाति रार्थसा दानुरस्मा 
उपरा पिन्वत दिवः ॥ ७ ॥

7. Sa ghā rājā satpatiḥ śūśuvajjano rātaḥavyāḥ prati 
(yaḥ śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā 
dānurasmā uparā pinvate divāḥ.

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

असर्मे _त्रमस्मा मनोष्या य सामुपा अपर्या सन्तु नरम्। 
य ते इन्द्र दुरुषा वधयन्ति महि _ां स्थविरं वृष्णं च। ॥ ८ ॥
Asamaṁ kṣatram asamā maniṣā pra somapā apasā santu neme. Ye ta indra daduṣo vardhayanti 

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their
karma who, generous and giving, advance your great strength and system, stability and generosity.

9. **Tubhyedete bahulā adridugdhāścamūṣadāścamasā indrapānāḥ. Vyaśnuhi tarpayā kāmaineṣāmathā mano vasudeyāya kṛṣva.**

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

10. **Apām atiṣṭhad dharuṇahvaram tamo’ntarvyutra-sya jaṭhāreṣu parvataḥ. Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate.**

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.
11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatraṁ janāśālindra tavyam. Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iface dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

**Mandala 1/Sukta 55**

*Indra Devata, Angirasa Savya Rshi*

दिवशिचदस्य वरिमा वि पपरथ इन्द्रं न महा पृथिवी चन पति। भीमसुतविष्माच्ययुणिष्य आत्र्यः शिर्दीत वर्जं तर्जस्य न वंसंगः। ॥ १ ॥


The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सा अंग्लवा न नुःं: समुदियुः पति गृथयाति विश्रैता वरीमभिः। इन्द्रं सामस्य जीत्य वृषायत सुनात्स यृष्ठ्य आजेसा पनस्यध। ॥ २ ॥
2. So arṇavo na nadyaḥ samudriyaḥ prati grbhnāti viśritā varīmabhīḥ. Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate.

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.


Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very
2. So aráavo na nadya¬ samudriya¬ prati g¾bhČti
viÜritŒ var¶mabhi¬. Indra¬ somasya p¶taye
v¾¦Œyate sanŒt sa yudhma ojasŒ panasyate.
Just as the ocean with its bottomless depths
receives and holds the streams of water flowing over
the expansive lands and heading towards the sea, and
just as the sun, with its expanse of heavens, receives
and holds the streams of vapours flowing across the
spaces of the skies and then, like the most generous
lord of life, showers the rains for the earth to have a
drink of the soma of joy, so does the ruler lord of light
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wealth heading to the vast expanse of the treasury, and
then like a generous lord of fertility showers the rain of
wealth upon the people for them to have a drink of the
joy of life. This ocean, this sun, this ruler, mighty warrior
and protector rises in strength with his glory since time
immemorial.

4. Sa id vane manasýubhirvacasyate cãru janeþu
prabrurvāna indriyam. Vṛṣā chandurbhavati
haryato vṛṣā kšemeña dhenāṁ maghavā yadin-
vati.
Celebrated is Indra, far and wide in town and
forest and in distant lands, by his admirers in worship
and reverence, lord and bold as he is, expressing his
knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for
those who are keen to learn and earn the wealth of life.
And generous of knowledge, power and protection,
glorious all round, he commands the voice of praise
and appreciation everywhere.

5. Sa inmahāni samithāni majmanā kṛṇoti yudhma
ojasā Janebhyaḥ. Adhā cana śrad dadhati
tviśimata indrāya vajram nighanighnate vadham.
Great warrior as he is, fighting with the
brilliance of his knowledge, wealth and power against
ignorance, injustice and poverty, he wins great battles
for the people. He strikes the thunderbolt against evil,
wickedness and hoarding for the glory of the order, and
then the people vest full faith in him, lord of splendour
and majesty as he is.

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel
and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

8. **Apraksitam vasu bibharshi hastayorasaḥ- 
haṁ sahastanvi śruto dadhe. Āvrtaśo'vatāso na 
kartṛbhistanuṣu te kratava indra bhūrayaḥ.**

Indra, indestructible wealths you hold in your hands, and formidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

**Mandala 1/Sukta 56**

*Indra Devata, Angirasa Savya Rshi*

1. **Eśa pra pūrvirava tasya camriśo ‘tyo na yośāmu-
dayamsta bhurvaṇīḥ. Dakṣam mahe pāyayate 
hiranyayaṁ rathamāvṛtyā hariyogamṛbhvasam.**

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the
fastest fuel power, and advances to protect the glory of the Lord of humanity for them.


Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.


He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

5. *Vi yat tiro dhūruṇamacyutaṁ rajo’tiṣṭhipo diva ātāsu barhaṇā. Svarmīḷhe yanmada indra harṣyāhan vṛtraṁ nirapāmaubjo arṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.
6. **Tvāṁ dīvo dharuṇāṁ dhiṣa ojasā prthivyā indra sadaneṣu māhināḥ. Tvāṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ.**

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

**Mandala 1/Sukta 57**

**Indra Devata, Angirasa Savya Rshi**

1. **Pra maṇhiṣṭhāya bṛhate bṛhadraye satyaśu-ṣmāya tavase matim bhare. Apāmiva pravaṇe yasya durdharam rādho viśvāyu śavase apāvṛtam.**

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation’s centre and chief yajamana of the nation’s yajnic activity.)

3. Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.
4. **Ime ta indra te vayaṁ puruṣṭuta ye tvārabhyā
carāmāsi prabhūvaso. Nahi tvadanyo girvāṇo
girah sahath kṣoṇiriva prati no harya tad vacaḥ.**

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

5. **Bhūri ta indra vīryaṁ tava smasyasya stoturma-
ghavan kāmamā prṇa. Anu te dyaurbṛhati vīryaṁ
mama iyaṁ ca te pṛthivī nema ojase.**

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

6. **Tvāṁ tamindra parvataṁ mahāmuruni vajreṇa
vajrīnparvaśaścakartitha. Avāsṛjo nivrṭāḥ sar-
tavā apaḥ satrā viśvāṁ dadhiṣe kevalaṁ sahaḥ.**

Indra, lord of the thunderbolt, you break that
mountainous cloud of vast dimensions part by part with
the thunderbolt of lightning energy. You release the held
up waters for downward flow in the streams. Eternal
and absolute lord of omnipotence, you alone wield and
sustain the universe and universal energy.

Mandala 1/Sukta 58
Agni Devata, Nodha Gautama Rshi

1. Nū cit sahojā amṛto ni tundate hotā yad dūto
abhavad vivasvataḥ. Vi sādhiṣṭhebhiḥ pathibhī
dajo mama ā devatātā haviṣā vivāsati.

Agni, surely born of strength and omnipotence,
and immortal, never hurts. Giver and receiver of
oblations, it is the carrier of yajna and inspirations of
the Divine. Coexistent with other powers of nature, it
traverses the paths of spaces from earth to heavens.
Divine among divinities, when it is fed on holy offerings,
it shines itself and shines others with light.

2. Ā svamadma yuvamāno ajarastraśvavisyannan-
taseṣu tiṣṭhati. Atya na prṣṭhaṁ pruṣitasya rocate
divo na sānu stanaya-ṇnacikradat.

Unaging and immortal, instantly consuming its
food, it protects the environment and abides in the winds
and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

3. **Krāṇā rudrebhirvasubhiḥ purohito hotā niśatto rayiṣālamartyah. Ratho na vikṣyṛṇjasāna āyuṣu vyānuṣagvāryā deva ṛṇvati.**

Immortal agent of nature’s karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

4. **Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvanīḥ. Trṣu yadagne vanino vrṣāyase kṛṣṇaṁ ta ema ruṣadūrme ajara.**

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.
5. *Tapurjambho vana ā vātacodito yūthe na sāhvāṇa ava vāti vaiṁsagah. Abhivrajannakṣitaṁ pājasā rajaḥ sthātuścaratham bhayate patatṛṇaḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.


Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.


Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.


Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.
Mandala 1/Sukta 59

Agni-Vaishvanara Devata, Nodha Gautama Rshi

वया इदायेन अग्नयास्त अन्य त्व विश्व अमृतां मादयान्त ।
वध्वार्तर नार्त्तिसि गितीनां स्थूलां जनां उपमिद्य-यन्त्र ॥ १ ॥

1. \textit{Vayā idagne agnyayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhīrasi kṣītīnāṁ sthūṇeva janāṁ upam id yayantha.}

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

2. \textit{Mūrdhā divo nābhīragṇiḥ pṛthivyā athābha- vadaratī rodasyoh. Tain tvā devāso’janayanta devam vaiśvānara jyotiridāryāya.}

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliances of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

4. Brhaṭiiva sūnave rodasī giro hotā manuṣyo na dakṣah. Svarvate satyaśuṣmāya pūrvirvaiśvānavarāya nṛtamāya yahvih.

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.


Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

7. *Vaiśvānaro mahimnā viśvāṇirbharadvājeṣu yajato vibhāvā. Śatavanaye śatīnībhiragnih puru-ṇīthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the
reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

Mandala 1/Sukta 60

Agni Devata, Gautama Nodha Rshi

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

Ordinary people and men of means both, who
are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

1. VahnaÅ yaÜasaÅ vidathasya ketuÅ suprŒvyaÅ
dµutaÅ sadyo-artham. DvijanmŒnaÅ rayimiva
praÜastaÅ rŒtiÅ bharad bh¾gave mŒtariÜvŒ.

Matarishva, V ayu energy existent in space and
operative in wind and electricity, bears Agni, carrier of
oblations, mark of fame and honour, honour flag of the
yajna of the world, worthy of preservation and
advancement, instant mover and messenger, always
valuable, twice born of Heaven and V ayu for earth and
the skies. V ayu bears it like a real celebrity and beauty
and generous giver in life and conducts it to Bhrgu,
scientist and technologist, for heat treatment from
cooking to tempering of sophisticated materials. (The
Bhrgu collects and develops the fire.)

2. Asya ܌surubhayŒsa¬ sacante havi¦manta uÜijo
ye ca martŒ¬. DivaÜcit pµurvo nyasŒdi hotŒ''
p¾cchyo viÜpatirvik¦u vedhŒ¬.

Ordinary people and men of means both, who
are ambitious for noble yajnic acts, abide by the law
and order of this ruler of truth and justice. Giver as well
as receiver of the gifts of yajna, man of discriminate
wisdom, protector of the people, intelligent and highly
knowledgeable, he takes his place among the people
like the sun before the rise of day.

3. TaÅ navyas¶ h¾da Œ jŒyamŒnam asmat suk¶rtir-
madhujihvamaşyāh. Yamṛtvijo vṛjane mānuṣāsah
prayasvanta āyavo īījananta.

To the man of noble honey tongue, whom men
of yajnic service, men of means and knowledge, seniors
with vision and experience and the people in general
raise higher and greater in the battle of life, to such a
man rising high and higher, may new and newer
appreciation and admiration reach from our heart and
soul.

4. Uśik pÅvakO vasurmÅnuÅseÅ vareÅyo hotÅdhÅyi
vikÅ. DamÅnuÅ gṛhapatirdamÅ āÄ agnirbhuvÅ-
drayipaÅ rayÅnaṃ.

The man of love and initiative worthy of love,
pure and purifying as fire, generous among people,
worthy of choice, commanding loyalty, dedicated to
yajna and social good, such a person should be given a
prominent position among people. Man of peace and
self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

5. Taṁ tvā vayaṁ patimagne rayināṁ praśamsāmo matibhirgotamāsah. Āsum na vājambharam marjayantah prātarmakṣū dhiyāvasurjagamyāt.

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

Mandala 1/Sukta 61

Indra Devata, Gautama Nodha Rshi


In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.
You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.
For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master’s chariot.

�स्मा इदु सत्पिमिव श्रवस्यन्तरायके जुह्वा सर्पंज।
वीरं द्वाराभिर्म बुन्दध्यायुरं गूर्तश्रवसं दुर्माणम। ॥ ५ ॥


As a driver yokes the horse to the master’s chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

�स्मा इदु त्वाश्च त गुर्णं स्वपस्तमं स्वर्यं रणाणं।
वृत्रस्य चित्रद्यान् मम तुज गिर्षानस्तुजता किष्यथा: ॥ ६ ॥

6. Asmā idu tvāṣṭā takṣad vajram svapastamaṁ svaryam raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrepot of Vritra, the cloud
of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).


In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).


For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.


O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.
By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.


Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.


Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.


Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.
Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

**Mandala 1/Sukta 62**

*Indra Devata, Nodha Gautama Rshi*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in
Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

3. \textit{Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Brhaspatirbhinadadrim vidad gāḥ samusriyābhirvāvaśanta naraḥ.}

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

4. \textit{Sa suṣṭubhā sa stubhā sapta vipraṅādṛim svariyo navagvaiḥ. Saranyubhiḥ phaligamindra šakra valaṁ ravaṇa darayo daśagvaiḥ.}

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all
expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system’s life and progress.

5. ग्र्नाना अंगिरोभिरदस्मा वि वरुषसा सूर्येना गोभिरंधनः।
वि भूमया अपथ्रय इन्द्र सानु दिवा रजू उपरमस्तभाय॥ ५ ॥

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

6. तदु पर्यं तत्मस्य कर्मु दुस्मस्य चारुतमस्तिः दंसे।
उपहर यदुर्फ़रा अर्पिन्यन्मध्व्रण्या नद्याः रचतस्तस्र॥ ६ ॥

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the
people freely.

7. Dvītā vi vavre sanajā saṇīle ayāsyah stavamā-

nebhirarkaiḥ. Bhago na mene parame vyomanna-
dhārayad rodasī sudairāsāḥ.

Indra, valiant lord of infinite action, concealed
and held and then revealed a duality of creation, two
complementarities, both born of the same mother,
Prakṛti, and both coexistent and cooperative, both held
by waves of energy (light and dark), both doing homage
to the lord creator. He, Bhaga, lord of existence and
master of materials, held the two in space as two co-
workers, complementary like the sun holding heaven
and earth and the skies in eternal space.

8. Sanād divam pari bhūmā virūpe punarbhuvā

yuvaṭi svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruṣadbhir-
vapurbhirā carato anyānyā.

Since time immemorial, from the same eternal
cause, co-existent and cooperative from heaven to earth,
the two complementarities of distinctive forms, night
and day, both ever young and born again and again,
move on and on by their own path together yet
separately, the night in the forms of darkness and the
day in the forms of light. Both move in and on serving
the heaven and earth.
9. Sanemi sakhyam svapasyamānāḥ sūnurdādhāra śavasā sudāṃsāḥ. Āmāsu cid dadhiṣe pakvamantaḥ payāḥ kṛṣṇāsu ruṣad rohiṇīṣu.

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

10. Sanāt sanīlā avanīravatā vratā rakṣante amṛtāḥ sahobhiḥ. Purū sahasrā janayo na patnīrduva- syanti svasāro ahrayāṇam.

Since time immemorial, born of the same cause, Prakṛti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepid Indra.

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.


Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

Mandala 1/Sukta 63

Indra Devata, Gautama Nodha Rshi

1. \( \text{Tva} \text{m mahā} \text{n indra yo ha} \text{ śu} \text{smaīrdyāvā} \text{ jajñānah} \text{ pṛthivī ame dhāh. Yaddha te viśvā girayaści-} \text{dabhvā bhiyā drīlhasaḥ kiranā naijan.} \)

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

2. \( \text{Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakato amitrān pura iṣṇāsi purūhūta pūrvīḥ.} \)
Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

3. **Tvāṁ satya indra dhṛṣṭṣuretān tvamṛbhuḳṣā naryastvaṁ śāt. Tvāṁ śuṣṭaṁ vṛjane prkṣa āṇau yūne kutsāya dyumate sacāhan.**

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

4. **Tvāṁ ha tyadindra codīḥ sakḥā vytraṁ yad vajrin vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ parācairvi dasyūṅryonāvākṛto vythāsāt.**

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the
blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

5.  

Tvāṁ ha tyadindrārāṣṭyān dṛḍhasya cinmartā-nāmajuṣṭau. Vyasmadā kāṣṭhā arvate varghaneva vajriṁchnathihyamitrān.

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

6.  

Tvāṁ ha tyadindrārāṣṭyān dṛḍhasya cinmartā-nāmajuṣṭau. Vyasmadā kāṣṭhā arvate varghaneva vajriṁchnathihyamitrān.

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द दव चित्रामिषमाप्या न पीपया: परिज्ञान।
यथा शूर पत्यमभ्र्यं यंसि त्मनमूर्त्त न विश्वध गर्ध्यः ८ ॥


Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature’s waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारित इन्दु गात्मभिभवाण्यात्का नर्मसा हरिभ्याम।
सुपर्शासं वाज्मा भरा न: पातम ू धियावसुजज्ञमात। ९ ॥

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

**Mandala 1/Sukta 64**

*Maruts Devata, Gautama Nodha Rshi*


Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.
2. *Te jañīre diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasah. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasah.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.


Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.


In various colourful shapes they manifest and
define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghṛta across the spaces, so they feed and augment milk and juices
from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what
it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)


Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.


Heroic men, mighty powers, cosmic energies,
Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.


Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.


We invoke, praise and celebrate in song the band of Maruts, nature’s powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and
creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.


O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.


O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,
worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

15. **Nū śṭhiram maruto vīravantamṛtīśaham rayima-smāsu dhatta. Sahasriṇāṁ śatinaṁ śūsvāṁ-saṁ prātarmakṣu dhiyāvasurjagamyāt.**

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

**Mandala 1/Sukta 65**

*Agni Devata, Parashara Shaktya Rshi*

1. **Pasvā na tāyuṁ guhā catantam namo yujānam namo vahantam. Sajośā dhīrāḥ padairanu gmanupā tvā sīdan viśve yajatrāḥ.**

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy.
of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

2. Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhanīmāpañḥ panvā susīśvīṁṛtasya yona garbhe sujātaṁ.

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.


Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?


It is a friend of the seas, dear as a brother of his
It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

5. Śvāsityapsu haṁso na śīdan krātvā cetiṣṭho viśā- muśarbhut. Somo na vedhā ṛtaprajātah paśurna śiśvā vibhurduśrebḥāḥ.

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Mandala 1/Sukta 66

Agni Devata, Parashara Shaktya Rshi

1. Rayirna citrā sūro na samāḍgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūṛ nirvanā siṣakti payo na dhenuḥ śucirvibhāvā.
It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior’s chariot, blazing in battles with victory.

Like an army sent up to advance in battle, it
wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

5. Tāṁ vaścarāthā vayaṁ vasatyāstāṁ na gāvo
nakṣanta iddham. Sindhurna kṣodāḥ pra nīcirai-
nonnavanta gāvah svardiśīke.

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

Mandala 1/Sukta 67

Agni Devata, Parashara Shaktya Rshi

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life’s yajna. May this Agni, Lord of yajna, Itself the giver and receiver,
carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.


People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliances in knowledge, power and wealth of the world and protects and promotes them in life.

3. Ajo na kṣām dādhāra prthivīṁ tastambha dyāṁ mantrebhīḥ satyaiḥ. Priyā padāṇi paśvo ni pāhi viśvāyuragnē guhā guhāṁ gāḥ.

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam
(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul’s vision of divinity, guard them against the violence and vulgarity of brute force.

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality
and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

**Mandala 1/Sukta 68**

*Agni Devata, Parashara Shaktya Rshi*

1. Srīnānnapā sthād divāṁ bhuraṇyuh sthātu-
ścarathamaktūn vyūrṇot. Pari yadeśāmeke
viśveśāṁ bhuvad devo devānāṁ mahitvā.

The blazing, vibrating, ripening, perfecting
power and energy of the Lord, Agni, that sustains and
beautifies the world pervades and abides by the moving
and non-moving forms of existence and covers as well
as brightens and defines the day and night with His
presence. He is the sole one lord and light of all the
brilliances of the universe by virtue of His own might.

2. Ādīt te viśve, kratum juṣanta śuṣkād yad deva,
jīvo janiṣṭhāḥ. Bhajanta viśve devatvāṁ nāma
ṛtaṁ sapanto, amṛtamevaiḥ.

Brilliant lord of existence, most generative
support of life-force arising from dry sources of energy,
all the brilliances of the universe join your sacred act
of creation. All of them worship your divinity in truth
and faith. All of them with all their manners, customs,
rituals, in short with every motion of their thought and
body, do homage to your laws of existence and your immortal presence.

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with
your knowledge, education and expertise.

पितुन पुत्रः कतृ जुष्टन्त श्रावण्य अस्म शासं तुरासः ।
वि राय आङ्छादुःरः पुरु ः । पिपश नाक्ष स्वाधिमांनः ॥ ५ ॥


If men of genius and action were to dedicate themselves to yajña and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

**Mandala 1/Sukta 69**

*Agni Devata, Parashara Shaktya Rshi*

शुकः शूशुक्वा उधा न जारः पुपा समीची दिवा न ज्याति: ।
परि पजात: कत्वा बभूष भुवा द्वानां पिता पुत्रः सन ॥ १ ॥

1. Śukraḥ suśukvāṁ uśo na jāraḥ paprā samīcī divo
   na jyotiḥ. Pari Prajātaḥ kravā babhūtha bhuvo
devānāṁ pitā putraḥ san.

Bright and blazing, pure and purifying as the
sun, lover of the dawn, filling both earth and heaven
like the light of the sun, Agni, emerging and rising,
shines over all with its light and power, being both
generator and generated of the divinities of the earth.

वधा अर्द्धसा अग्रिजिज्ञान ूधन गानं स्वाच्छा पितृनाम ।
जनं न शर्वं आद्रुः: सनमधु निर्षता रणवा दर्तण्ण ॥ २ ॥

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow’s udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.


Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.


Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of
generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषा न जारा विभावास्त्रः संज्ञातस्यपशिचकंतदस्मकं
त्वन्ते वहनतः दुरा व्यृणव गवन्त विश्व स्वदुःशीनक || ५ ||

5. Uṣo na jāro vibhāvosraḥ saṁjñātarūpasciąciketadasmāi. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke.

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beauteous forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

Mandala 1/Sukta 70

Agni Devata, Parashara Shaktya Rshi

वनम् पूवीपर्या मनीषेषा अग्नि: सुन्दरका विश्वन्यश्या: ।
आ देवश्च विद्वा विचित्वाना मानुषयं जनस्य जनमं || १ ||

1. Vanema pūrviraryo manīṣā agniḥ suśoko viśvān-
yaśyāḥ. A daivyāni vratā cikitvānā mānuṣasya janasya janma.

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

3. Sa hi kṣapāvāṁ agnī rayināṁ dāśadyo asmā arāṁ sūktaiḥ. Etā cikitvo bhūmā ni pāhi dūvānaṁ jāṁ मर्तिैश्च विद्वान। ॥ ३ ॥

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वधान्यं पूवी: गृह विरूपा: स्थातुश्च रथ्यमृतपवीतम।
अराध्य हाता स्वांनिर्गतः क्रिणविषवान्यपौरसि सृत्या। ॥ ४ ॥
4. **Vardhānyam pūrvih kṣapo virūpāḥ sthātuśca rathamūrtapraśvītam. Arādhi hota svarniṣattaḥ kṛṇvan viśvānyapāṁsi satyā.**

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakṛti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

5. **Goṣu praśastim vanesu dhīse bharanta viśve balīṁ svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta.**

Agni, lord sustainer of life and the world, you in-vest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

6. **Sādhurna grīdhnurasteva śūro yāteva bhīmastve-śaḥ samatsu.**

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in
the battles of life: such is Agni, light, life and might of the world.

Mandala 1/Sukta 71

Agni Devata, Parashara Shaktya Rshi

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

Our forefathers sustain our strength and constancy. The Angirasas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise
to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दर्श्यृति धन्य रस्य धीर्मिद्धिया दिशिष्क्राँ विश्रूत्रा: ।
अतीष्टन्तीर्पासा युत्त्वच्छां दृवाज्ञनम पर्ययं वध- ।
यन्त्रं: ॥ ३ ॥

3. Dadhannṛtaṁ dhanayannasya dhītimādidaryo
didiśvo vibhṛtrāḥ. Aṭṛṣyantirapaso yantyacchā
devānjanma prayasaḥ vardhayantīḥ.

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मद्दीश्चरी विश्रूता मातरिश्वा गृहगृहेह श्यता जन्यां भूत ।
आदिन राज्ञ न सहीयस सचास सा दूर्त्यव्य भृगवाणा
विवाय ॥ ४ ॥

4. Mathīd yadīṁ vibhṛto mātariśvā ġṛhegrhe śyeto
jenyo bhūt. Ādiṁ rājne na sahiyase sacā sannā
dūtryam bṛgavāṇo vivāya.

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and
use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.


It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.


Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,
you bless with the all-round wealth of life.

7. **Agniḥ viśvā abhi prkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveśu pramātinī cikitvān.**

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

8. **Ā yadiṣe nrpatim teja ānāt cuchi reto niṣiktam dyaurabhīke. Agnih śardhamanavadyam yuvā-nāṁ svādhyāṁ janayat sūdayaccā.**

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

9. **Mano na yo’dhvanaiḥ sadya etyekaḥ satrā sūro vasva īše. Rājānā mitrāvaraṇā supāṇi goṣu priyamāṁtaṁ rakṣamāṇā.**
The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

Mā naḥ agnī sūryāḥ pitṛyaṁ pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpāṁ jarimā mināti purā tasyā abhiśasteradhīhi.

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

Mandala 1/Sukta 72

Agni Devata, Parashara Shaktya Rshi

Ni kāvyā vedhaṣaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvaḥ rayipaṭi rayiṇāṁ satrā cakrāṇo amṛtāṇi viśvā.
Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अस्म वत्सं परि जन्तु न विन्दा च्छन्नता विश्वं अमृता अमृरा: ||
श्रमयुव्वः पदव्या धियांधास्रस्तु: पदे परम पावाय: || २ ||

2. Asme vatsaṁ pari śantaṁ na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvah padavyo dhiyamdhāstasthuḥ pade parame cārvaghneḥ.

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni’s direct presence.

तिस्रा यदेन्ग शरदस्तवामिच्छुचिं घृतनं शुचय: सप्यान।
नामानि चिददिधिर यज्ञियान्यसूदयन्त तन्वः सुजाता: || ३ ||


Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghrta in yajna would justify their name with fame and yajnic karma and also perfect their physical
existence in perfect bodies reborn in happy and enlightened homes.


Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man’s spiritual experience.

5.  Sañjānānā upa śīdannibhijñu patnīvantō nama¬syāṁ namasyan. Ririkvāṁsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamāṇāḥ.

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajnics, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)
7. *Vidvān agne vayunāni kṣīṭānāṁ vyānuṣak churu-
rudho ṛivase dhāḥ. Antarvidvān adhvano devayā-
nānatandro dūto abhavo havirvāt.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

8. *Svādhyo diva ā saptayahvī rāyo duro vyṛtajñā
ajānan. Vidad gavyaṁ saramā dṛhmanmūrvaṁ
yenā nu kāṁ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.
9. Ā ye viśvā svapatyāni tasthuḥ krṣvānāso amṛta-
tvāya gātum. Mahnā mahadbhiḥ prthivī vi tasthe
mātā puthairaditirdhāyase veḥ.

Just as all parents abide by their children, men
of noble action abide by the way of knowledge and
virtue for the attainment of the nectar of salvation, the
earth abides by her children with her great virtues and
universal generosity, the mother abides by her children,
the vast heaven abides for the support of her creations,
and the sun light abides by the birds, so do I abide with
life for the sake of good actions in the yajna of life.

10. Adhi śriyam ni dadhuścārumasmin divo yadakṣī
amṛtā akṛṇvan. Adha kṣaranti sindhavo na srṣṭāh
pra nīcīрагne aruṣīragānan.

The Immortals, realised souls with the vision
of Divinity, create the beauty of knowledge, honour and
happiness here on earth itself as if the light of heaven is
blessing the world with its benign eyes through the
divinity of Agni. Agni, like streams released from the
waters of space flowing on the earth and blessing it with
joy, the rays of light and flames of fire: all constantly
revitalise humanity like the light of the dawn
resurrecting life and nature after the cover of darkness.

Mandala 1/Sukta 73
Agni Devata, Parashara Shaktya Rshi
Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

2. Devo na yaḥ savitā satyamanmā kratvā nipāti vrjanāni viśvā. Purupraśasto amatirna satya ātmeva ēve didhiśāyyo bhūt.

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

2. Devo na yaḥ savitā satyamanmā kratvā nipāti vrjanāni viśvā. Purupraśasto amatirna satya ātmeva ēve didhiśāyyo bhūt.
3. Devo na yah prthivim viśvadhāyā upakṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuṣṭeva nārī.

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

4. Tam tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsū. Adhi dyumnaṁ ni dadhuryasmin bhavāḥ viśvāyurdharuno rayinām.

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

5. Vi prṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuḥ. Sanema vājaṁ samithe-śvaryo bhāgaṁ deveṣu śravase dadhānāḥ.

Agni, lord of light and life, may the men of
wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

6. Ētasya hi dhena vāvaśānāḥ smadūdhīnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.

Cows yearning for their calves and overflowing with milk in the udders drink of Agni’s law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature’s law of generous Agni in yajna and shower love and favour on all life and the environment.)

Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

8. Yān rāye maritāntsuṣūdo agne te syāma maghavāno vayaṁ ca. Chāyeva viśvaṁ bhuvaṁ sisa-kṣyā paprīvān rodasī antarikṣam.

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.
9. **Arvadbhiragne arvato nṛbhirnīn vīrairvīrān vanuyāmā tvotāḥ. Īsanāsaḥ pitṛvittasya rāyo vi sūrayāḥ šatahimā no aśyuh.**

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

10. **Etā te agna ucathāṇi vedho juṣṭāṇi santu manase hṛde ca. Śakema rāyāḥ sudhuro yamarī te’dhi śravo devabhaktam dadhānāḥ.**

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life’s wealth in proper yajnic manner.

**Mandala 1/Sukta 74**

***Agni Devata, Gotama Rahugana Rshi***

उपपप्यन्ताः अध्वरं मन्त्रं वाचमाग्रयः
आर अस्म चं शृणुवत् इ १ ॥
1. *Upaprayanto adhvaram mantram vocemāg-naye. Are asme ca śṛṇvate.*

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as from near.

2. *Yaḥ snīhitīṣu pūrvyaḥ saṅjagmānāsu krṣṭīṣu. Arakṣad dāṣuṣe gayam.*

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.


And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another.


Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the
house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.


Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

6. Ā ca vahāsi tāṁ īha devāṁ upa praśastaye. Havyā suścandra vītaye.

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.


Agni, lord of light, power and yajnic communication, when you move on your mission then the
tempestuous roar of your superfast chariot is not even heard.

8. **Tvoto vājyahrayo’bhi pūrvasmādaparaḥ.**
   *Pra dāśvān agne asthāt.*

   Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

9. **Uta dyumat suvīryam bṛhadagne vivāsasi.**
   *Devebhyo deva dāśuṣe.*

   Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

**Mandala 1/Sukta 75**

**Agni Devata, Gotama Rahugana Rshi**

1. **Juṣasva saprathastamāṁ vaco devapsarastamam.**
   *Havyā juhvāna āsani.*

   Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the
most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

2. \textit{Athā te āṅgirastamāṅgner vedhastama priyam. Vocema brahma sānasi.}

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

3. \textit{Kaste jāmirjanānāmagne ko dāśvadhvaraḥ. Ko ha kasminnasi śrītaḥ.}

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

4. \textit{Tvāṁ jāmirjanānāmagne mitro asi priyāḥ. Sakhā sakhibhya īdyaḥ.}

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.
5. Yajä no miträvaruṇā yajä devān ṛtam bṛhat.
   Agne yakṣi svam damam.

   Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

   Mandala 1/Sukta 76
   Agni Devata, Gotama Rahugana Rshi

   का त उपतिमनस्सा वराय भुवदग्रे श्तंतमा का मनिषा ।
   का वा युक्तपरिद त आप कर्ण वा त मनस्सा दाशम ॥ १ ॥


   Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

   एहया ख्र हाता नि षीदादब्ध: सु पुरुषता भवना नः । अर्जतां
   त्वा रार्द्धेव विश्वमिन्व यज्ज मह सांहनसायं द्वान ॥ २ ॥

   2. Ehyagna iha hotā ni śīdādabdhah su pura etā bhavā naḥ. Avatāṁ tvā rodasī viśvaminve yajā mahe saumanasāya devān.

   Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which
sustain the world be with you. Come to the noblest brilliances of humanity for the sake of peace and joy of the mind and soul.


Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.


Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliances and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

Mandala 1/Sukta 77

Agni Devata, Gotama Rahugana Rshi

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

या अर्ध्वरथु शन्तय ऋषियव द्वान तपो नमोभिरा कृष्णुध्रम ।
अग्नियद्भमतय द्वानान्त्स चा बाध्याति मन्यसा यजाति ॥ २ ॥
2. *Yo adhvareṣu šantama ṛtāvā hotā tamū namobhirā kṛṇudhvam. Agniryad vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

3. *Sa hi kratuḥ sa maryāḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Tam medheśu pratha-maṁ devayantīrviṣa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.


He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,
power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

Mandala 1/Sukta 78

Agni Devata, Gotama Rahugana Rshi

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.
2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*
   *Dyumnaирabhī pra ṇonumah.*

   The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

3. *Tamu tvā vājasātamam āṅgirasvaddhavāhame.*
   *Dyumnaирabhī pra ṇonumah.*

   Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

4. *Tamu tvā vrtraхантамаṁ yo dasyūnhavadhūnuṣe.*
   *Dyumnaирabhī pra ṇonumah.*

   Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.
5. Avocāma rahūgaṇāh agnaye madhumad vacaḥ.  
    Dyumnairabhi pra ṇonumah.

    We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

**Mandala 1/Sukta 79**

*Agni Devata, Gotama Rahugana Rshi*

1. *Hiṁaṇyakeśo rajaso visāre’hirdhunirvāta iva dhrajabīmān. Śucibhrājā uṣaso navedā yaśasva- tūrapasyuvo na satyāḥ.*

    The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

2. *Ā te suparṇā aminantaṁ evaiḥ kṛṣṇo nonāva vrṣabhō yaḍīdam. Śivābhirna smayamānā- bhirāgāt patanti mihāḥ stanayantyabhrā.*

    Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would
fall, coming to the earth as if with smiling blissful breezes of joy.


When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

4. *Agne vājasya gomata īśānah sahaso yaho. Asme dhehi jātavedo mahi śravaḥ.*

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life’s victories.

5. *Sa idhāno vasuṣṭkaviragnirīlenyo girā. Revadasmabhyam purvaṇīka didihi.*
Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

   *Sa tigmajambha rakṣaso daha prati.*

   Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

7. *Avā no agna ūribhīrīgāyatrasya prabharmāṇi.*
   *Viśvāsu dhīṣu vandya.*

   Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

8. *Ā no agne rayim bhara satrāsāhāṁ varenīyah.*
   *Viśvāsu pṛṣtu duṣṭaram.*

   Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible
in all the battles of life, overcoming all and ever.

\[ \text{आ ना अग्र सुच्चतुना रथिं विश्वायुपाषसम।} \]
\[ \text{माधविकं धृहि जीवस्य॥ ९ द।} \]

9. Ā no agne sucetunā rayim viśvāyupoṣasam.
\[ \text{Mārḍikam dhehi jīvase.} \]

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

\[ \text{प पूतासितगमशाचिच्छ वाचा गातमाय्र।} \]
\[ \text{भरस्व सुम्न्युगिरि॥ १० द।} \]

\[ \text{Bharasva sumnayurgirah।} \]

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

\[ \text{या ना अग्रचंभितवस्त्यन्ति दूर पर्दीष सः।} \]
\[ \text{अस्मयकमिद वृद्ध भव॥ ११ द।} \]

11. Yo no agne’bhidāsatyanti dūre padiśṭa saḥ.
\[ \text{Asmākamid vṛdhe bhava।} \]

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever
you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

12. *Sahasrākṣo vicarṣaṇiragnī rakṣāmsi sedhati.*

_Hotā grṇīta uktyah._

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

**Mandala 1/Sukta 80**

*Indra Devata, Gotama Rahugana Rshi*

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.
2. Sa tvāmadad vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutah. Yenā vṛtraṁ niradbhyo jaghantha vajrinno jasārcannanu svarājyam.

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

3. Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo’-rcannanu svarājyam.

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-governance of humanity, move ahead and higher.

Indra, all-ruling creative power of enlightenment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्र वृद्धस्थ दार्धेन: सानुं वर्जण हीण्ठत:। अभिक्रम्यार्व 
जिम्न्तं: सम्बाय चादय च न्तु स्वराज्यम ॥ ५ ॥

5. Indro vytrasya dodhataḥ sānum vajreṇa hīlitaḥ. 
Abhikramyāvajighnate’paḥ sarmāya codayannarcanannanu svarājyam.

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि सानाङ्गि जिघ्नत वर्जण शातपवणा। मन्दून इन्द्र अन्ध्य: 
सखिंभ्य गातुपिच्छत्यच न्तु स्वराज्यम ॥ ६ ॥

6. Adhi sānau ni jighnate vajreṇa śataparvanā. 
Mandāna indro andhasaḥ sakhibhyo gāgumicchatyarcannanu svarājyam.

Indra strikes on the head and shoulders of Vṛtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and
plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

7. *Indra* tubhyamidadrivo’ nuttaṁ varjin víryam. *Yaddha* tyaṁ māyinaṁ mṛgāṁ tamu tvaṁ māyayāvadhīraccha ānū स्वराज्यम् ॥ ॥

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.


Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vṛtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast
environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vṛtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

Neither by thunder nor by lightning can Vṛtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vṛtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing
the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टने तेः अदिवा यत्स्था जराच रजत।
त्वं त्वा चित्तव मन्यते इन्द्रे विद्वतेऽभियाच गृहु स्वराज्यम्।

Tvāṣṭā cit tava manyava indra vevijyate bhīyār-cannanu svarājyam.

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसिन्द्रं का वीया पुः।
तस्मि गृणमुत कतु दुवा आजांसि सं दंधुराच गृहु स्वराज्यम्।

15. Nahi nu yādadhīmasīndram ko vīryā paraḥ.
Tasminnṛṃṇamuta kratum devā ojāṃsi sam dadhurarcannanu svarājyam.

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people
are blest with wealth of knowledge, action, valour and fame.

Yāmatharvā manuṣṭīta dūḍydhā dhiyamalata. tasmān-bhājanī
pūvathānā ukthā sambhūtācār anū svārājyam. ॥ १६ ॥

16. Yāmatharvā manuṣṭīta dadhyaṇa dhiyamatanata. Tasmin brahmāṇii pūrvathendra ukthā Samag-
mattārcanmanu svarājyam.

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples’ freedom and self-
governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

Mandala 1/Sukta 81

Indra Devata, Gotama Rahugana Rshi

Indro madāya vāvṛdhī śavase vṛtrahā nṛbhiḥ. Taminmahatśvājiṣṭuṁ-
tamabhīh havāmāhe sa vājēṣu pra no’viṣat. ॥ १ ॥

1. Indro madāya vāvṛdhī śavase vṛtrahā nṛbhiḥ. Taminmahatśvājiṣṭuṁemarbhe havāmahe sa vājēṣu pra no’viṣat.

Indra, the hero who destroys Vṛtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the
achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

अति हि वीर सन्याचिसु भूरि पराटदिः। अर्थिदुभस्य चिद वृथा यर्ज्ञानाय शि गस सुन्धर भूरि त वसु॥ २ ॥

2. *Asi hi vīra senyo’si bhūri parādadiḥ. Asi dabhra-sya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीर्त आजया धृष्ट्वर्ग धीयत धना। यु बा मंदुच्युता हरी के हन: के वसाांडधाच्चर्माँ इन्द्र वसाांडध:॥ ३ ॥


When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

कत्वा महां अनुष्ठं भीम आ वांवृृथ: शर्व:। श्रीय ॠष्ष्ट्रउपाक्यानि शिप्पी हरिवान्दध हस्तयावर्ज्ञमायसम ॥ ४ ॥
4. **Kratvā mahāān anuśvadham bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorṇi śiprī harivān dadhe hastayorvajramāyasam.**

   Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

5. **Ā paprau pārthivam rajo badbadhe rocanā divi. Na tvāvāṁ īndra kaścana na jāto na janisyate’ti viśvaṁ vavakṣitha.**

   You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

6. **Yo aryo martabhojanam parādadāti dāśuṣe. Indro asmabhyaṁ śiksatu vi bhajā bhūrī te vasu bha-kṣīya tava rādhasaḥ.**

   Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge
and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

7. Mademade hi no dadiryūthā gavāmrjukratuḥ. Sam grbhāya purū śatobhayāhastya vasu śīśīhi rāya ā bhara.

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.


Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

**Mandala 1/Sukta 82**

*Indra Devata, Gotama Rahugana Rshi*

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā nah sūnṛtāvataḥ kara ādārthayāsa idyojā nvinndra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

2. *Aksānnaṁimadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā maṁ yojā nvinndra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).
Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).


Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

4. *Sa ghā taṁ vrṣaṇaṁ rathamadhi tiṣṭhāti govidam. Yah pātraṁ hāriyojanaṁ pūrṇamin-dra ciketati yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).
5. \textit{Yuktaste astu dakśiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyāṁ mandāno yāhyandhaso yojā nvindra te hari.}

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

6. \textit{Yunajmi te brahmaČ keśinā hari upa pra yāhi dadhiśe gabhastyoh. Uttvā sutāso rabhasā amandīṣuḥ pūṣaṇvān vajrintsamu patnyāmadaḥ.}

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.
Mandala 1/Sukta 83

**Indra Devata, Gotama Rahugana Rshi**

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyrastavitibhiḥ. Tamit prṇakṣi vasunā bha-vīyasā sindhumāpo yathābhito vicetasaḥ.*

   O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajāḥ. Prācairdevāsah pra ṇayan-ti devayūṁ brahmapiyāṁ joṣayante varā iva.*

   Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life’s protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord
and the divine lore as the highest boon of life.

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣetī puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

4. *Ādaṅgirāḥ prathamāṁ dadhire vaya iddhāgnayāḥ śamyā ye sukrtyayā. Sarvam paṇeḥ samavindanta bhojanam aśvāvantam gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.
5. **Yajñairatharvā prathamaḥ prathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyāḥ sacā yamasya jatamamṛtam yajāmahe.**

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

6. **Barhirvā yat svapatyāya vṛjyate’rko vā ślokamā-ghoṣate divi. Grāvā yatra vadati kārurukthya- stasyedindro abhipitveṣu raṇyatī.**

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.
Mandala 1/Sukta 84

**Indra Devata, Gotama Rahugana Rshi**

1. *Asāvi soma indra te śaviṣṭha dhṛṣṭānavā gahi. Ā tvā pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.*

   Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

2. *Indramiddharī vahato’pratidhṛṣṭaśavasam. Rṣīṇāṁ ca stūrīrupa yajñāṁ ca mānuṣānaṁ.*

   The horses carry Indra, lord of formidable force and resolution of mind, to the Rshis’ songs of praise and yajnic programmes of the people.

3. *Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṅā harī. Arvācīnaṁ su te mano grāvā kṛṇotu vagnunaṁ.*

   Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.
1. As Śvī soma Indra te Śvī ha dhāvī gahi.
   tvā pāktvindriyaÅ raja¬ suryo na raUmibhi¬.

    Indra, lord ruler of power, strong and resolute,
    come, this soma has been distilled for you. May it
    exhilarate and strengthen your mind as the sun fills and
    brightens the sky with its rays.

2. Indramiddha vahato'pratidhāvavasam.
   ca stutirupa yajūaÅ ca mānuÅm.

    The horses carry Indra, lord of informidable
    force and resolution of mind, to the Rṣis' songs of
    praise and yajnic programmes of the people.

3. tiha vtrahan rathaÅ yuktā te brahmaČ harā.
   ArvācÅ su te mano grōvō kātū vagnunā.

    Indra, lord ruler, breaker of the cloud, releaser
    of the waters of life, ride your chariot of the latest design
    and come. The horses are yoked with the right mantra
    and necessary stuffs. And may the high-priest of
    knowledge with his words of knowledge exhilarate you
    at heart.

4. Imamindra sutaÅ piba jyeteśham amartyaÅ
   madam. Śukrasya tvābhyakṣaran dhārā ṛtasya
   sādane.

    Indra, lord of light and universal rule, drink of
    the ecstasy of joy distilled, highest and immortal. The
    streams of pure and brilliant power and glory flow
    towards you in the house of Truth and Law.

5. Indrāya nūnamarcatokthāni ca bravītana.
   Sutā amatsurindavo jyeśham namasyatā sahaḥ.

    All ye children of the earth, in truth and sincerity,
    do reverence and homage to Indra, ruling lord of light
    and life. Speak words of thanks and praise in
    appreciation of his dominion. Let the drops of distilled
    soma give him delight and ecstasy. Bow to him, lord
    supreme of courage and power.

   Nakiśṭvānu majmanā nakiḥ svaśva ānaše.

    Indra, while you yoke and drive the horses,
powers of the chariot of your dominion, none could be
a better master of the chariot. None could equal you in
power, courage and force. None as master of horse and
chariot could claim even to approach you in power,
efficiency and glory.
7. *Ya eka id vidayate vasu martāya dāśuše.*
   *Īśāno apratīṣṭkuta indro aṅga.*

   Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.


   Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

9. *Yaściddhi tvā bahubhyā ā sutāvāṁ āvivāsati.*
   *Ugraṁ tat patyate śava indro aṅga.*

   Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

   The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.


   Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्द्र दधींचा अस्थर्भिष्वृत्राण्यपतिष्कुट: ।
जुधानः नवतीनवः ॥ १३ ॥

13. *Indro dadhīco asthabhirvrāṇyapratīṣkutāh.*
   *Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इच्छां श्वस्य यच्छिरः: पवर्त्तुष्यप्रभित्रतम ।
तन्त्रीदच्छ्यणाविति ॥ १४ ॥

14. *Icchannaśvasya yacchiraḥ parvatesvapaśritam.*
   *Tad vidaccharyanāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह गारमान्वत नाम त्वप्दोर्षीच्छ्यम ।
इत्था चुन्दर्मसा गृहः ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapiṣcyam.*
   *Itthā candramaso grhe.*
Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Who worships Agni with ghrta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

Who worships Agni with ghrta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant.
20. **Mā te rādhāṁsi mā ta ītayo vaso’śmān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carṣaṇībhya ā.**

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world.

**Mandala 1/Sukta 85**

*Maruts Devata, Gotama Rahugana Rshi*

प य शुभरूपः जन्या न सर्वया याम्नूर्दश्य सूनवः सुदंसर्सः।
रादसी हि मुरुत्श्रकिर वृध्य मदन्ति बीरा विदशंषु
घृष्वंघः॥ १ ॥

1. **Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavaḥ sudāṁsasah. Rodaśi hi maruta-āścakrire vṛdhe madanti vīrā vidatheśu ghrṣvayaḥ.**

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उज्ज्वलाः महिमार्नेमाश्च दिवी रुद्यासाः अर्थं च चकिर्
सदः॥ अर्चन्ता अर्की जनयन्ति इन्द्रियमध्ये श्रीया दधिर्
पृष्ठिमातरः॥ २ ॥

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.


Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life’s nectar, ghṛta and waters flow in abundance and follow in their footsteps.


They are the heroes, Maruts, who shine with
their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

5. Pra yad ratheṣu प्रशारीयुगधवं वाजु adriṁ मरुतो राहयांताः. Utārūṣasya viṣyanti dhārā ścarmevodabhirvyundanti bhūma.

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

6. Ā vo vahantu saptayo raγhuṣyaδo rāγhupatvānaḥ pra jīgaṭa bāhubhiḥ. Śīdata barhiruru vaḥ sadaskṛtam mādayadhvam maruto madhvo andhasaḥ.

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,
the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.


They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.


Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

Tvashta, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vṛtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature’s forces ever at work anywhere and everywhere.)

10. *Ūrdhvaṁ nunudre’vatāṁ ta ojasā dādṛḥāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth’s fertility. Blowing the conch, they call upon the
nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life’s ecstasy.


Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

12. Yā vaḥ śarma śaśamāṇāya santi tridhātūṁi dāśuṣe yacchatādhi. Asmabhyāṁ tāṁi maruto vi yantī no dhatta vrṣaṅaḥ suvīrāṁ.

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,
mental and material wealth there be, bear and bring for
the toiling, working, worshipping humanity, specially
for the generous man of philanthropy. Powers and
showers of divine favours, bear and bring for us those
gifts of wealth and brave progeny.

Mandala 1/Sukta 86

Maruts Devata, Gotama Rahugana Rshi

1. Maruto yasya hi kṣaye pāthā divo vimahasaḥ.
   Sa sugopātamo janaḥ.

   Maruts, dear as the breath of life, bright as the
   light of heaven, agents of great and adorable action, the
   person whose house you visit and bless with protection
grows to be the most secure and meritorious person.

2. Yajñairvā yajñavāhaso viprasya vā mañīnām.
   Marutaḥ śṛṇutā havam.

   Maruts, carriers and promoters of universal
   yajna by various acts of yajna in nature and society,
   listen to the prayer and invocations of the pious and
   intelligent people and promote their acts of holiness.

3. Uta vā yasya vājino’nu vipramatakasata.
   Sa gantā gomati vraje.
Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

\[\text{Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour}\]


The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.


Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.


Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour
and homage to you with the faithful gifts of a grateful people.

सुभागः स पर्यज्यवा मरुता अस्तु मत्यः।
चस्त्र पर्यांसि पर्षण्य। \| ७ \|

7. **Subhagah sa prayajyavo maruto astu martyah. Yasya prayāṃsi parṣatha.**

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशामानस्य वा नरः स्वदेशं सत्यश्वसः।
विद्या कार्मस्य वर्तनः। \| ८ \|

8. **Ṣaśamānasya vā naraḥ svedasya satyaśavasaḥ. Vidā kāmasya venataḥ.**

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow.

यूयम् ततस्तायवस्य आविष्कृत महित्वना।
विध्यता विद्युता र। \| ९ \|

9. **Yūyam tat satyaśavasa āviṣkarta mahitvanā. Vidhyatā vidyutā rakṣaḥ.**

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.
10. **Gūhatā guhyaṁ tamo vi yāta viśvamatriṇām. **
*Jyotिकटā yaduśmāsī.*

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

**Mandala 1/Sukta 87**

**Maruts Devata, Gotama Rahugana Rshi**

Pratvākṣasaḥ pratavasō virapśino’nānatā avīthuṛā jīśiṇāḥ. Jūṣṭatamāso nṛtamāso añjihir vyānajre ke cidusrā iva stṛbhiḥ.

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

Upahvareśu yadacidhvaṁ yayim vaya iva marutah kena cit pathā. Šcotanti kośā upa vo ratheṣvā ghrṣtamukṣatā madhuvarṇam arcate.
O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghṛta on the admiring faithfults dedicated to you and your project.

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and
dedicated to truth, acquitted yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.


We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.


For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with
sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

**Mandala 1/Sukta 88**

*Maruts Devata, Gotama Rahugana Rshi*

1. Ā vidyunmadbhirmarutāḥ svarkai rathebhiryāta rṣṭimadbhiraśvaparnaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

2. Te’ruṇebhirvaramā piśaṅgaiḥ ūbhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhitī-vān pavyā rathasya jaṅghananta bhūma.

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-
bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

3. Śriye kam vo adhi tanuṣu vāśīrmedhā vanā na kṛṇavanta ārdhva. Yuṣmabhyaṁ kam marutah sujātāstuvidyumnāso dhanayante adrim.

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.


Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.


Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.
Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi

1. Ā no bhadrāḥ kratavo yantu viśvato’dabdhaḥ aparitāsa udbhidaḥ. Devā no yathā sadmid vṛdhhe asannaprāyuvo rakṣitāro divedive.

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

2. Devānāṁ bhadrāḥ sumatirjūyatāṁ devānāṁ rātirabhī no ni vartatāṁ. Devānāṁ sakhyamu-pa sedimā vayaṁ devā na āyuḥ pra tirantu jīvase.

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.
1. no bhadrœ¬ kratavo yantu viÜvato'dabdhŒso apar¶tŒsa udbhida¬. DevŒ no yathŒ sadmid v¾dhe asannaprŒyuvo rak¦itŒro divedive.

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

2. DevŒnŒÅ bhadrŒ sumatir¾jµuyatŒÅ devŒnŒÅ rŒtirabhi no ni vartatŒm. DevŒnŒÅ sakhyamu-pa sedimŒ vayaÅ devŒ na Œyu¬ pra tirantu j¶vase.

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

3. TŒn pµurvayŒ nividã hûmahe vayam bhagammitram aditiµm dakµam asridham. Aryamanµam varuµam somam ašvinµasarasvaµi nahi subhagµamayaskarat.

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

4. Tanno våto mayobhu våtu bheṣajain tanmātā pr̲thivī tat pitā dyauµ. Tad gr̲avānāḥ somasuto mayobhuvastadašvinµ śṛṣūtaµ dhiṣṇyā yuvam.

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature’s powers of
growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with
good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.


Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.


Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.
9. Śatamīnu śarado anti devā yatrā naścakṛā jara-ṃ saṁ tanūnām. Putrāso yatra pitāro bhavanti mā no madhyā rīriṣatāyurgantoḥ.

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.


Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakṛti,
these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existentially. The three, God, soul and Prakrti (nature) are eternal essentially.

**Mandala 1/Sukta 90**

*Vishvedeva Devata, Gotama Rahugana Rshi*

1. **Rjunīti no varuṇo mitro nayatu vidvān.**
   Aryamā devaiḥ sajośāh.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,
generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ.*
*Vratā rakṣante viśvāhā.*

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

3. *Te asmabhyaṁ śarma yaṁsannamṛtā martye-bhyah.*
*Bādhamānā apu dvīṣah.*

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

4. *Vi naḥ pathah suvitāya ciyantvindro marutah.*
*Pūṣā bhago vandyāsah.*

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.
5.  *Uta no dhiyo go agrāh pūṣan viṣṇavevayāvah.*

*Kartā naḥ svastimataḥ.*

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.


*Mādhvīrṇaḥ santvoṣadhīḥ.*

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.


May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.
8. Madhumānno vanaspartirmadhumān astu sūryaḥ. 
Mādhvīrgāvo bhavantu naḥ.

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

9. Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvar-yamā. Śaṁ na indro bhṛhaspatiḥ śaṁ no viṣṇururu-kramaḥ.

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

Mandala 1/Sukta 91

Soma Devata, Gotama Rahugana Rshi

1. Tvaṁ soma pra cikito maniṣaṁ tvam rajisthama-nu neṣi panthām. Tava praṇītiḥ pitaro na indo deveṣu ratnam abhajanta dhīrāḥ.

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.
2. *Tvaṁ soma kratubhiḥ sukuratorbhūstävam daksaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛśā vṛṣatvēbhīrma-
hitvā dyumnebhīrdyumnnyabhavo nṛcaksāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

3. *Rājīno nu te varuṇasya vratāni bṛhadgabhūraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro
daksāyyo aryamevāsī soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

4. *Yā te dhāmāni divi yā prthivyāṁ yā parvate-
śvoṣadhiśvapsu. Tebhirno viśvaiḥ sumanā aheḷan
rājantsoma prati havyā gṛbhāya.*
Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

5. Tvain somasi satpatistvaṁ rājota vṛtrahā.  
Tvain bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

6. Tvain ca soma no vaśo jīvāturī na marāmahe.  
Priyastotro vanaspatiḥ.

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

7. Tvain soma mahe bhagam tvain yūna ṛtāyate.  
Dakṣaṁ dadhāsi jīvase.
For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

9.

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

10.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.
11. **Soma gīrbiṣṭvā vayam vardhayāmo vacovidaḥ. Sumṛṭīko na ā viṣa.**

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

12. **Gayasphāno amīvahā vasuvit puṣṭivardhanah. Sumitraḥ soma no bhava.**

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

13. **Soma rārandhi no hṛdi gāvo na yavaseṣvā. Marya iva sva okye.**

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

15. Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṇhasah. Sakhā suśeva edhi nah.

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.


Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

17. Ā pyāyasva madintama soma viśvebhiraṁśu-bhīḥ. Bhavā nah suśravastamaḥ sakhā vṛdhe.
Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं त पर्यांसि समु यन्तु वाजा: सं वृष्ण्यान्यभिमातिषाह:।
आप्यायमानाः अमृताय साम दिविः श्रवांस्युत्तमानिः
धिष्या ॥ १८ ॥

18. Saṁ te payांsi samu yantu vājāḥ saṁ vrṣṇyānya-
bhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi
śravāṁsyuttamāni dhiṣya.

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या तु धामानि हविषा चर्जित्ति ता तु विश्वं परिभूरस्तु
युज्म। गायस्फारः पुरारण: सुवीराच्छीरहा प चौरा साम
दुर्योन ॥ १९ ॥

19. Yā te dhāmāni haviṣā yajanti tā te viśvā paribhū-
rastu yajñam. Gayasphānaḥ pratarāṇaḥ suvīro’-
vīrahā pra carā soma duryān.

Soma, lord of life, energy and vitality, all those
places and nature’s activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

Sōma dhēnum soma arvantāśuṁ soma vīraṁ karmanyāṁ dadāti. Sādanyāṁ vidathyāṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmāi.

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

Aṣālham yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanaśya gopām. Bhareṣujāṁ sukṣiṁtuṁ suśrava-saṁ jayantāṁ tvāmanu madema soma.

Soma, lord of joy, ecstasy and generosity in abundance, informidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate
you and enjoy life with you.

Tvamimā oṣadhīḥ soma viśvāstvamapo ajanayastvam gāḥ. Tvamā tatanthorvantarikṣam tvam jyotisā vi tamo vavartha.

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

Devena no manasā deva soma rāyo bhāgam sahasāvannabhi yudhya. Mā tvā tanadīśiṣe vīryasyobhayebhyāḥ pra cikitsā gaviṣṭau.

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

Mandala 1/Sukta 92

Usha and Ashvins Devata, Gotama Rahugana Rshi

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows.

उद्दपस रूणा भानवा वृथा स्वायुजा अर्णेीगा अयु रत। अको शासोऽ वयुनःनि पूवता रूणेर्व भानुमरूणीरशि-श्रृयः ॥ २ ॥

2. *Udāpaptannaruṇā bhānavo vrthā svāyujo aruṣir-gā ayuṣkṣata. Akrannusāsō vayunāni pūrvathā ruṣantaṁ bhānumaruṣūraśīśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command.

अच्छन्ति नारीरपासा न विषिष्ठिभ: समानन्याजुनाना पञवतः ॥
इष्टं वहन्ती: सुकृतं सुदार्नवं विश्वदुह यज्ञमानाय सुन्तत ॥ ३ ॥


The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,
bearing vital food and rejuvenating energy for the pious
and generous yajamana dedicated to the creative service
of life and nature everywhere every day.

4. **Adhi peśāṃsi vapate nṛtūrivāpornaṇuta vakṣa
usreva varjaham. Jyotirviśvasmai bhuvaṇāya
kṛṇvaṇi gāvo na vrajaṁ vyuṣā āvartamaḥ.**

Just as a dancer puts on various costumes and
characters and just as a cow waxes its udders full of
milk for the calf, so does the dawn assume many forms
and bares her bosom of light to illuminate the whole
world with lights as the flames dispel the darkness from
all places reaching there as cows reach their stalls.

5. **Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhaṭe
kṛṣṇamabhvam. Svarum na pēso vidathēśvāṇjaṅ
citram divo duhitā bhānumaśret.**

The brilliant light of the dawn arises in the east,
radiates and expands, it stalls and dispels the deep dark
of the night. And just as an artist decorates a yajnic post
in great congregations so, adorning the wondrous sun
as an ornament of light, this daughter of heaven reveals
the glory of the sun.
6. **Atāriśma tamasaspāramasayośā ucchanīḥ vayunā kṛṇoti. Śriye chando na smayate vibhāti supratīkā saumanasāyājīgaḥ.**

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

7. **Bhāsvatī netrī sūnṛtānāṁ divaḥ stave duhitā gotamebhīḥ. Prajāvato nṛvato aśvabudhyānuśo go-agrāṇ upa māsi vājān.**

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.
O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

9. \( \text{Viśvāni devī bhuvanābhicāṣṭī paścitē cakṣu-rurviyā vi bhāti. Viśvam jīvam carase bodhayan-tī viśvasya vācam avidanmanāyoh.} \)

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

10. \( \text{Punah punarjāyamānā purāṇī samānām varṇamābhi śumbhamānā. Śvaghnīva kṛtnurviṣṭā āmi-nāna martasya devī jarayantyāyuh.} \)

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of
eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

vyu
diva anta a
avyaya svasa
tthe same refulgence of beauty, an artificer of eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

vyu

Puna punarjyam

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

Pa

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.
13.  Uṣastaccitramā bharāsmabhyāṁ vājinīvati.  
Yena tokāṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life.

Revadasme vyuccha sūṇtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home.

15.  Yuṅśvā hi vājinīvatyaśvāṁ adyāruṇāṁ uṣaḥ.  
Aṭhā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world.
16. Áśvinā vartirasmadā gomad dasrā hiranyavat. 
Arvāgratham samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, 
expert technologists working together with equal 
cooperative mind, bring hither before us a chariot 
sensitive in reception and communication of signals, 
golden in quality and extremely fast in motion anywhere 
on earth, over water and in the sky.

17. Yāvitthā ślokamā divo jyotirjanāya cakrathuḥ. 
Ā na ūrjan vahatamaśvinā yuvam.

Ashvins, scientist and technologist of fire and 
water, both of you thus from the sun create the mantra, 
light and energy and bring it for us and the people for 
common use.

18. Eha devā mayobhuvā dasrā hiranyavartanī. 
Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, 
scientists and technologists, generous experts of fire and 
water, water and air, creators of comfort and joy, 
working on the golden sunbeams of the morning dawn, 
create and bring us energy and vitality for the health, 
vitality and joy of humanity.
Mandala 1/Sukta 93

Agni-Soma Devata, Gotama Rahugana Rshi

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord’s Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

1. Agnīṣomavimaṁ su me śrūntam vrśanā havam.
Prati sūktāṁ haryatāṁ bhavatāṁ dāśuṣe mayah.

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

2. Agnīṣomā yo adya vāmidam vacaḥ saparyati.
Tasmai dhattāṁ suvīryam gavāṁ poṣam svaśv-yam.

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

3. Agnīṣomā ya āhutim yo vāṁ dāśāddhaviśkṛtim.
Sa prajayā suvīryam viśvamāyuryurvyāśnavat.
Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun’s heat and bring down one uniform light for the many forms of life to survive and grow.

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.
6. Ānyam divo mātariśvā jabhārāmathnādanyam pari śyeno adreḥ. Agnīsomā brahmaṇā vāvrdhā-norum yajñāya cakrathurulokam.

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.


Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

8. Yo agnīsomā haviśā saparyād devadrīcā manasā yo ghṛtena. Tasya vrataṁ rākṣataṁ pātamaṁhaso više janāya mahi śarma yacchatam.
Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

\[\text{अग्निः} \text{षोभाम् सर्वं दस्या सहूः सहस्त्रो च चर्मे गिरः।} \\
\text{sं देवंत्रा बंभूवध्यु: ॥ ९ ॥}
\]

9. \text{अग्निःषोभाम्} \text{सेवदसाः} \text{सहुः} \text{सहति} \text{वनात्मं} \text{गिराः} \\
\text{सुद्धराः} \text{सवाय} \text{हि} \text{भूमुतं} \text{धत्ता} \text{मन्य} \text{यजमाणं} \text{यो} \text{नो} \text{।} \\
\text{Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.}

\[\text{अग्निः} \text{षोभाम्} \text{वां} \text{या} \text{वां} \text{घृतन्} \text{दाशति।} \\
\text{तस्मां} \text{द्विदयतं} \text{बृहतं ॥ १० ॥}
\]

10. \text{अग्निःषोभावन} \\
\text{वं} \text{यो} \text{वं} \text{घर्त} \text{ं} \text{दासाति।} \\
\text{Tasmaï} \text{didayatam} \text{bṛhat.}

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

\[\text{अग्निः} \text{षोभां} \text{विं} \text{न} \text{ा} \text{युव} \text{ं} \text{हृव} \text{य} \text{ा} \text{जुज्ञ} \text{ाशतम।} \\
\text{आ} \text{यात्मुप न:} \text{सचा} \text{॥ ११ ॥}
\]

11. \text{अग्निःषोभिविम} \\
\text{नो} \text{युव} \text{म} \text{ह} \\
\text{A yātampān naḥ saćā.}

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.
12. **Agniḥomā pipṛtamārvarvato na ā pyāyantāmusriyā havyasūdaḥ. Asme balāni maghavatsu dhattam kṛṇutam no adhvaram śrūṣṭimantam.**

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

**Mandala 1/Sukta 94**

*Agni Devata, Angirasa Kutsa Rshi*

1. **Imaṁ stomamarhate jātavedase rathamiva sam mahemā maniṣayā. Bhadrā hi naṁ pramatirasya saṁsadyagne sakhye mā riṣāmā vayam tava.**

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.
Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

Yasmasi tvamāyajase sa sādhvatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyaṁhatiragnē sakhyē mā riṣāmā vayaṁ tava.

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

Śakema tvā samidham sādhaya dhiyastve devā haviradantyāhutam. Tvamādityāṁ ā vaha tān hyuśmasyagne sakhyē mā riṣāmā vayaṁ tava.

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.
4. **Bharāmedhmaṁ kṛṇavāmā havīṁśi te citayantah parvaṇā parvaṇā vayam. Jīvatave prataram sādhaya dhiyo’gne sakhye mā riśāmā vayaṁ tava.**

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

5. **Viśāṁ gopā asya caranti jantavo dvipacca yaduta catuspadaktubhiḥ. Citraḥ praketa uṣaso mahān asyagne sakhye mā riśāmā vayaṁ tava.**

Agni is people’s protector. By the rays of this Agni’s light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.


Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.
8. \( \text{Pūrvo devā bhavatu sunvato ratho'ṃ sākam śaṃso abhyastu dūḍhyāḥ. Tadā jānītota puṣyatā vaco’gne sakhye mā riṣāmā vayaṃ tava.} \)

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

\( \text{Vādhairduḥśaṁsāṃ apa dūḍhyo jahi dūre vā ye anti vā ke cidatriṇāḥ. Athā yajñāya grñate sugaṁ kṛḍhyagne sakhye mā riṣāmā vayaṃ tava.} \)

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, power and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

\( \text{Yadṛṇa kṛṣṇa rāhita ratha vātajūta vṛṣabhṣṭyav tu ravaḥ.} \) 
\( \text{Aatīrṇaṁ śaṁsaḥ śaṃsakṛtvānāchsel śaṃkṛ ma riṣāmā vayaṃ tava.} \)
10. \textit{Yadayukthā aruṣā rohitā rathe vātajūtā vrṣabhasyeva te ravaḥ. Ādivinasi vanino dhūmaketunā'-gne sakhye mā riṣāmā vayaṁ tava.}

Agni, lord of light and nature’s power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

11. \textit{Adha svaṇāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugāṁ tat te tāvakebhyo rathebhyo’gne sakhye mā riṣāmā vayaṁ tava.}

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

12. \textit{Ayaṁ mitrasya varuṇasya dhāyase’vayātāṁ marutāṁ helo adbhutaḥ. Mṛḷā su no bhūtvesāṁ manañ punaragne sakhye mā riṣāmā vayaṁ tava.}
This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.


Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

15. *Yasmai tvain sudravinō dadāso’nāgāstvamadite sarvatātā. Yaṁ bhadreṇa ṣavasā codayāsi praJayavatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.


Agni, lord of light and wealth of the world, lord
and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

Mandala 1/Sukta 95

Agni Devata, Angirasa Kutsa Rshi

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other’s child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

2. Daśeṣeṁ tvāṣṭurjanayanta garbham atandrāso yuvatayo vibhṛtram. Tigmāṇīkaṁ svayaśasam janesu virocamānaṁ pari śūn nayanti.
Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.


Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.


Who among you could know this mysterious nursling of the day and night, the sun born of Agni and
Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.
Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

Uru te jrayaḥ paryeti budhnaṁ virocamānaṁ mahiṣasya dhāma. Viśvebhiragne svayaśobhiriddho’dabdhebhiḥ pāyubhiḥ pāhyasmān.
Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

10. Dhanvantsrotaḥ kṛṇute gātumūrmūṁ śukrairūr-
mirbhirabhi nakṣatī kṣām. Viśvā sanāṁ jaṭhāreṣu
dhattē’ntarnavāsau carati prasūṣu.

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

11. Evā no agne samidhā vṛdhāno revat pāvaka
śravase vi bhāhi. Tanno mitro varuṇo māmahan-
tāmaditih sindhuh prthivī uta dyauḥ.

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra
and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

**Mandala 1/Sukta 96**

*Dravinoda Agni Devata, Angirasa Kutsa Rshi*

1. *Sa pratnathā sahasā jāyamānah sadyah kāvyāni baṇadhatta viśvā. Āpaśca mitraṁ dhiṣanā ca sādhan devā agnim dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

2. *Sa pūrvayā nividā kavyatāyorimāh prajā ajana- yan manunām. Vivasvatā cakṣasā dyāmapaśca devā agnim dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought.
and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

3. Tamālata prathamaṁ yajñasādhamṁ viśa ārīrā-hutam rījasānam. Ūrjāḥ putram bharatam srpadānum devā agnim dhārayan draviṇodām.

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.


He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,
the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

3. Tamātata prathama-yajña viśva-hutam jājas nam. Īśurja¬ putraḥ bharataḥ sūpra-dhenuḥ devaḥ agniḥ dhrayan draviḍodhām.

4. O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.


The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.


Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of
cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

7. 

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

8. 

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and
energy may, we pray, grant us the food and energy which
gives rise to a community of heroes. The creator and
giver of life and health may, we pray, grant us our full
share of life and age with health and plenty.

9. Evā no agne samidhā vṛdhāno revat pāvaka
śravase vi bhāhi. Tanno mitro varuṇo māma-
hantāmaditih sindhuḥ prthivī uta dyauḥ.

Thus may Agni, lord of wealth, pure and
purifying, flaming and growing with fuels and oblations,
shine for our honour and fame. And may Mitra, the sun,
Varuna, the air and pranic energies, Aditi, the sky, the
sea, the earth and the light of heaven, bless us with
health, wealth, knowledge and piety.

Mandala 1/Sukta 97

Agni Devata, Angirasa Kutsa Rshi

अर्य न: शाशुचद्वर्धमग्र्ष्य शुशुग्ध्या रथिम्।
अर्य न: शाशुचद्वर्धम् ॥ १ ॥

1. Apa naḥ śośucadaghamagne śuśugdyā rayim.
Apa naḥ śośucadagham.

Agni, lord of light, power and purity, pray shine
on us, burn off our sins and purify us. Shine, purify and
sanctify our wealth of body, mind and soul. O lord, burn
off our sins and let us shine in purity.

सु मण्डित्या सुंगगतया वैसूया चे यजामह।
अर्य न: शाशुचद्वर्धम् ॥ २ ॥
2.  *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.*  
*Apa naḥ śośucadagham.*

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.


Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

4.  *Pra yat te agne sūrayo jāyemahi pra te vayam.*  
*Apa naḥ śośucadagham.*

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

5.  *Pra yadagneḥ sahasvato viśvato yanti bhūnaḥ.*  
*Apa naḥ śośucadagham.*

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.


Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.


Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

Mandala 1/Sukta 98

Agni Devata, Angirasa Kutsa Rshi

1. Vaiśvānarasya sumatau syāma rāja hi kam bhuvanānāmabhāṣīriḥ. Ito jāto viśvamidam vi caṣṭe vaiśvānaro yatate sūryeṇa.

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.


It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified
and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

\[\text{Vaiśvānara tava tat satyamastvasmān rāyo maghavānahā sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta dyauḥ.}\]

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

**Mandala 1/Sukta 99**

*Agni Jataveda Devata, Maricha Kashyapa Rshi*

\[\text{Jātavedase sunavāma somam arātiyato ni dahiṭi vedah. Sa naḥ parśadatī durgāṇi viśvā nāveva sindhuṁ duriṭātyagniḥ.}\]

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks
to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

Mandala 1/Sukta 100

Indra Devata, Varshagirah Rjrashva, Ambarisha, Sahadeva, Bhayamana, Suradhasa Rshi

1. Sa yo vrṣā vrṣṇyebhiḥ samokā maho divaḥ prthivyāśca samrāt. Saīnasatvā havyo bhareṣu marutvān no bhavatvindra ūtī.

   He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

2. Yasyānāptaḥ sūryasyeṣa yāmo bharebhare vrtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhirevairmarutvān no bhavatvindra ūtī.

   Unapproachable is Indra’s speed and power for
the wicked. In battle after battle of life he is the same
breaker of the cloud and destroyer of evil. Lord of
Maruts, tempestuous heroes, most generous and
powerful, may he with his friends and their exploits be
for our protection, promotion and prosperity.

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparītāḥ. Tarad dveṣāḥ sāsahīḥ pauṁsye-
bhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow
like the rays of light from heaven. They hurry on apace
uninterrupted on their paths with force and overwhelm
hate, fear and enmity. May he, lord of courage and
valour, commander of tempestuous Maruts, with his
irresistible forces be our protector for progress and
prosperity.

4. *So aṅgirabhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhībhiḥ sakhā san. Ṛgmiṁbhirṛgmiṁ gātubhir-
yeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life
of life, mighty generous with showers of strength and
joy, being a friend with friends. With scholars of Rks,
he is master of divine knowledge and supreme of
movement with those who are ever on the move. Lord
and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

5. *Sa sūnubhirna rudrebhirṛbhṛvā nṛṣāhye sāsahvān amitrān. Sanīlebhiḥ śravasyāni tūrvan marutvān no bhavatvindra útī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.


Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.
7. Tamūtayo raṇayaṅchūrasātau tam kṣemasya kṣitayāḥ kṛṇvata trām. Sa viṣvasya karuṇasyeṣa eko marutvān no bhavatvindra ūṇī.

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

8. Tamapsanta śavasa utsaveṣu naro naramavase tam dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūṇī.

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

9. Sa savyena yamati vrādhataścit sa daksine samgrbhītā kṛtaṇi. Sa kīrinā cit sanita dhanāni marutvān no bhavatvindra ūṇī.

With his left hand he overcomes even the strong
oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

10. *Sa grāmebhiḥ sanitā sa rathebhirvīde viśvābhiḥ kṛṣṭibhirnvadya. Sa paunisyebhirabhibhūraśasīr-marutvān no bhavatvindra uṭī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

11. *Sa jāmibhīryat samajāti mīḷhe’jāmibhirvā puruhūta evaiḥ. Apāṃ tokasya tanayasya jeṣe marutvān no bhavatvindra uṭī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection.
and progress.

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander
of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.


Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

15. Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarikvā tvākṣasā kṣmo divāśca marutvān no bhavatvindra ātī.

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

17. Etat tyat ta indra vṛṣṇa ukthāṁ vārśāgirā abhi grṇanti rādhaḥ. Rjrāśvaḥ prṣṭibhirambarīṣaḥ sahadevo bhayamānaḥ surādhāḥ.

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rijrashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.
Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

19. \textit{Viśvāhendro adhivaktā no astvaparītvṛtāḥ sanuyāma vājam. Tanno mitro varūṇo māmahantāmaditīḥ sindhuḥ pṛthivī uta dyauḥ.}

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

	extbf{Mandala 1/Sukta 101}

\textit{Indra Devata, Angirasa Kutsa Rshi}

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.


For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vṛtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,
and who overthrows the mighty but callous and voracious eater of the nation’s wealth who causes a drought and famine of the people’s resources for life and progress.

3. \textit{Yasya dyāvāprthivī paunṣyaṁ mahad yasya vrate varuṇo yasya sūryaḥ. Yasyendrasya sindhavah saścati vrataṁ marutvantaṁ sakhyāya havāmahe.}

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

4. \textit{Yo aśvānāṁ yo gavāṁ gopatirvaśi ya āritaḥ karmanī karmanī sthirāḥ. Vīlościdindro yo asunvato vadho marutvantair sakhyāya havāmahe.}

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he
is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

5. \( \text{Yo viśvasya jagataḥ prāṇataspatriyō brahmāṇe} \) prathamo gā avindat. \( \text{Indro yo dasyūṇradharāṇ} \) avātiran marutvantarāṃ sakhyāya havāmahe.

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

6. \( \text{Yaḥ śūrebhirhavyo yaśca bhūrubhiryo dhyāvad-} \) bhīrhūyate yaśca jigyubhiḥ. \( \text{Indram yaṃ viśvā} \) bhūvanābhi samādadhur-marutvantarāṃ sakhyāya havāmahe.

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well as by those who flee. Him, all people and worlds in
existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

7. **Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhīryoṣā tanute pṛthu jrayaḥ. Indraṁ manīṣā abhyarcati śrutaṁ marutvantāṁ sakhyāya havāmahe.**

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts’ energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts’ motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

8. **Yad vā marutvaḥ parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaram no acchā tvāyā haviścakṛmā saytarādhaḥ.**

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord
existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

Gracious lord of versatile power, Indra, with you let us distil the soma of life’s joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.
11. **Marutstotrasya vrjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māmahantām aditiḥ sindhuh pṛthivī uta dyauḥ.**

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

**Mandala 1/Sukta 102**

*Indra Devata, Angirasa Kutsa Rshi*

1. **Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣanā yat ta ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāma-dannanu.**

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In
We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

1. Marutstotrasya v¾janasya gopŒ vayamindreÄa sanuyŒma vŒjam. Tanno mitro varuÄo mŒma-hantŒm aditi¬ sindhu¬ p¾thiv¶ uta dyau¬.

We hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In consequence, they too enjoy themselves and feel blest.


The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

3. Tam śma rathaṁ maghavan prāva sātaye jaitram yam te anumadāma samgame. Ājā na indra manasā puruṣṭuta tvāyabhya maghavañ-charma yaccha naḥ.

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.


Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.
6. Gojītā bāhū amitakratuḥ simaḥ karman karmañ-
chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ prati-
mānamoajasāthā janā vi ḫvayante sīśāsavaḥ.

Strong armed victor of lands, immensely
intelligent, tactical fighter and winner, protector and
defender in a hundred ways in every battle, heroic
warrior, strongest of the strong, match for the matchless
with his might and power, such is Indra, lord ruler of
the world. Him, the men of admiration invoke for
company and protection.

7. Ut te śatānmaghavannucca bhūyasa ut sahasrād
ririce kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṅā titviṣe
mahyadhā vṛtrāṇi jighnase purandara.

Indra, lord of might and power, more than
hundred, more than most, more than thousand exceeds
your fame and power among the people. Great is your
intelligence and action and noble is your voice which
makes you shine immensely more than brilliant. And
then you break the clouds of rain for the showers and
rout the strongholds of the hoarders.

8. Triviṣṭidhātu pratimānamoajasastisro bhūmīrnr-
pate trini rocanā. Atīdaṁ viśvaṁ bhuvanaṁ
vavakṣīthāśatruindra januṣā sanādasi.

Indra, Nrpati, lord of the people and ruler of the
world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां द्रवषु पश्चमं हृदामहु त्वं बंधूश पृतनासु सासहि:।
समं न: कार्मुप्पन्युमुद्विन्दिमिन्द: कृणातु पसवं रथं पुर: ॥ ९ ॥


Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जिजगश्च न धना रुराधिधारे भवः जाम मन्यकन्महत्सु च।
त्वामुगमवसम सं शिशीमस्थान् न हन्दु हर्वनषु चादय ॥ १० ॥
10. *Tvam jigetha na dhanā rurodhitārbheṣvājā maghavan mahatsu ca. Tvāṃ ugram avase sam śiśīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

11. *Viśvāhendro adhivaktā no astvaparihvrṭāḥ sanuyām vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

2. Sa dhārayat prthiviśa paprathacca vajreṇa hatvā nirapah sasajra. Ahannahim abhinad rauhiṇaṁ vyahan vyānsaṁ maṅgava śacibhiḥ.

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valorous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.


Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

8. Śuṣṇaṁ pipruṁ kuyavaṁ vr̥tramindra yadhīvī purah śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pr̥thivī uta dyauḥ.

Indra, when you break down Vṛtra, the mighty cloud which can raise green fields of barley and create
prosperity for the farmers, and when you shatter the deep caverns of Shambhara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

Mandala 1/Sukta 104

Indra Devata, Angirasa Kutsa Rshi


Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

2. O tye nara indramūtaye gurnū cit tān tsadyo adhvano jagamyāt. Devāso manyuṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest
powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अत्र त्यम् भरत कर्तव्यात् अत्र त्यम् भरत फर्मृद्धः। गीर्ण स्मात्: कुर्यावस्य यार्क हृत् त स्त्रातां पवन शिफाया: ॥ ३ ॥


The clever financier carries away the wealth of others for his heart’s desire. He syphons away the nation’s wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rivalmistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

युयोपा नाभिरुपरस्या: प पूर्वाभिस्तितरः राष्ट्रः: शूरः ।
अञ्जसी कुलिशी वीरपतिः पर्या हिन्वाना उदाभिभर्तः ॥ ४ ॥


The life-string of the people’s energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,
dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

5. Prati yat syā nīthādarśī dasyoroko nācchā sadanāṁ jānāti gāt. Adha smā no maghavaṇcar-kṛtādinnā no magheva niṣṣapī parā dāḥ.

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.


Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.


Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendants and traditions.


Indra, come right here and now. They say you love soma. Distilled is the soma of life’s joy, drink of it
to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

**Mandala 1/Sukta 105**

*Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi*

1. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayah padaṁ vindanti vidyuto vittaṁ me asya rodasā.*

   The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

2. *Arthamid vā u arthina ā jāyā yuvate patim. Tuṇāte vṛṣṇyaṁ payaḥ paridāya rasaṁ duhe vittaṁ me asya rodasā.*

   Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and
reveal it for me.

म षु दंवा अदः स्वपुर्वव पादि दिवस्परी। मा स्मयस्म
शांभुवः शून्य भूम कदा चन वित्तं म अस्य र ‘दसी’ ॥ ३ ॥

3. Mo şu devā adah svarava pādi divaspari. Mā
somyasya śaṁbhuvah śūne bhūma kadā cana
tittam me asya rodasī.

O divinities of life and nature, may that ecstasy
and bliss of our life never fall below the top of heaven.
May we never suffer frustration in vacuum of the peace
and joy of the soma of existence. Heaven and earth,
know the secret and mystery of living in the state of
bliss and reveal it to me for all, the ruler as well as the
ruled.

यूज्रं पृच्छामयकृपं स तद तुतृत विव व ’चति। कवं ऋहंतं पूर्वं
गुतं कस्तद्विभवति नूतनं वित्तं म अस्य र ‘दसी’ ॥ ४ ॥

Kva ṛtam pūrvyam gataṁ kastad bibharti nūtano
vittram me asya rodasī.

Lord of knowledge, you are the harbinger of
truth and the message of Divinity. I ask you of that
supreme yajna of life’s protection and promotion which
sustains existence. Where is that eternal water and law
of life hidden or gone? Who at the present time observes
that same ancient and eternal yajna and law of life, and
how? May the heaven and earth know and reveal the
truth for us.

अमी य दंवा: स्थनं त्रिश्चा र ‘चन दिवः। कवं ऋहंतं कदनृतं
वर्षु गता व आह्वितिवित्तं म अस्य र ‘दसी’ ॥ ५ ॥
5. Amī ye devāḥ sthāna triśvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutivruttam me asya rodasī.

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakṛti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.


O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.
7. Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit. Tam mā vyantyādhyo vṛko na ṭṛṣṇajam mṛgaṁ vittam me asya rodasī.

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

8. Saṁ mā tapantyabhitaḥ sapatniriva parśavaḥ. Mūṣo na śīśnā vyadanti mādhyaḥ stotāram te śatakraṭo vittam me asya rodasī.

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover’s heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

9. Amī ye sapta raśmayastatrā me nābhirātatā. Tritastad vedāpyaḥ sa jāmitvāya rebhati vittam me asya rodasī.

As far as the rainbow lights of the universe
radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life’s centrehold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

10. Amī ye pañcokṣaṇo madhye tāsthurmaho divaḥ. Devatrā nu pravācyam sadhrīcīnā ni vāṃturvi-ttamā me asya rodasī.

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

11. Suparṇā ēta āsate madhya ārodhane divaḥ. Te sedhantī patho vrkaṁ tarantāṁ yahvarīrapo vittamā me asya rodasī.

The waves of solar energy abide in the midst of the sun’s gravity. They being most potent regulate the paths and velocities of electricity and the formation and
movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं तदुक्थं हितं दवासं: सुपवाचनम। ऋतृतम्पष्पन्निति सिन्धवं: सत्यं तातान सूया विचं म अस्य रंदसी॥ १२॥


O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature’s truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्न तव त्यदुक्थं दुवप्रप्राप्तस्यधिम। स नै: सत्या मनुष्वदा दुवाय्यी। विदुर्देर विचं म अस्य रंदसी॥ १३॥

13. Agne tava tyadukthyaṁ deveśvastyāpyam. Sa naḥ satto manuşvadā devān yakṣi viduṣṭaro vittam me asya rodası.

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

सत्य ह ताम मनुष्वदा दुवां अच्छां विदुर्देर:। अग्रिहुव्या सुपृषदति दुवा दुवषु मधिरा विचं म अस्य रंदसी॥ १४॥
Agnirhavyā suṣūdati devo deveṣu medhiro vittam me asya rodasī.

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

15. *Brahmā kṛṇoti varuṇo gātuvidam tamīmahe.*
Vyūṛṇoti hṛdā matim navyo jāyatāmṛtaṁ vittam me asya rodasī.

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

16. *Asau yaḥ panthā ādityo divi pravācyam kṛtaḥ.*
Na sa devā atikrame tam marīṣo na paśyatha vittam me asya rodasī.
That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

Tritāḥ kūpe’vahito devān havata ītaye. Tacchu-śrāva brhaspatiḥ krṣṇannamhūraṇāduru vittam me asya rodasī || 17 ||

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

Aruṇo mā sakṛd vrkāḥ pathā yantam dadarśa hi. Ujjihīte nicāyyā taṣṭeva prṣṭyāmayī vittam me asya rodasī || 18 ||

The Lord of golden majesty, creator and
measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.


Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

**Mandala 1/Sukta 106**

*Vishvedeva Devata, Angirasa Kutsa Rshi*

1. *Indraṁ mitraṁ varuṇamagnimūtaye mārutaṁ śardho aditiṁ havāmahe. Ratham na durgād vasa-vahṣ sudānavo viśvasmānno aṁhaso nisnipartana.*
For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

2. \textit{Ta ādityā ā gatā sarvatātaye bhūta devā vṛtra-\tiny \textit{tūryeṣu} saṁbhuvāḥ. Rathaṁ na durgād vasavaḥ sudānaṁ viśvasmāṁno aṁhaso niśpipartana.}

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

3. \textit{Avantu naḥ pitaraḥ supravācanā uta devē devaputre rāvṛdhā. Rathaṁ na durgād vasavaḥ sudānaṁ viśvasmāṁno aṁhaso niśpipartana.}
May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.
universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.


Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

7. Devairno devyaditirni pātu devastrātā trāyatāmpryucchān. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivi ūt ut dyauḥ.

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us
without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

**Mandala 1/Sukta 107**

*Vishvedeva Devata, Angirasa Kutsa Rshi*

चन्द्र दुधानां पत्यति सुमुन्मदित्यासा भवता मृण्यन्ति:।
आ वाच वाची सुमुन्तिवल्त्यादुंहाशिच्चिद्या वारिवाविच्चः।

Yajña brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उर्ज्ज ना दुधा अवसा गम्‌न्त्वादिर्गिरसा नामां सार्वाः।
चन्द्र इन्द्रियशुक्तौ मूर्तिदिरादित्याः अदिति: श्रमं यथसं।

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and
solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

Mandala 1/Sukta 108

*Indragni Devata, Angirasa Kutsa Rshi*

*Ya indrāgni citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātam sarathāṁ tasthi-vāṁśāthā somasya pibataṁ sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein
and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord’s creation.

Yāvadidam bhuvañāṃ visvamstyuruvyacā varimatā gabhīram. Tāvāṃ ayaṁ pātave somo astvaramindrāgni manase yuvabhyāṃ.

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart’s desire.

Cakrāthe hi sādhryaṁnāma bhadram sādhṛi-cinā vṛtrahaṇā uta sthaḥ. Tāvindraṅgī sādhryaṅcā niśadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord’s creation.
The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

5. \textit{Yānindrāgni cakrathurvīryāṇi yāni rūpāṇyuta vrṣṇyāṇi. Yā vāṁ pratnāṇi sakhyā śivāni tebhiḥ somasya pibataṁ sutasya.}

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

6. \textit{Yadabravaṁ prathamaṁ vāṁ vṛṇāno’yaṁ somo asurairno vihavyah. Tāṁ satyāṁ śraddhā- mabhyaḥ hi yātamaṁ somasya pibataṁ sutasya.}

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy
The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.
Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.


Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.


Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.
12. *Yadindrāgni udītā sūryasya madhye divāh sva-dhaya mādayethe. Ataḥ pari vrṣaṇāvā hi yātamathā somasya pibatam sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.


Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

Mandala 1/Sukta 109

*Indragani Devata, Angirasa Kutsa Rshi*

1. *Vi hyakhyāṁ manasā vasya icchannindrāgni jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyāṁ sa vāṁ dhiyāṁ vajayanīṁ atakṣam.*
O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.


I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.


“Let us not snap the life-line, keep the light flowing”, praying thus for progress and prosperity, pursuing the tradition of their forefathers’ energy, imbiding the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature’s divinity, the virile and generous children of
humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

4. \[Yuvābhyaṁ devi dhiṣanā madāyendrāgni somasuṣati sunoti. Tāvaśvinā bhadrahastā supāṇi ā dhāvataṁ madhunā pṛṇktamapsu.\]

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature’s energy, with honey sweets and join the two, fire and power, with waters in the sky.

5. \[Yuvāmindrāgni vasuno vibhāge tavastamā śuśrava vrtrahatye. Tāvāsadyā barhiṣi yajñe asmin pra carṣaṇi mādayethāṁ sutasya.\]

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.
6. _Pra carṣaṇibhyāḥ pṛtanāhaveṣu pra pṛthivyā
riricāthe divaśca. Pra sindhubhyāḥ pra giribhyo
mahitvā prendrāgni viśvā bhuvanātyanyā._

Indra and Agni, universal fire, light and electric
energy, by your own power and grandeur, in the battles
of existence and evolution, you exceed humanity, earth,
heaven, seas, mountains and all other regions of the
universe.

7. _Ā bharataṁ śiṣṭatam vajrabāhū asmāṁ indrāgni
avataṁ śacībhiḥ. Ime nu te raśmayaḥ sūryasya
eybhiḥ sapitvaṁ pitaro na āsan._

Indra and Agni, of strong arms as adamant,
come, sustain us, teach us and protect us with your
knowledge and actions. And these and those far off are
your rays of the sun, both knowledge and nourishment,
by which our forefathers blest us with science,
knowledge and sustenance.

8. _Puraṁdarā śiṣṭatam vajrahastāsmāṁ indrāgni
avataṁ bhareṣu. Tanno mitro varuṇo māmahat-
ntāṁ aditiḥ sindhuḥ pṛthivī uta dyauḥ._
Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

Mandala 1/Sukta 110

_Rbhus Devata, Angirasa Kutsa Rshi_

1. _Tatam̐ me apastadu tāyate punaḥ svādiśṭhā dhītirucathāya śasyate. Ayam̐ samudra iha viśvadevyah svāhākṛtasya samu tṛṇuta ṛbhavaḥ._

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart’s content.

2. _Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāṇco mama ke cidāpayah. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo śrham._
Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

3. \textit{Tat savitā vo’ṁṛtatvamāsuvaḍagohyaṁ yacchra-vayanta aitana. Tyāṁ cīccamasamasurasya bhakṣaṇamekaṁ santamakṛṇutā caturvayam.}

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

4. \textit{Viśṭvī śamī taraṇītvena vāghato martāsah santo ṅṛṣatvamānaśuḥ. Saudhanvanā ṛbhavaḥ śūracakṣasah saṁvatsare samapṛcyanta dhī-tibhīḥ.}

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes
of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

For the sake of humanity we dedicate our mind and intelligence and offer it like ghṛta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.
7. \( \text{Rbhurna indra}^{\text{†}} \text{ śavasā } \text{ navīyān}^{\text{†}} \text{ bhur}^{\text{†}} \text{ vājehbir-} \text{ vasurbhirvāsurdadih. } \text{ Yuṣmākaṁ } \text{ devā } \text{ avasāhāni priye’bhi } \text{ tiṣṭhema } \text{ pṛtsūtīrasunvatām.} \)

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

8. \( \text{ Niścarmana }^{\text{†}} \text{ ṛbhavo } \text{ gāmapimśata } \text{ samī } \text{ vatsenā-} \text{ sṛjatā } \text{ mātaraṁ } \text{ punaḥ. Saudhanvanāsaḥ } \text{ svapa-} \text{ syayā } \text{ naro } \text{ jivrī } \text{ yuvānā } \text{ pitarākrṣotana.} \)

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

9. \( \text{ Vājehbirno } \text{ vājastāvavidhy}^{\text{†}} \text{ ḛumāṁ } \text{ indra } \text{ citramā } \text{ darṣi } \text{ rādhaḥ. Tanno } \text{ mitro } \text{ varuṇo } \text{ māma-} \text{ hantām } \text{ aditiḥ } \text{ sindhuḥ } \text{ pṛthivī } \text{ uta } \text{ dyauḥ.} \)

Indra, lord of power and force, empowered with
the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

**Mandala 1/Sukta 111**

*Rbhus Devata, Angirasa Kutsa Rshi*


Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.
2. Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatimīṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.

O ṛbhus, create that youthful and vibrant health and age for our yajña of social order with science and technology which shapes the ṛbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ ते ० त सातिमस्मथ्यमृत्वं: सातिं स्वत्क्ष्यं सातिमवत्त नरः।
सातिं ना जिं समहं विश्वहं जामिमजामिं पुर्तनासु सु रण्यम् ॥ ३ ॥

3. Ā takṣata sātim asmabhyam ṛbhavaḥ sātim rathāya sātim arvate naraḥ. Sātim no jaitrīṁ sam maheta viśvahā jāmim ajāmim pṛtanāsu sakṣaṇim.

O ṛbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ॐ भु ० णमिन्द्रमा हृद उत्तरयः ऋभून्वाजाम्बरुः: सामपीतयं।
उभा मित्रावर्घणा नूममुशिवना त नं हिन्वन्तु सातयं धिय
जिष।। ५ ॥
4. \textit{Rbhukṣaṇamindramā huva utaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnama-śvinā te no hinvantu sātaye dhiye jiše.}

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

5. \textit{Rbhurbharāya sam śiśātu sātīṁ samaryajidvājo asmāṅ aviṣṭu. Tanno mitro varuṇo māmahan-tāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.}

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.
Mandala 1/Sukta 112

*Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi*

1. *Ile dyavaprthivi pūrvacittaye’gniṃ gharmam surucain yāmanniṣṭaye. Yābhirbhare kāramāṁ-śāya jinvathastābhiruṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature’s energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.


Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of
safety and success by which you protect and promote intellectuals and researchers for progress.

3. **Yuvaṃ tāsāṃ divyasya praśāsane viśām kṣayatho amṛtasya majmanā. Yābhirdhenuma-svaṁ pin-vatho narā tābhirū śu ūtibhiraśvinā gatam.**

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

4. **Yābhiḥ parijmā tanayasya majmanā dvimātā tūrtsu taraṇirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū śu ūtibhiraśvinā gatam.**

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces
of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.


Ashvins, catalytic powers of nature’s divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

7. \(Yābhiḥ śucantim dhanasāṁ suṣaṁsadam taptam
gharmaṁ omyāvantam atraye. Yābhiḥ prśniguṁ
purukutsamāvatam tābhirū ṣu ūtibhiraśvinā
gatam.\)

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

8. \(Yābhiḥ śacībhivrṛṣaṇā parāvrjāṁ prāṇdham
śrōṇam cakṣasa etave kṛthah. Yābhirvartikāṁ
grasitāṁ amuṇcataṁ tābhirū ṣu ūtibhiraśvinā
gatam.\)
Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon’s beak.


Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.


Ashvins, ruler and commander of the army,
come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

11. Yābhiḥ sudāṇū auśijāya vaṇiye dīrghaśravase madhu kośo aṅkṣarat. Kakṣīvantāṁ stotāraṁ yābhirāvataṁ tābhirū ṣu Ǵibhirāśvinā gatam

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.


With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.


Ashvins, promoters and leaders of humanity, come with those protections and generosities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

Ashvins, promoters and leaders of humanity, come with those protections and generosities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.


Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.


Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.


Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.


Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

23. *Yābhiḥ kutsmārjuneyaṁ śatakraṭū pra turvītiṁ pra ca dabhītim āvatam. Yābhirdhvasantiṁ puruṣantim āvatāṁ tābhirū şu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

24. *Apnasvaṁīṁ aśvinā vācamasme kṛtaṁ no dasrā vrṣanā manīsām. Adyūtye’vase ni hvaye vāṁ vṛdhhe ca no bhavatāṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers
of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

श्रुभिर्कुभि: परि पातमस्मानरिष्टभिरश्विना साष्ठगभि:।
त गा मिण्डा वर्त्त्तणा मायहन्तामदिति: सिन्थुं: पृथिवी उत
च्छादा। २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-
aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

Mandala 1/Sukta 113

*Usha Devata, Angirasa Kutsa Rshi*

इदम् श्रेष्ठम् ज्योतिषां ज्योतिराग्गचित्राः प्रकेतो अजनिष्टविभवा ।
यथा पर्सूता सवितु: सवायाः पुवा रात्रिपुस्त यानिधारकः ॥ १ ॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā. Yathā prasūtā savitūḥ savāyaṁ Evā rātryuṣase yonimāraik.*
Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn.

रुशद्वत्सा रुशति श्वेत्यागादारंकृष्णा सदनान्यस्या।
समानवन्धू अमृतं अनूचि द्रावा वर्ष चरत आमिनान।


The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other.

समाना अध्वा स्वस्वार्तंतरस्तम्यान्याय चरता दुव्वन्ये।


One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.
4. **Bhāsvatī netrī sūṅtānāmaceti citrā vi duro na āvah. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.**

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

5. **Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhrāṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.**

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.
6. **Kṣatrāyā tvam śravase tvam mahīyā iṣṭaye tvam artham iva tvamityai. Visadṛśā jīvitābhipra-cakṣa uṣā ajīgarbhuvaṇāni viśvā.**

    O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

7. **Eṣā divo duhitā pratyadarśi vyucchanī yuvatiḥ sukraṣṭasāḥ. Viśvasyeśānā pārthivasya vasva uṣo adyeha subhage vyuccha.**

    Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

8. **Parāyaīnāmanveti pātha āyaśināṁ prathamā śaśvatīnām. Vyucchantī jīvamudrayantyuṣā mṛṭaṁ kaṁ cana bodhayantī.**

    The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,
it comes on and shines on.

\textit{Uṣo yadagnīṁ samidhe cakartha vi yadāvāścakṣasā sūryasya. Yanmānusān yakṣyamāṇāṁ aṅīgastad deveśu cakṛṣe bhadramapnāḥ.}

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

\textit{Kiyātyā yat samayā bhavāti yā vyūṣuryāśca nūnāṁ vyucchān. Anu pūrvāḥ kṛpate vāvasānā pradīdhyānā jośamanīabhireti.}

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

\textit{Īyuṣṭe ye pūrvatārāmapaśyan vyucchantīm-uṣasāṁ martyāsāḥ. Aṃśābhirū nu praticakṣyā-bhūdo te yanti ye aparīśu paśyān.}
The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.
gifts of generosity.

\[ \text{Vyañjibhrîdīv ātāsvadyaudapa kṛṣṇāṁ nirñijāṁ devyāvaḥ. Prabodhayantyaruṇe-bhiraśvairoṣā yāti suyujā ratthena.} \]

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

\[ \text{Āvahantī paśyā vāryāṇi citraṁ ketum kṛnte cekitānā. Īyuṣināmupamā śaśvatīnāṁ vibhātināṁ prathamoṣā vyaśvait.} \]

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.
16. Udīrdhvam jīvo asurna āgādapā prāgāt tama ā jyotireti. Āraik panthām yātave sūryāyāganma yatra pratiranta āyuḥ.

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.


The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.


Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as
the wind, they come and bless the man who performs
the soma-yajna of creative joy for life.

Creative power of Divinity, image of Eternity,
fire of the cosmic yajna of creation and evolution, shine
brilliant over the vast spaces. Light adorable, shine and
let us shine for the service of Divinity. Universal giver
of bliss, elevate us to the heights where we belong.

Whatever creation and wonderful inspiration the
dawns, lady lights of divinity, bear and bring for the
zealous yajaka, may Mitra, universal friend of life,
Varuna, lord of eternal peace and justice, Aditi, mother
nature, the rivers and the sea, the earth, the sky and the
light of heaven expand and elevate for humanity.
1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuṣpade viśvam puṣṭam grāme asminnana-turam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

2. *Mṛśā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te. Yacchaṁ ca yośca manurāyeje pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

Mandala 1/Sukta 114

*Rudra Devata, Angirasa Kutsa Rshi*
3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mūḍhvaḥ. Sumnāyannid viśo asmākamā carārīstavīrā juhāvāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhamā vaṅkumā kavimavase ni hvayāmahe. Āre asmad daivyāṁ helo asyatu sumatimid vayamasyā vṛṣṭimāhe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.
With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler’s dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.


This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

7. *Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam. Mā no vadhiḥ pitaram mota mātaram mā naḥ priyāstanvo rudra rīriṣah.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the
fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no āsveṣu rīriṣaḥ. Vīrān mā no rudra bhāmīto vadhīrHAVAVIṢMANTAH sadamī tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.


I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else’s.
10. Are te goghnamuta pūrusaghnāṁ kṣayadvīra
sumnamasme te astu. Mrā ca no adhi ca brūhi
devādhā ca naḥ śarma yaccha dvibarhāḥ.

Lord protector and shelter of the brave, let the
butcher of cows and murderer of men be off by your
protection and grace. May the peace and joy of your
blessings be for us. Be kind and gracious to us. Speak
to us in the heart from above. Lord of the world of here
and after, give us peace and joy on earth, and the ultimate
freedom after.

11. Avocāma namo asmā avasyavah śṛṇotu no havam
 rudro marutvān.Tanno mitro varuṇo māma-
hantām aditiḥ sindhuḥ prthivī uta dyauḥ.

Seekers of protection and bliss, let us sing in
praise of the Lord. May Rudra, omniscient lord
omnipotent, listen to our call and prayer. And may Mitra,
Varuna, Aditi, the sea and rivers, the earth and heaven
raise and sublimate our word of salutation and prayer
to the divine presence. (The word is Namaste.)

Mandala 1/Sukta 115
Surya Devata, Angirasa Kutsa Rshi

1. Citram devānāṁ udgād anīkaṁ caksurmitrasya varuṇasyāgneh. Āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatāstasthuṣaśca.

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

2. Sūryo devimukṣasam rocamānāṁ maryo na yośāṁ abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadṛāya bhadram.

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.


The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions
1. Citra-devōnōm udgōd anōka-cakuruṁmitrasya varūṇasya-gne¬. Íprō dyōvōp:iθivō antarikšaÅ sūρyā ōtmō jagatastasthu¬ca. Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

4. Tat sūryasya devatvam tanmahitvam madhyā kartorvitatam saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādātrī vāsastanute simasmai.

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

5. Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṣṇute dyorupasthe. Anantamanyad ruṣadasya pājah kṛṣṇamanyaddharitaḥ saṁ bharanti.

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,
different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.


O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

*Mandala 1/Sukta 116*

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

1. *Nāsatyābhyāṃ barhiriva pra vrñje stomān iyarnyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyāṃ senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over
the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

2. Viḷupatmabhirāśuhemabhirvā devānāṁ vā jūti-bhiḥ śāsadānā. Tad rāsabho nāsatyā sahasramājā yamasya pradhane jīgāya.

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.


Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.


Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!


Ashvins, experts of velocity and motion, the
brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.


Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.


Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth’s womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

Ashvins, high-priests of nature and truth, light up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.


Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

12. *Tad vāṁ narā sanaye daṁsa ugramāviśkṛṇomi tanyaturna vrṣtim.* Dadhyaṁ ha yanmadhvā-tharvaṇo vā maśvasya śirṣā pra yadimuvāca.

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.


Ashvins, lovers of truth and reality, munificent
powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer’s mouth, and give the poet a compassionate heart for a comprehensive vision of life.

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy’s force as you cut off the wing of a bird.
If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and
may you win the victory.

18. *Yadayātāṁ divodāsāya vartir-bharadvājāyāṁśvinā hayantā. Revad-uvāha sacano ratho vāṁ vṛṣabhaśca śimśumāraśca yuktā.*

Ashvins, generous givers and protectors, ever on the move, when you come to the house of Divodasa, the giver of light and knowledge, and to Bharadvaja, bearer and giver of food, energy and the fighting force, let the chariot that transports you be delightful, laden with wealth, powerfully equipped, victorious and killer of the enemy.


Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.


Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakra-thuḥ pātave vāḥ. Śayave cinnāsatyā śacībhir-jasuraye staryāṁ pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of
the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels suppressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the ladle ready for offering into the fire of yajna.
Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

Mandala 1/Sukta 117

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma’s joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and
advancement at the fastest.

2. *Yo vām-aśvinī manaso jāvīyān rathah svaśvo viśa ājigāti. Yena gacchathah sukṛto duroṇāṁ tena narā vartir-asmabhyāṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).


Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,
into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul’s awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate
the life of the seed, let the sun arise, bring out the hidden
gold of the earth, and sow the seeds of life, energy and
light so that all may see, honour and admire the grandeur
of existence.

Тогда нра сансры панирьян к гирвата насатья париман.
Шафадаршвасы ваяжина юнай шату кумбхан асаччать
мадрунам.

6. Tad vām narā śaṁsyāṁ pavriyeṇa kakṣīvatā
nāsatyā parijman. Śaphadaśvasya vājino janāya
śataṁ kumbhāṁ asiṇcatāṁ madhūnām.

Ashvins, dedicated to truth and nature, leaders
of scientists and pharmacists, that work of yours is of
universal value and worthy of praise by eminent scholars
by which you manufacture a horse-hoof measure of
herbal essence and from that prepare a hundred potfuls
of honey sweet restorative tonics for the ailing people.

युवं नरां स्तुवात कृष्णियाय विष्णवाय ददर्शिविश्वकाय
घाषायविचिनितृत्य दुराण पतिः जूयन्त्या अशिवाव-
दत्तम.

7. Yuvaṁ narā stuvate krṣṇiyāya viṣṇāpvaṁ nada-
thurviśvākāya. Ghoṣāyai cit pitṛsade duraṇe
patim jūryantyā aśvināvadattam.

Ashvins, generous givers and leaders of men,
for the man of truth true to his word, kind ruler, planning
development of agriculture, dedicated to parental
seniors, provide the expert of farming on the land, and
for the herdswoman growing old provide a caretaker.

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.


Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.
10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣaṁ sadanāṁ rodasyoḥ. Yad vāṁ pajarāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

11. *Śūnornaṁenaśvinā grñānā vājam vipṛya bhu- raṇā radantā. Agastye brahmaṇā vāvṛdhānā sam viśpalāṁ nāsatyāriniṁ- tām॥ ११॥*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

12. *Kūhā yāntaḥ suṣṭutāt kāvyaśya dīvāṁ nāpata vṛṣṇaḥ śaṣṭrā। hirṛṇyāṃ vṛcchā nirāvatmāṃ puruṣābhāṇāṁ aśvināh॥ १२॥*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).


Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.


Ashvins, masters of the secrets of nature, youth
and age, for the sake of vitality and energy and by the
acts and achievements of the ancients, you grow young
and come to know each other again, and you carry the
man of joy and tonics of rejuvenation from and beyond
the bottomless ocean of water and air by transports
flying like birds straight and unobstructed.

Ashvins, generous and brave experts of energy,
power and motion, let the powerful force assigned to
the sea on the move call on you and you would transport
it without trouble by the chariot meticulously driven at
the speed of thought for the good of all.

Ashvins, heroes of tempestuous speed and
movement, let the army, stuck up, besieged, and helpless
as a poor bird, call upon you for help any time which
you rescue from the wolfish mouth of the enemy. Mount
up to the peak of the mountain by your victory chariot
and destroy the advancing army of the enemy with your
reinforcements.
17. Śatam meśān vrke māmahānam tamaḥ pranī- 
tamaśivena pitrā. Ākṣī ṛjrāśve aśvināvadhattaṁ 
vyotirandhāya cakrathurvicakṣe.

Ashvins, creators of light and givers of eyes, 
remove the social butcher who throws a hundred 
helpless persons like sheep to the she-wolf, correct the 
unkind father and the unreasonable judge who assigns 
the innocent youth to the dungeon, bring eyes for the 
injured of the swift army of horse, in short, create and 
bring light for the blind who may then see the light of 
truth.

18. Śunamandhāya bharamahvayat sā vrkīraśvinā 
vrṣanā nareti. Jāraḥ kaṇīna iva cakṣadāna 
ṛjrāsvaḥ satamekaṁ ca meśān.

Ashvins, generous harbingers of the showers of 
comfort and joy, leading lights of humanity, bring peace, 
comfort and ample light of the eye for the poor blind as 
if the she-wolf herself were to call up and save the 
hundred and one innocent sheep, or an old wise man of 
experience, or the youthful spirit of hope, or the very 
pupil of the eye, or the light-giver for the eye of the fast 
horse rider were to bring comfort, safety and light for 
the needy.

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.


Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.
Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic
intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

24. Hiranyahastamaśvinā rārāṇa putram narā vadhrimatya adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayatam sudānū.

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.


Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).
Mandala 1/Sukta 118

Ashvins Devata, Kakshivan Dairghatamas Aushija Rshi

अ वां रथा’ अश्विना श्रुणपत्वा सुमृतीक: स्वबौं यात्रावाद । या मत्यस्य मर्नसा जरीयाअत्रियन्द्वुरा वृषणा वातरं: ॥ १ ॥

1. Ā vāṁ rathe asvinā śyenapatvā suṃṛṭikah svavān yātvarvān. Yo martyasya manaso javīyān tribandhuro vṛṣaṇā vātaramāḥ.

Ashvins, masters of nature’s energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रिकन्ध्वरण त्रिचुर्कर्ण सुवृत्ता यात्रावाक ।
पिन्वें गा जिन्वंतमत्वा ना वधयतमविविना वीमस्म ॥ २ ॥

2. Tribandhureṇa trivṛṭtā rathena tricakreṇa suvṛṭtā yātamarvāk. Pinvantāṁ gā jinvatamarvato no vardhayatamaśvinā vīramasme.

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

पव्वदामना सुवृत्ता स्थान दस्त्राविनं भृणुण्तं श्रुतं क्रमदे: ॥
किमुः वा पत्त्वत्तिं गमिष्ठहार्विप्रासां अश्विना पुराजः: ॥ ३ ॥

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn’t the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

4. Ā vāṃ śyenāso āśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na grāhṛā Abhi prayo nāsatyā vahanti.

Ashvins, powers of nature’s divinity and humanity, high-priests of truth and life’s joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

5. Ā vāṃ rathāṁ yuvatisthādatra juṣṭvī narā duhītā sūryasya. Pari vāmaśva vapiṣaḥ pataṅgā vayo vahantvaruṣā abhīke.

Ashvins, leading lights of humanity, may the
Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.


Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

10. *Tā vāṁ narā svavase sujatā havāmahe aśvinā nādhamaṁ āḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāyā yātam.*

Ashvins, powers of nature’s energy, leading lights of humanity, born of divinity and risen in blessed
knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्रीनमय जर्मसा नूर्तननाम संत नासत्या सुजाष्ट्रः।
हं हि बापदिविना रातहव्यः श्रीवत्तमाया डुप्पसा
व्युष्टाः ॥ १ ॥

11. Ā syenasya javasā nūтанenāsmayā yātam nāsatyā sajoṣāḥ. Have hi vāmāśvinā rātahavyah śaśvattamāyā uṣaso vyuṣṭau.

Ashvins, highpriests of truth and reality, springs and harbingers of nature’s eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

Mandala 1/Sukta 119

Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथं पुरुमायं मनोजुवमं जीराशं युजियं जीवसं हुव।
सहस्रकेतुं वानिं शतादचं श्रुण्यचानं वरिवाधामभिं
पविः ॥ १ ॥

1. Ā vāṁ ratham purumāyam manojuvam jīrāśvam
yajñiyam jīvase huve. Sahasraketun vaninām
śatadvasuṁ śruṣṭivānaṁ varivodhāmabhī prayaḥ.

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the
desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

2. Ārdhva dhītiḥ prayāmanyadhāyi šasmantsamayanta ā diśah. Svadāmi gharmaṁ prati yantyūtaya ā vāmūrjānī rathamāśvināruhat.

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

3. Saṁ yanmithaḥ paspṛdhānāso agmata śubhe makhā amitā jāyavo rāne. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.

Ashvins, brave and generous heroes of the
chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

4. **Yuvaṁ bhujyum bhuramāṇam vibhirgatam svayuktibhirnivahantā pitṛbhyā ā. Yāsiṣṭam vartirvṛṣaṇā vijenyam divodāsāya mahi ceti vāmavaḥ.**

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

5. **Yuvoraśvinā vapuśe yuvāyujam ratham vāṇī yematurasya śardhyam. Ā vāṁ patitvāṁ sakhyāya jagmuśī yoṣāvṛṇīta jenyā yuvāṁ patī.**

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls
and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

6. **Yuvaṁ rebham pariṣṭerurasyatho himena gharmaṁ paritaptamatraye. Yuvaṁ šayoravasam pipyathurgavi pra dirgheṇa vandanastār>yāyuṣā.**

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

7. **Yuvaṁ vandanam nrṛtam jaranyayā ratham na dasrā karaṇā saminvathah. Kṣetradā vipram janatho vipanyayā pra vāmatra vidhate daṃsanā bhuvat.**

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With
appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अगच्छतं कृपामां परावतिं पितुं: स्वस्य त्यर्जस्ता
निबाधितम। स्ववतीर्थत्र जैतीयुवराहं चित्रां अभीकं
अभवुपिपिठयः ॥ ८ ॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya
tyajasā nibādhitam. Svarvaīrita ūīryuvoraha
citrā abhīke abhavannabhiṣṭayaḥ.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उत्त स्या वां मध्रुममी रकारापमदु सारस्याभिषिङ्गा हुवन्यति ।
यूवं दंधीचा मनु आ विवासोत्ताच्चा शिरः पति वामश्यं
बदात ॥ ९ ॥

vivāsatho’thā śiraḥ prati vāmaśvyaṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.
10. **Yuvaṁ pedave puruvāramaśvinā śprdhāṁ śvetam tarutāram duvasyathāḥ. Śaryairabhī-dyum prta-nāsu duṣṭaram carkṛtyam-indramiva caraṣaṇīsaham.**

Ashvins, masters of nature’s energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

**Mandala 1/Sukta 120**

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

1. **Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoh. Kathā vidhātyapracetāḥ.**

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)
2. **Vīdvāṁsāvid durāḥ pṛcchēdavidvānītthāparo acetāḥ. Nū cinnū marte akrau.**

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

3. **Tāa vidvāṁsā havāmahe vāṁ tā no vidvāṁsā manma vocetamadya. Prārcad dayamāno yuvā-kuḥ.**

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

4. **Vi pṛcchāmi pākyā na devān vaśatktasyād-bhutasya dasrā. Pātaṁ ca sahyaso yuvāṁ ca rabhyaso nah.**

Ashvins, generous givers, and destroyers of
want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.


Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

6. *Śrūtaṁ gāyatram takavānasyāham ciddhi rirebhāśvinā vām. Ākṣi śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.
7. Yuvaṁ hyāstāṁ maho ran yuvaṁ vā yanniratatamisatam. Tā no vasū sugopā syātam pātam no vṛkādagāhayoḥ.

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

8. Mā kasmai dhātamabhyamitriṇe no mākutrā no grīhebhyo dhenavo guh. Stanābhujo aśīsviḥ.

Ashvins, hold us in protection but not for the man who is friendless and nobody’s friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.


Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अशिविनारसां रथमनरवं वाजिनीवता: ।
तनाहं भूरि चाकन ॥ १० ॥
10. Aśvinorasanāṁ rathamanāśvam vājinīvatoḥ. 
Tenāham bhūri cākana.

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

11. Ayaṁ samaha mā tanūhyāte janāṁ anu. 
Somapeyanāṁ sukho rathāḥ.

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

12. Adha svapnasya nirveḍbhuṇjataśca revataḥ. 
Ubbhā tā basri naśyataḥ.

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).
Mandala 1/Sukta 121

Vishvedeva and Indra Devata, Kakshivan
Dairghatamasa Aushija Rshi

1. 
Kaditthā nṛṇāṁ pātraṁ devayatāṁ śravadh giro aṅgirasāṁ turaṇyan. Pra yadānādvīśa ā harm-
yasyorū kramaṁ tāte adhvare yajatraḥ.

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

2. 
Stambhīddha dyāṁ sa dharaṇāṁ pruṣāyadr-
-bhurvājāya dravīṇāṁ naro goḥ. Anu svajāṁ
mahiśaścakṣata vrāṁ menāmaśvasya pari
mātaram goḥ.

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world
system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

3. Nakṣaddhavamarūṇiḥ pūrvyāṁ rāṭ turo viśāṁ-
aṅgirasāṁ-anu dyūn. Takṣad vajram niyutāṁ
tastambhad dyāṁ catuspade naryāya dvipāde.

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

4. Asya made svaryāṁ dā ṛtāyāpīvṛtam-usriyāṇām-
anīkam. Yaddha prasarge trikakum-nivarta-dapa
druho mānuṣasya duro vah.

Just as the sun, in the excitement of the morning,
releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

5. *Tubhyāṁ payo yat pitarāvanītāṁ rādhaḥ suretasṭuraṇe bhuranyūḥ. Śuci yat te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

7. Svidhmā yaṁ vanadhitirapasyāṁ sūro adhvare pari rodhanā goṁ. Yaddha prabhāsi kṛtvān anu dyūnanarviśe paśviṣe turāya.

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.


Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth’s energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth
Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedis with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)


Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

Pūra yat sūras-tamaso aprītasthāṁ raddhi parihitaṁ yadojaphaligaṁ hetimasya. śuṣṇasya cit parihiṣṭam yadojo divaspari sugrathitam tadādaḥ.

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the
elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

Anu tvā mahī pāajasī acakre dyāvāksāmā mada-tām-indra karman. Tvaṁ vrītramāśayā-namī sirāsu maho vajreṇa siṣvapo varāhum.

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

Tvamindra naryo yāṁ avo nīṁ tiṣṭhā vātasya suyugo vahiṣṭhān. Yāṁ te kāvyā uśanā mandi-namī dād vṛtrahaṇāṁ pāryāṁ tatakṣa vajram.

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the
thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.


   Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnics, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.


   Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.
Lord of energy and glory, admired by leading men among the great, lord of wealth and life’s lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

Mandala 1/Sukta 122

Vishvedeva Devata, Kaksivan Dairghatamasā
Aushija Rshi

1. Pra vaḥ pāntaṁ rāghumanyavο’ndho yajñam rodāya mīlhuṣe bharadhvam. Dīvo aṣṭoṣya-rasya vīraiśuṣudhyeva maruto rodasyoh.

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṁ vrṣaṇvān. Śiśītam-indrāparvatā yuvāṁ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

**Note:** The text provided is a natural reading in English of a Sanskrit text. The original Sanskrit script is not transcribed here, and the translation is provided for better understanding.
4. Uta tyā me yaśasā śvetanāyai vyantā pāntauśījo huvadhyai. Pra vo napātamapām kṛṇudhvaṁ pra mātarā rāspinasyāyoḥ.

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

5. Ā vo ruvaṇyumauśījo huvadhyai ghoseva śaṁ-samarjunasya namśe. Pra vaḥ pūṣne dāvana āṁ acchā voceya vasutātimagneh.

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

6. Śrutaṁ me mitrāvarunā havemota śrutaṁ sadane viśvataḥ sīṁ. Śrotu naḥ śroturātīḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.

Listen ye Mitra-Varuna, friends, and all men of
the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.
I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always
moves forward over the opponents fast in all the battles of life.

Adha gmantā nahuṣo havam sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhōjuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

Etāṁ śardhaṁ dhāma yasya sūrerityavocan daśatayasya namśe. Dyumnāni yeśu vasutātī rāran viśve sanvantu prabhṛtheṣu vājam.

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people’s life.


May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.
15. Catvāro mā maśarśārasya śīśvastrayo rājña āyavasasya jiṣṇoh. Ratho vāṁ mitrāvaruṇā dirghāpsāḥ syūmagabhastih sūro nādyaut.

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.


The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi


The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

3. *Yadadya bhāgam vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the ‘sinless’ are members of the family. This interpretation prevails through the whole Sukta.)


The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from
place to place, sharing the joy of life.


Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.


Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawnss light up and reveal the cherished wealths of life hidden in the dark.

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.


They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)


She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.
One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

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Sweet and soothing Beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world’s love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.
12. \( \text{Asvāvatārgomaīrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsah.} \)

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

13. \( \text{Ṛtasya raśmimanuyacchamānā bhadrāmbhadrā kraṭumāsāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuh.} \)

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

**Mandala 1/Sukta 124**

*Usha Devata, Kakshivan Dairghatamasa Aushija Rshi*
1. *Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotirāśret. Devo no atra savitā nvartham prāsāvid dvipat pra catuspadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

2. *Aminatī daivyāni vratāni praminatī manusyā yugāni. Íyuṣināmupamā śaśvatīnāmāyatīnām prathamōsā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.


Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature’s law well like a lady of omniscience measuring as if but not overstepping the bounds of space.
4. **Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-kṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuśīṇām.**

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

5. **Pūrve ardhe rajaso aptyasya gavām janitryakṛta pra ketum. Vyu prathe vitaram varīya obhā pṛ-ṇantī pitrorupasthā.**

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

6. **Evedeśā purutamā dṛṣe kam nājāmim na pari vrṇakti jāmim. Arepasā tanvā śāsadānā nārbhā-diṣate na maho vibhāṭī.**
And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.


Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.


Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.


O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.


O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

13. *Astoḍhvaṁ stomyā brahmaṇā me’vīvṛdhadhvamūśatīruṇāśaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.
Mandala 1/Sukta 125

*Dampati Devata, Kakshivan Dairghatamasā Aushija Rshi*

1. *Prātā ratnāṁ prātaritvā dadhāti tam cikitvān pratigrhyā ni dhatte. Tena prajāṁ vardhayaṁ maṁ āyū rayaspoṣeṇa sacate suvīraḥ.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.


He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

4. *Upa kṣaranti sindhavo mayobhuva ījānam ca yaksyamānaṁ ca dhenavaḥ. Pṛṇantāṁ ca papurim ca śravasyavo ghṛtasya dhāraṁ upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.
5. *Nākasya prṣṭhe adhi tiṣṭhati śrito yaḥ prṇāti sa ha devesu gacchati. Tasmā āpo ghṛtamaraṣṭanti sindhavastasmā iyaṁ dakṣinā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghrta, and this earth with her generosity always creates the joy of fulfilment.


For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

**Mandala 1/Sukta 126**

*Vidvan Devata, Kakshivan Dairghatamas Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis*

अर्मन्नान्नत्तामान्य भर मनीषा सिन्धावधिं रित्यता भावयस्य। या मं सहस्रयमिमीत सवानतूता राजा श्रव्यं इर्च्छमानः: ॥ १ ॥

1. Amandāntstomān pra bhare manīṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānāḥ.

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.
2. Šatam rājño nādhamānasya niśkāṁ chatama-śvān prayatāntsadya ādam. Šatam kakṣīvān asurasya gonāṁ divi śravo’jaramā tatāna.

I always accept and approve of the ruler’s ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप्य मा श्यावः स्वनयेन दत्ता वधूर्मन्त्ता दश रथासा अस्थुः ।
पुष्तिः सहस्रमनु गत्वमागात्सर्वतक गिरौँ अभिपित्व
अह्नाम ॥ ३ ॥


Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

चतवारिशष्टिरथस्तयशाणा: सहस्रस्यागः श्रणिं नयन्ति ।
प्रदुच्यत: कृशानावेता अत्यन्तक गिर्तन्त उदमपू ात्त
पुजा: ॥ ४ ॥

Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

Pūrvāmanu prayatimā dade vastrīn yuktān aṣṭāvaridhāyaso gāh. Subandhavo ye viśyā iva vrā anasvantah śrava aি�anta parjrāh.

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement
in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपाय मे परा मूर्त मा मे दुभार्ण मन्यथा: ।
सवाहमस्मि रामश्च गुन्धारीणामिवाविका ॥ ७ ॥

7. Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ. Sarvāhamasmi romāṣā gandhāriniṇāmivāvikā.

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

Mandala 1/Sukta 127

Agni Devata, Paruchhepa Daivodasi Rshi

अग्नि हातारं मन्य दास्वन्तं वसुं सूनुं सहसा जातव्रदसं विपं न जातव्रदसम। य ऊध्यया स्वध्वरा दुवा दुवाच्या कृपा।
गृहख्य विभाषितमनु वेष शाचिन्याच्युष्टनस्य सुपिष्ट: ॥ १ ॥


I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master
of knowledge as the supreme scholar of the Veda, organisers of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.’

अग्नि देवता, परुष्चेप दाइवोदसी र्शि

2. 

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment.

स हि पुरुष चिदार्जसा चितुरक्ष्य्वता दीयाद्या भवति दुह्नूरः

परशु दुह्नूरः । वीलु चिद्यस्य समृद्धायूहर्नवेद सत्त्वरम ।

निष्प्रह्माणा यमत्न नायत धन्वासहा नायति ॥ ३ ॥
3. **Sa hi purū citodajasā virukmatā didyāno bhavati druhataraḥ paraśurna druhataraḥ. Viḷu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.**

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces.

4. **Dṛḥḥā cidasmā anu duryathā vide tejiṣṭhābhira-raṇibhir-dāṣṭyavase’gnaye dāṣṭyavase. Pra yah purūṇi gāhate takṣad vaneva śociṣā. Sthirā cidannā ni riṇātyojasā ni sthirāṇi cidojasā.**

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth.
and humanity.


Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unageing and bright like the fire, live long and happy.

That Agni, daring and roaring as the wind, is
admirably fearsome in raging battles, as he is worthy of
honour and homage in yajnas in lands fertile as well as
deserts and among families blest with lovely children.
He receives offerings with love, readily consumes and
uses the same for creative purposes. Indeed he is the
triumphal banner of yajnas, most worthy of honour and
worship. And of course all the people, joyous and
emanating joy all round, follow in his footsteps, follow
him on the path shown by him for the pursuit of
goodness, beauty and joy of life.

7. *Dvitā yadiṁ kīstāso abhidyavo namasyanta
upavocanta bhṛgavo mathnanto dāśā bhṛga-vah. 
Agniṁśe vasūnāṁ sūciryō dharmiṅresām. Priyāṁ
apidhiṁrvaniśīṣṭā medhira ā vaniśiṣṭa medhirah.*

When the Bhrgus, dedicated seekers and
worshippers, generous members of the community,
brilliant scholars, faithfully take on Agni for study and
meditation, two ways in theory and practice, vision and
pursuit, speak of it in detail analysing and realising it,
then Agni, pure and immaculate power, wise and
intelligent, that rules the wealth of the world and is the
very foundation of these, blesses the darling dedicated
servants with beauty, wealth and success.
That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.
Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life’s wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

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Agni Devata, Paruchhepa Daivodasi Rshi

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.


That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.


That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

Katuṣ fastvā tathāṃ sthāṇaḥ pūjyaḥ chagrabhavan mṛtuṃ n bhūjyāhitam n bhūjyaḥ. Sa hiṣṣya dānuṣṭhitam vṛṣṇāṃ cha mukṣmanoḥ. Sa nāstāram atūnirdeśitam: śāṃsvitaśādēśitam: ॥ ५ ॥
5. **Kratā yadasya taviṣīṣu pṛñcate’gnerevaṇa marutāṁ na bhojyesirāya na bhojyā. Sa hi śmā dānaminvati vasūnāṁ ca majmanā. Sa nastrāsate duritādabhihrutaḥ śaṁsādaghāda-bhihrutaḥ.**

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

6. **Viśvo vihāyā aratirvasurdadhe haste daksiṇe taraṇirna śrīśrathacchhravasyayā na śiśrathat. Viśvasmā idiṣudhyate devatrā havyamohiše. Viśvasmā it sukrte vāramṝṇvatyagnirdvārā vyṛṇvati.**

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,
you give all the choice gifts of the world, give them through open doors.

स मानुष वृजनु शनर्तम हिताःृग्रियज्ञेषु जन्या न विश्वपति:
पिय युज्ञेषु विश्वपति:। स हुव्या मानुषाणामिलया कृतानि
पत्यत । स नस्थ्रासत वर्नणास्य धृतमहा दुवस्य धृत:। ॥ ७ ॥

7. Sa mānuṣe vṛjane śaṁtamo hito ‘gniryajñesu jenyo na viśpatiḥ priyo yajñesu viśpatiḥ. Sa havyā mānuṣāṇāmilā kṛtāni patyate. Sa nastrāste varūṇasya dhūrtermaho devasya dhūrteḥ.

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अघिं हातारमीठत वसुधितिं पियं चतिष्ठमर्ति न्यपरिर
हव्यवाहु न्यपिर। विश्वायं विश्ववर्भस्य हातारं यजुमं कृविं
दुवासं रुप्वमर्कं वसुधवा गृबीं रुप्वं वसूयवर:। ॥ ८ ॥

8. Agnim hotāramīlate vasudhitīṁ priyāṁ cetiśtha-
maratīṁ nyerire havyavāhanṁ nyerire. Viśvāyum
viśvavedasaṁ hotāraṁ yajatāṁ kavim. Devāso
raṇvanavase vasūyavō gīrbhi raṇvanī vasūyavāḥ.

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading
scholar of light and energy. They study, raise and
develop fire and energy, brilliant source of light and
power, productive source of wealth, inspirer of
intelligence to create wealth, dearest friend and generous
power, energiser, arouser and mover of mind and soul,
and generous giver of comfort, joy and bliss. They
worship, honour and develop Agni, creator, harbinger
and giver of holy materials for wealth, yes, they do
worship, honour and raise Agni, lord, scholar and power,
which is life of the world, omniscient and omnipresent
with every atom of the world, great unifier and
integrator, creative power of cosmic yajna at every stage,
poetic creator of beauty, a source of delight and
happiness. That power of truth, beauty and joy, the
seekers of light, wealth, power and divine joy celebrate
in holy words for the sake of protection, guidance and
advancement.

Mandala 1/Sukta 129

Indra Devata, Paruchhepa Daivodasi Rshi

1. \[Yaṁ tvam rathamindra medhasātaye’pākā
santamiṣṭra praṇayasi prānāvadya nayasi
sadyaś-cittamabhiṣṭaye karo vāsaśca vājīnam.
Sāsmākam-anavadya tūtujīna vedhasāmimāṁ
vācam na vedhasām.\]

Indra, lord of light and knowledge, power
beyond reproach, inspirer of life and people, whatever
chariot you move for the purpose of yajna, that being
faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

1. YaÅ tvaÅ rathamindra medhasŒtaye'pŒkŒ santami¦ira praÄayasi prŒnavadya nayasi sadyaÜ-cittamabhi¦¢aye karo v½asaÜca vŒjinam. SmŒkam-anavadya tµutujŒna vedhasŒmimŒÅ vŒcaÅ na vedhasŒm.

2. Sa śrūdhīḥ yaḥ smā pṛtanāsu kāsu cid daksāyya indra bharahūtaye nṛbhirasi pratūrtaye nṛbhīḥ. Yah śuraiḥ svāḥ sanitā yo vipraivājam tarutā. Tamīśānāsa iradhanta vājinam pṛkṣamatyam na vājinam.

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.
Dasmo hi śmā vrṣaṇāṁ pinvasi tvacāṁ kaṁ cid yāvīraraṁuṁ śūra martyāṁ parivṛṇkāsi martyam. Indrota tubhyāṁ tad dive tad rudrāya svayaśase. Mitrāya vocāṁ varuṇāya saprathāḥ sumṛṭikāya saprathāḥ.

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!


For your good and ours, we love and celebrate
Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.


In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.
6. **Pra tad voceyaṁ bhavyāyendave havyo na ya**
iṣavān manma rejati rakṣohā manma rejati
Śvayaṁ so asmadā nido vadhairajeta durmatim.
Ava sravedaghaśaṁso’vataramava kṣudramiva sravet.

I would speak words of appreciation and sing
that song of praise for one who is worthy of reverence,
brilliant, and like a divinity worthy of invocation, strong,
dynamic and favourable, inspires like soma and shines
like the moon, who shines at heart and destroys evil,
who by himself, with blows, wards off the evil-tongued
and the malicious, and who makes the evil go down the
gutter and even lower just like worms of dirt.

7. **Vanema taddhotrayā citantyā vanema rayivāḥ suvīryaṁ raṇvaṁ santam suvīryam.**
Durmanmānaṁ sumantubhir-emiśā pṛcimahi.
Ā satyābhir-indram dyumnahūṭibhir-yajatram
dyumnahūṭibhiḥ.

Let us invoke Indra with most enthusiastic
homage, pray and win his favour. O lord of wealth, let
us win wealth, win noble strength, noble strength of
body and mind abiding with holy joy of the spirit. Let
us, with honest thoughts and earnest desire associate
and be one with Indra who brooks no nonsense and
negativity of mind and spirit. Let us offer prayers and
homage to Indra, holiest of the holy, with truth of mind
and spirit and the richest offerings, the richest that we
have.

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).


Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with
love at heart, always be a friend and saviour with total protection and fulfilment.

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

Indra, sung and celebrated for honour and
graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

**Mandala 1/Sukta 130**

*Indra Devata, Paruchhepa Daivodasi Rshi*

एन्द्र याह्युप न: परावता नायमच्छा विदथानीव सत्यतिरस्तं राजेव सत्यति:। हवामहे त्वा वयं पवस्वन्त: सुत सचा। पुत्रसा न पितरं वाजसात्यय मंहिष्ठं वाजसात्यय ॥ १ ॥


Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,
for victory in our battle of life.

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavatam na vaṁsagastāṛṣaṇo na vaṁsa-
    gaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. A tvā yacchantu harito na sūryamahā viśveva sūryam.*

   Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra,
   friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the
   shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage,
   and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of
   yajna.

3. *Avindad divo nihitāṁ guhā nidhiṁ verna garbhāṁ parivītamaśmanyanante antaraśmani. Vajraṁ vajrī
gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛ-ṇodiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

   Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliances, creates
   from the light of omniscience and divine omnipotence
the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

4. Dādṛhāṇo vajramindro gabhastyoh kṣadmeva
tigmamasanāya saṁ śyadahihatyāya saṁ śyat.
Samvivyāna ojasā śavobhirindra majmanā.
Taṣṭeva vṛkṣaṁ vanino ni vṛscasi paraśveva ni vṛscasi.

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृक्षं नु द्रव इतनु सत्तवच्छा समुदर्मप्रमुखा रथाण्डेव बाज्यताः
रथाण्डेव। इतैं उत्तीर्युव्जत समानमयम्यम् सतम। धृतरथिन नरनव
विश्वदाहसा जनाय बिश्वदाहसः।। ५ ॥
5. \textit{Tvaṁ vrthā nadya indra sartave’cchā samudrama-
masṛjo rathāṅ iva vājayato rathāṅ iva. Ita
ūtirauñjata samānamarthamakṣitam. Dhenūr-
iva manave viśvadhaso janāya viśvadhasaḥ.}

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

6. \textit{Imāṁ te vācaṁ vasūyanta āyavo ratham na dhī-
raḥ svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Šumbhanto jenyāṁ yathā vājeṣu vipra vājinam.
Atyamiva śavase sātaye dhanā viśvā dhanānī sātaye.}

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life’s battle flying to victory for the achievement of universal strength and power of wealth for
7. **Bhinat puro navatimindra pūrave divodāsāya**
mahi dāśuṣe nrto vajreṇa dāśuṣe nrto. Atithigvā-ya śāmbaram gīrerugro avābhārat. **Maho dhanāṇi dayamāṇa ojasā viśvā dhanāṇyojasā.**

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

8. **Indraḥ samatsu yajamānamāryam prāvad viśveṣu**
šatamūtirājiṣu svarmīlheṣvājiṣu. **Manave śaśad-avratān tvacaṁ kṛṣṇāmarandhayat. Dakṣānna viśvaṁ tatṛṣāṇamoṣati nyarāsāṇa-moṣati.**

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should
protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth’s cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

9. Sūraścakram pra bhajjāta ojasā prapitve vācamaruno muṣāyatīśāna ā muṣāyati. Uṣānā yat parāvato’jagannūtaye kave. Sumnāni viśvā manuṣeṇa turvaṇāraḥ viśveva turvaṇih. Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

10. Sa no navyebhir-vṛṣakarmannukthaiḥ purāṁ dartah pāyubhiḥ pāhi śagmaiḥ. Divodāsebhīr-indra stavāno vār dhīṭhā ahobhiriva dyauḥ.
Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

Mandala 1/Sukta 131

**Indra Devata, Paruchhepa Daivodasi Rshi**

1. *Indrāya hi dyaurasuro anamnatendrāya mahī pṛthivī varīmabhir-dyumnasātā varīmabhiḥ. Indram viśve sajoṣaso devāso dadhire puraḥ. Indrāya viśvā savanāni mānuṣā rātāni santu mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakṛti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.


Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.
5. Ādit te asya vīryasya carkiran madeśu vṛṣannu-
śijo yadāvittha sakhīyato yadāvittha. Cakartha
kāramebhyāḥ pṛtanāśu pravantave. Te anīmā-
nyāṁ nadyāṁ saniśñata śravasyantaḥ saniśñata.

Indra, lord of generosity, people loving and
dedicated to you in their moods of joy praise and
celebrate this valour and justice of yours since you
protect and promote them, yes, promote and advance
them, so friendly to you and to all as they are. You work
wonders for them in their battles of life and production
for proper distribution and participation while they,
desiring their share of food and wealth, rightfully hope
to gain one thing after another of the flow of national
wealth.

6. Uto no asyā uṣasā juṣeta hyarkasya bodhi haviśo
havīmadbhīḥ svarṣātā havīmadbhīḥ. Yadindra
hantave mṛdho vrṣā vajriṅciketasi. Ā me asya
vedhaso navīyaso manma śrudhi navīyasāḥ.

Indra, lord of light, now listen and accept this
joyous celebration of ours of the light of the dawn, know
this prayer and, O shower of light and joy, accept our
invocation and holy offerings since, O wielder of the
thunderbolt, lord of generosity, you keep awake for us
for the elimination of violence. Listen to this newest
prayer of mine made in full knowledge in worship, listen
and accept this latest thought and petition.
7. **Tvaim tamindra vāvṛdhaḥo asmayur-amitravan-tam tuvijāta martyrāṁ vajreṇa śūra martyrāṁ. Jahi yo no aghaẏati śṛṇuṣva suśravastamaḥ. Riṣṭam na yāmannapa bhūtu durmatir-viśvāpa bhūtu durmatiḥ.**

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

**Mandala 1/Sukta 132**

*Indra Devata, Paruchhepa Daivodasi Rshi*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and
potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.


In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.
potential, let us face the men in the very first encounter, 
love, tolerate or fight who wish to love, contest or fight, 
and let us win the encounter. On this day right now at 
the closest, speak to one and all of those who are 
conducting the yajna of the business of corporate living. 
In this yajna of full measure, while we are up and doing 
and winning all round, let us choose the best meritorious 
line of action and let us choose you as our guide, leader 
and protector.

3. **Tat tu prayah pratnathā te sūśukvanam yasmin 
yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣa-
yam. Vi tad voceradha dvitā’ntaḥ paśyanti raśmi-
bhiḥ. Sa ghā vide anvindro gaveśaṇo bandhu-
kṣidbhyo gaveśaṇah.**

Indra, that Word of yours, that gracious gift, as 
ever, is brilliant. You are the ocean of Rta, eternal light 
and law of the truth of existence, the very home from 
where it flows like a river, like the radiation of sunlight. 
Pray speak of that same Word, reveal it in the yajna 
where they have created the choicest altar for your presence. Surely the same light the dedicated yajnics see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

4. **Na itthā te pūrvathā ca pravācyāṁ yadaṅgiro-
bhyo’vṛṇorapa vrajamindra sikṣṇnapa vrajam. 
Aibhyāḥ samānyā diśā’smabhyaṁ jeṣi yotsi ca. 
Sunvadbhyo randhayā kaṁ cidavratam hṛṣāya-
ntam cidavratam.**
Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.


When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.
Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

Mandala 1/Sukta 133

Indra Devata, Paruchhepa Daivodasi Rshi

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline
and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.


Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.


Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

4. Yāsāṁ tisrāḥ paṅcāśatio’ḥivlaṅgairapāvapah. Tat su te manāyati takat su te manāyati.

Indra, now that you have routed the three times
fifty forces of those agents of hate and violence by your
tactics of seizure and attack, that act excites holy
admiration and celebration, hearty admiration and
reverence.

5. **Piśaṅgabhṛṣṭimambhrṇaṁ piśācimindra saṁ mṛṇa. Sarvam rakṣo ni barhaya.**

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

6. **Avarmaha indra dādrhi śrudhī naḥ śuṣoca hi dyauḥ kṣā na bhīśān adrivo ghrṇānna bhīśān adrivah. Śuṣmīntamo hi śuṣmībhīrvedātṛ
grebhīryase. Apūruṣaghno apratīta śura satva-bhistrisaptaiḥ śura satvabhiḥ.**

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,
O noblest lord, with the purest and holiest verities of life.


The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

Mandala 1/Sukta 134

Vayu Devata, Paruchhepa Daivodasi Rshi

1. Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ěrdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā ratheṇa yāhi dāvane vāyo makhasya dāvane.
Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.


And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

Vayu yokes the red and the orange red of nature’s powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

4. Tubhyam-uṣāsaḥ śucayaḥ parāvati bhdraḥ vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyaṁ dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣanābhyo diva ā vakṣanābhyah.

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of
Vāyu yokes the red and the orange red of nature’s powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vāyu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

5. Tubhyamā sukṛasaḥ suca mayasturan yavo madeśugrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamiṭṭe takvaviye. Tvāṁ viśvasmād bhuvanāt pāsi dharmanāḥ suryāt pāsi dharmanā.

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

_Vayu Devata, Paruchhepa Daivodasi Rshi_


Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.
O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

Vayu Devata, Paruchhepa Daivodasi Rshi

For you does this soma distilled and purified with soma-stones and filters, seasoned by clouds, coveted and brilliant, over flows the jar. Pure, brilliant and exciting, it flows and overflows. This soma share of yours, delightful and exciting, is loved and honoured among the youth and learned divines. For this you are invoked and invited. Go, with love, your chariot driven by the team of horses impetuous as the winds, come for us and take your share of the beauty and ecstasy of life.

O Vayu, lord of power, force and tempestuous speed, come to our yajnic project of love and non-violence for protection and participation to enjoy our
offering and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

O Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.
5. Ā vāṃ dhiyo vavṛtyuradhvarāṇī upemamindum marmṛjanta vājinamāśumatyām na vājinam. Teṣāṁ pibatamasmayū ā no gantamihotyā. Indrāvāyū sutānāmadribhiryuvāṃ madāya vājadā yuvam.

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.


Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.
These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati tatra gacchhatam gṛhamindraśca gacchatam. Vi sūrtā dadṛṣe rīyate ghṛtamā pūrṇayā niyutā yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

8. *Atrāha tad vahethe madhva āhutim yamaśv-attham-upatiṣṭhanta jāyavo’sme te santu jāyavaḥ. Sākam gāvah suvate pacyate yavo na te vāya upa dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,
bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.
Mandala 1/Sukta 136

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi


Take the best and ampest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody’s choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghṛta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world’s wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire
universe of the Lord’s creation.

4. **Ayaṁ mitrāya varuṇāya śaṅtamaṁ somo bhūtva-vapāṇeṣvābhago devo deveṣvābhagaḥ. Tam devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadimaha ṛtāvānā yadimaha.**

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

5. **Yo mitrāya varuṇāyāvidhajjano’narvāṇam tāṁ pari pāto aṁhaso dāśvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairyā enoḥ paribhūṣati vratāṁ stomairā-bhūṣati vratam.**

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and
justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.


We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.
7. Ùtì devānāṁ vayamindravanto māṁśīmahi swayaśasō marudbhiḥ. Agnimitro varuṇah śarma yāṁsan tadaśyāma maghavāno vayāṁ ca.

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

Mandala 1/Sukta 137

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

सुषुम्ना यात्मदिबिभिगाश्रीता मत्सरा हृम सामासा मत्सरा हृम। आ राजाना दिविस्पृशाच्चम्मत्रा गन्त्मुप्प नः। हृम वां मित्रारुणां गावविषार्: सामाः शुक्कार्गवविषार्।। १।।

1. Suṣumā yātamadribhirgośritā matsarā ime somāso matsarā ime. Ā rājānā divisprṣā ’smatrā gantamupa naḥ. Ime vāṁ mitrāvaruṇā gavāśirāḥ somāḥ śukrā gavāśirāḥ.

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and
replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.


O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.
3. \(Tāṃ vāṃ dhenuṃ na vāsarīmaṃśuṃ duhantya-
dribhiḥ somaṃ duhantyadribhiḥ. Asmatrā
gantamupa no’rvānçā somapītaye. Ayaṃ vāṃ
mitrāvaruṇā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.\)

O Mitra and Varuna, best of friends and highest
order of the wise, our people extract and distil the soma
drink for you from delicate shoots of soma plant crushed
with soma stones and seasoned with showers, yes, they
extract this soma as they milk a fertile generous cow.
Saviours and protectors of us all, come here close to us
upfront for a drink of soma and for protection of the
soma joy of the people. Listen both of you graciously,
Mitra and Varuna, these somas are distilled by all our
people for you, for your drink, delightful drink of soma
distilled for you.

**Mandala 1/Sukta 138**

**Pusa Devata, Paruchepa Daivodasi Rshi**

पर्यः पूष्णास्तुविजातस्य शस्यत महित्वमस्य तुवसः न तन्नदत
स्तात्त्रंस्य न तन्दत। अचाइम सुम्मय हमन्तूति मयाभुवाम।
विश्वस्य या मन आयुयुव मुख दुव आयुयुव मुखः॥ १ ॥

1. \(Prapra pūṣṇaṣtuviṇātasya śasyate mahitvamasya
tavaso na tandate stotramasya na tandate. Arcāmi
sumnayannahamantyūtin mayobhumān. Viśvasya
yo mana āyuyuve makho deva āyuyuve makhāḥ.\)

The greatness and grandeur of this Pusa, lord
of living power, protection and promotion, renowned
among the strongest, resounds all round. None can
violate his prowess, none can destroy his knowledge
and fame. Dedicated to peace and well-being, I adore
him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.
3. *Yasya te puṣṣantsakhye vipanyavaḥ kratvā cit santo’vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā naviyasīṁ niyutaṁ rāya īmahe. Aheḷamāna uruśarṇsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.


Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,
May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligent vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.
2. **Yaddha tyanmitrāvaruṇāvṛtādadhyādadāthe anṛtaṁ svena manyunā dakṣasasya svena manyunā. Yuvoritthādhi sadmasvapaśyāma hiraṇyayam. Dhībhiścana manasā svebhirakṣabhiḥ somasya svebhirakṣabhiḥ.**

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert’s own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

3. **Yuvāṁ stomebhir-devayanto aśvina”śrāvayanta iva ślokamāyavo yuvāṁ havyābhīyāyavaḥ. Yuvorviśvā adhi śriyāḥ prkṣaśca viśvavedasā. Pruśāyante vāṁ pavayo hiraṇyaye rathe dasrā hiranyaye.**

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all
resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

**Translation:**

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

**Translation:**

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,
may your generosity never wear away from us. May our charity too never forsake us.

6. **Vṛṣannindra vrṣapāṇāśa indava ime sutā adri-śutāsa udbhidastubhyaṁ sutāsa udbhidaḥ. Te tvā mandantu dāvane mahe citrāya rādhase. Gīrhir-girvāhaḥ stavamāna ā gahi sumṛṣṭikā n ā gahi.**

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

7. **O śūṇo agne śrūṇuhī tvamīlito Devebhuyo bravasi yajñīyebhyo rājabhyo yajñīyebhyaḥ. Yaddha tyā-maṅgirobhyo dhenuṁ devā adattana. Vi tāṁ duḥ-re aryamā kartarī sacāṁ eṣa tāṁ veda me sacā.**

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge
and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life’s vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.


O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.
9. **Dadhyaṁ ha me januṣaṁ pūrvo aṅgirāḥ priyamedhaḥ kaṇyo atrirmanurviduste me pūrve manurviduh. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayaḥ. Teṣāṁ padena mahyā name girendrāgni ā name girā.**

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.


Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the
brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.


O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.
Mandala 1/Sukta 140

Agni Devata, Dirghatama Auchathya Rshi

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and
challenges in the company of others refines and shines all those who love and admire him.


Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.


All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.
5. Ādasya te dhvasayanto vrtherate kṛṣṇamabhvam mahi varpaḥ karikrataḥ. Yat śīm mahīmavaniṁ prābhi marmṛśadabhiśvasan tstanayanneti nānadam.

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.


Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

7. Sa saṁstiro viṣṭiraḥ saṁ grbhāyati jānanneva jānatīrṇitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṣṇate sacā.

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine form and thus create a personality different from the personality of their birth.

8. Tamagruvaḥ keśinīḥ saṁ hi rebhira ārdhvā斯塔sthatr-mamruṣīḥ prāyave punaḥ. Tāśāṁ jarāṁ pramuṣcanetti nānadadasum param jānayaṁ jīvaṃastṛtam.

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अधीवासं परि मातृ रिहाइं तुविगभि: सत्वभिवाति वि जयः। वया दर्षत पद्भूत रथिहुत सदानु श्यनि सचत वृत्तीर्है॥ ९ ॥
9. \( \text{Adhīvāsāṁ pari mātū rihannaḥ tuvigrebhiḥ satvabhīr yāti vi jrayaḥ. Vayo dadhat padvate rerihat sadā’nu śyenī sacate vartanīraha.} \)

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

10. \( \text{Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumaṭi-raḍīder-varmeva yutsu parijarbhūṇaḥ.} \)

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

11. \( \text{Idamagne sudhitaṁ durdhitādādhi priyādu cinmanmanāḥ preyo astu te. Yat te śukrāṁ tanvo rocate śuci tenāśmabhyāṁ vanase ratnamā tvam.} \)

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than
the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

12. Rathāya nāvamuta no grhāya nityāritrāṁ padvatīṁ rāsyagne. Aṃśakaṁ vīrāṁ uta no maghono janāṁśca yā pārayāccharma yā ca.

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyāṁ yavyāṁ yanto dirghāheśam varamaruṇyo varanta.

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moving, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.
1. *Balitthā tad vapuṣe dhāyi darśataṁ devasya bhargah sahaso yato jani. Yadimupa hvarate sādhate matirṛtasya dhenā anayanta sasrutaḥ.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni’s glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul’s existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature’s light, call us back to the right path and, thus beatified, our mind achieves the success we want.


The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvaḥ, svah, maha, janah,
tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intellectual faculties (five senses of hearing, touch, sigh, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.


Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

Pra yat pituḥ paramāṇīyate paryā prkṣudho vīrudho daṁsu rohai. Udbhā yadasya januṣaṁ yadinvata ādid yaviṣṭho abhavad ghrṇā śuciḥ.
The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.
invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

As a chariot created by scientists and driven by
expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

9. \(Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāsadre aryamā sudānavaḥ. Yat simanu kratunā viśvathā vibhurārānna nemih paribhūrajāyathāḥ.\)

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

10. \(Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha devatātiminvasi. Tam tvā nu navyam sahaso yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.\)

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal
wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

And Agni, lord of divine light, faster than light
and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.


Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord’s grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

Mandala 1/Sukta 142

Agni and others Devata, Dirghatama Auchathya Rshi

1. Samiddho agna ā vaha devān adya yatasruce. Tantuṁ tanuṣva pūrvyam sutasomāya dāśuṣe.
raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

\[1. \text{Astævyagnimimrjyaprataram dadhuna. Ama ca ye maghavno vaya ca miha na sµuro ati ni¦¢atanyu.}\]

Thus is Agni, wielding power and splendour for world governance, praised with songs of success andthankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord’s grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

\[2. \text{Ghṛtavantamupamāsi madhumantaratinānunapāt. Yajñarīṇī viprasya māvataḥ śaśamānasya dāśuṣaḥ.}\]

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghṛta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

\[3. \text{Śucih pāvakado abdhuto madhvā yajñam mimikṣati. Narāśamsastrirā divo devo devesu yajñiyah.}\]

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

\[4. \text{Iīito agna ā vahendram citramiha priyam. Iyam hi tvā matirmamācchā sujihva vacyate.}\]

Agni, leading light of life and the world, praised
and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.


The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.


In order to rise to the brilliance of the sages and towards the heights of divinity, take recource to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

7.  Ā bhurddmān naµpāk nākāśāsam supārśāsam
    yuhī śrūtāya mañjara सीदतां बहिरा सुमत
Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for
honour and adoration and for mutual discourse.


That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhiraḥ.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

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13. Svāhākṛtānyā gahyupa havyāni vītaye.
     Indrā gahi śrūdhī havam tvām havante adhvare.
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Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

**Mandala 1/Sukta 143**

*Agni Devata, Dirghatama Auchathya Rshi*

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1. Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matiṁ sahasāḥ sūnave bhare. Apāṁ napād yo vasubhiḥ saha priyo hotā pṛthivyāṁ nyasāḍadṛtvīyaḥ.
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I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.
That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

7. *Ghṛtapraṅkaṁ va rṛtasya dhūrṣadamagnīṁ mitraṁ na samidhāna ṛṇjate. Indhāno akro vidatheṣu didyacchukravarnāmudūḥ na yamsate dhiyam। ॥ ७ ॥*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our
pure and transparent intelligence.

\[\text{अर्पयुः अर्पयुःर्द्रिग्रः शिवर्भिः पायुर्भिः पाहिषुम्मं} \\
\text{अदंवर्धिर्दृपितप्रिणं चनिमिषिण्डि: परि पाहि ना} \\
\text{जा: } \| 8 \| \]

8. \textit{Aprayucchann aprayucchadbhir agne sivebhir-} \\
\textit{nah pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-} \\
\textit{adṛpitebhir-iṣṭe’nimisadbhiḥ pari pāhi no jāḥ.}

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

\textbf{Mandala 1/Sukta 144}

\textit{Agni Devata, Dirghatama Auchathyā Rshi}

\textbf{1.} \textit{Eti pra hota vratamasya māyayordhvāṁ dadhā-} \\
\textit{nah śucipeśasāṁ dhiyam. Abhi srucāḥ kramate} \\
\textit{dakṣīṇāvrto yā asya dhāma prathamaṁ ha nimsate.}

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles
dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

\begin{quote}
अभिमृतस्या दाहनां अनूष्ठत यानांवस्य सदर्न परीवृत्ताः ।
अपामुपस्थः विभूता यदावसूद्धर स्वधा अध्याद्वा-
भिरीयत् ॥ २ ॥
\end{quote}

2. \textit{Abhīmṛtasya dohanā anuṣasta yonau devasya}
\textit{sadane parīvṛtāḥ. Apāmupasthe vibhrīto yadāva-
sadadha svadhā adhayad yābhirīyate.}

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

\begin{quote}
युयूष्टतः सर्वयसा तद्द्वर्त्तः समानमर्थिः चितत्रित्रत्वं मिथः ।
आदीभगा न हव्यः समस्मदा बाढ़ हुन रूपवीत्समर्यंतः
सारथिः ॥ ३ ॥
\end{quote}

3. \textit{Yuyūṣataḥ savayasā tadid vapuḥ samānamartham
vitaritratā mithaḥ. Ādīm bhago na havyaḥ sama-
smadā volhurna raśmīn tsamayaṁsta sārathih.}

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as
beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

4.  

Yamīṁ dvā savayāsā saparyataḥ samāne yonā mithunā samokasā. Divā na naktaṁ palito yuvā-jani purū carannajaro mānuṣā yugā.

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

5.  

Tamīṁ hinvantī dhītaya daśa vriṣo devaṁ mar-tāsa ūtaye havāmahe. Dhanoradhi pravata ā sa ṛṇvatyabhivrajadbhirvayunā navādhita.

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and
worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

6. **Tvaṁ hyagne divyasya rājasi tvam̐ pārthivasya paśupā iva tmanā. Enī ta ete bhṛhaṁ abhiśriyā hiranyayā vakvarī barhirāśāte.**

   Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

7. **Agni juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyayāṇasi darśato raṇvah saṁdrṣṭau pitumāṇ iva kṣayaḥ.**

   Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally
kind and favourable as you are, celestial beautiful to
the sight, joyous and brilliant of word, and a haven of
peace and comfort like a generous man of hospitality
for all.

**Mandala 1/Sukta 145**

*Agni Devata, Dirghatama Auchathya Rshi*

1. *Tamā prcchātā sa jagāmā sa veda sa cikitvān iyate
sā nvīyate. Tasmin tsanti praśiṣastasminn-īṣṭayaḥ
sa vājasya śavasaḥ śuśmināspatiḥ.*

Agni is the lord of light, knowledge and power:
of him they ask the questions, he goes all round, he
knows, he has the wisdom and awareness and the
knowledge of sciences, he reaches, yes, reaches
anywhere he wants. In him lies the power of governance
and law, in him lies the potential for all you want, and
he is the master, ruler and commander of energy, strength
and valour, and of the fiery forces of his dominion.

2. *Tamit prcchanti na simo vi prcchati sveneva dhīro
manasā yadagraḥhit. Na mṛṣyate prathamam
nāparam vaco’sya kratvā sacate apradṛpitaḥ.*

Agni is the lord of knowledge and self-
realisation: of him the learned ask the questions where
they miss the light, not all, everybody doesn’t ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

3. *Tamid gachanti juhvastamarvatīrviśvānyekāḥ
srṇavad vacāmsī me. Purupraśastaturiryajñā-
sādhano’cchidrotiḥ śiśurādatta sam rabhāḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparalleleled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

4. *Upasthāyaṁ carati yat samārata sadyo jāta-
statsāra yujyebhīḥ. Abhi śvāntam mṛśate nāndye
mude yadīṁ gacchantyuśaṭirapiṣṭhitam.*
When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

MANDALA 1 / SUKTA 146

Agni Devata, Dirghatama Auchathya Rshi

1. Trimūrdhānam saaptarasāṁm grñiše’nūnamagnim
pitrorupasthe. Niṣattamasya carato dhruvasya
viśvā divo rocanāpaprīṁsam.
Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakrti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

उ ग महाः अभि चव । एन अजरस्तस्थावितः अविभ्रष्टः ।
उव्वः प्रदा नि देधाति सानांदिरिहन्त्यूथा अरु रासा
अस्य ॥ २ ॥

2. *Ukṣā mahāṁ abhi vavakṣa eme ajarastasthā-vitaūtirṛṣvah. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*
The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.


Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.


Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

Mandala 1/Sukta 147

Agni Devata, Dirghatama Auchathya Rshi

Kathā te agne śucayanta āyordadāśurvājebhirā-
śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya
sāman raṇayanta devāḥ.

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?
2. *Bodhā me asya vacaso yaviṣṭha maṅghiṣṭhasya prabhṛtasya svadhāvah. Piyati tvo anu tvo grṇāti vandāruste tanvaṁ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.


Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

4. *Yo no agne ararivāṁ aghāyurarātīvā marcyayati dvayena. Mantro guruḥ punarastu so asmā anu mṛkṣiṣṭa tanvaṁ duruktaiḥ.*
Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उत्त वा यः संहस्य पवित्रान्म भाजत मर्ताण भूष्मिति द्वैयन | अतः पाहि स्तवमान स्तुवन्तपूर्व मानकिना दुरितायं धायी | ॥ ५ ॥


O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enthralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

Mandala 1/Sukta 148

Agni Devata, Dirghatama Auchathya Rshi

मथीदयिन विष्ठा मातृरिशव हातारं विश्वासुं विश्वदैवयम |
नि यं दधुर्मनुष्यासु वि स्वां चित्रं वर्णे विश्वार्थम | ॥ १ ॥


Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of
body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

2. **Dadānaminna dadabhanta manmāgnir-varūthaṁ mama tasya cākan. Juṣanta viśvān-yasya karmopastutim bharamāṇasya kāroḥ.**

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

3. **Nitye cinnu yaṁ sadane jagṛbhre praśastibhir-dadhire yajñiyāsāḥ. Pra sū nayanta grbhayanta iṣṭaṁvaśaṇa na rathyo rārahānāḥ.**

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.
4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.


Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

**Mandala 1/Sukta 149**

*Agni Devata, Dirghatama Auchathya Rshi*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

Sa yo vrṣā narāṁ na rodasyoh śravobhirasti jīvapītasargah. Pra yah sasrāṇah śiśrīta yonau.

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

Ā yah puram nārminīmadīdatedatyah kavirnavabhanyo nārvā. Sūro na rurukvāṁchatātmā.

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

Abhi dvijanmā trī rocanāni viśvā rajāmsi śuśucāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.
Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

5. Ayam sa hota yo dvijanmā viśvāvā dūth vāyāṇi śravasya. Marto yo asmai sutuko dadāṣa.

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man.

Mandala 1/Sukta 150

Agni Devata, Dirghatama Auchathya Rshi

1. Puru tvā dāśvān voce ’riragne tava svidā. Todasyeva śaraṇa ā mahasya.

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come
in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

Vyaninasya dhaninah praohoṣe cidararuṣah. Kadā cana prajigato adevayoh.

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

Sa candro vipra martyo maho vrādhantamo divi. Prapet te agne vanuṣaḥ syāma.

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.
Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).


O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.
Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.


Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.
7. *Yo vāṁ yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasādhanaḥ. Upāha taṁ gacchatho vītho adhvaramacchā giraḥ sumatiṁ gantamasmayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.


Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of
love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

र्वद्वया द्धाथर्वदाशाथ्नरामयाभिषिताचर्मि माहिनम।
न वां द्धावचहभिनात सिन्धवा न द्धात्वं पूणाया नारं-
शुमुधम॥ ९ ॥

9. Revadvayo dadhåthe revadåsåthe narå måyå-
bhiritå ूति måhinam. Na vååm dyåvå’habhirnotå
dindhåvo na devatvån paåyåo nånaåsur-magham.

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

Mandala 1/Sukta 152

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यूवं वस्त्राणि पीवसा वेसाथ युवारच्छिद्दा मन्तवा हु सर्गः।
अवातिरतमन्त्रानि विश्व त्रक्ततन्मित्रावरुणा सचथः॥ १ ॥

1. Yuvaåm vastråñi påvåså vasåthe yuvoracchidrå
mantavo ha sargåå. Avåtiratamanåñåni viåva
årtena mitråvarunå sacethe.

Mitra and Varuna, like day and night, with your
expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.


   This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Veda masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.


   Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation...
radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

4. Prayantamit pari jāram kanīṇām paśyāmasi noppaṇipadyamānam. Anavapṛṇā vitatā vasānāṁ priyāṁ mitrasya varuṇasya dhāma.

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

5. Anaśvo jāto anabhīṣuravā kanikradat patayadūrdhvasānuḥ. Acittāṁ brahma jjuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.
6. 

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

7. O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

Mandala 1/Sukta 153

*Mitra-Varuna Devata, Dirghatama Auchathya Rshi*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghrta, we love, honour and worship you with salutations, service and oblations of high grades of ghrta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.


Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

**Mandala 1/Sukta 154**

*Vishnu Devata, Dirghatama Auchathya Rshi*

Let me well recite the grand acts of Vishnu, lord
immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.


That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.


May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.
4. *Yasya tri pūrṇā madhunāpadānyakṣiyamānā svadhayā madanti.* Ya u tridhātu prthivīmuta
dyāme ko dādāra bhuvanāni viśvā.

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord’s presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakṛti, sattva, rajas and tamas.


May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

प वः पान्तमन्धसा धियायते महेः शूरायु विष्णव चाचत।
या सानुनि पव्वतानामदाध्या महस्तस्थतुरवतव साधुनां॥ १ ॥


Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous
Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer’s missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the
Lord bears over and above the light of heaven.


That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

5. Dve idasya kramaṇe svardṛśo’bhikhyāya martyo bhuraṇyati. Tr̥ṭīyamasya nakīra dadharṣati vayaścana patayantaḥ patatriṇaḥ.

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

**Mandala 1/Sukta 156**

*Vishnu Devata, Dirghatama Auchathya Rshi*

1. *Bhavā mitro na śeyvo ghṛtāsutirvibhūtadyumna evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidar-dhyāḥ stomo yajñaśca rādhyaḥ haviṣmaṭā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of
celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

2. *Yah pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāsati. Yo jātamasya mahato mahi bravat sedu śravobhīryujaṃ cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

3. *Tamu stotārah pūrvyaṃ yathā vida ṛtasya garbham januṣā pipartana. Āsyā jānanto nāma cid vivaktana mahaste viṣṇo sumatiṃ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.
And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.


Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

5. Ā yo vivāya sacathāya daivya indrāya viṣṇuh sukṛte sukṛttaraḥ. Vedhā ajinvat triṣadhasṭha āryamṛtasya bhāge yajamānamābhajat.

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever
more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

Mandala 1/Sukta 157

Ashvins Devata, Dirghatama Auchathya Rshi

अबोध्यग्रिज्ञ उदति सूया व्युष्याष्णचन्द्रा मह्यावा अचिरा।
आयु गातामुशिवना यातौ रथं पासावीदुवः संविता
जग्गृःधेरक ॥ १ ॥

1. Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arciṣā. Āyuṣṭāmaśvinā yātave ratham
prāsāvid devaḥ savitā jagat pṛthak.

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action.

यदृञ्जाथ वृष्णमुशिवना रथं घृतन्त ना मध्यह ा त्रमु ाथम।
अउस्मार्कं बह्य पृथिनासु जिनवतं बर्यं धना शूरर्साता
भजमहि ॥ २ ॥
2. *Yad yuṇjāthe vṛṣaṇamaśvinā ratham ghṛtena no madhunā kṣatramukṣatam. Asmākāṁ brahma pṛtanāsu jinvatam vayaṁ dhanā śūrasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave.


Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.
4. Ā na ūrjan vahatamaśvinā yuvāṁ madhumatyaṁ
naḥ kaśayā mimikṣatam. Prāyustāriṣṭāṁ ni
rapāṃsi mṛkṣatam sedhataṁ devśo bhavatam
sacābhuvā.

Ashvins, leaders of light, come, bring us food
and energy, accelerate the nation’s march with the spur
of ambition and action. Take the health and age of the
people over and across the heights. Rub off and wash
away the sins. Ward off hate and enmity. Be our friends
and helpers in every field.

5. Yuvaṁ ha garbhaṁ jagatīśu dhattho yuvāṁ
viśvesu bhuvaneśvantaḥ. Yuvarāmagnī ca vrṣa-
ṇāvapaśca vanaspaciṇrāśvināvairayethāṁ.

Ashvins, leaders of humanity, harbingers of light
and life, generous and brave, life of nature astir, you
vest the moving spheres with living potentials for
growth, you enrich all the living worlds of the universe
with light and life. Come both of you, help and support,
excite the fire, agitate the waters and inspire the herbs
and trees of the nation with life anew, elevate, gear up
and bring showers of fire and waters of action and
ambition.

6. Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho
rathyā rāthyebhīḥ. Atho ha kṣatramadhi dhattha
ugrā yo vām havīṣmān manasā dadāśa.
Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

Mandala 1/Sukta 158

Ashvins Devata, Dirghatama Auchathya Rshi

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.
Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

3. **Yukto ha yad vāṁ taugṛyāya perurvi madhye arṇaso dhāyi pajrah. Upa vāmavah śaranāṁ gameyam śūro nājma patayadbhirevaiḥ.**

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

4. **Upastutirauca thāyamurushyēnā māmime pata-trinī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vāṁ baddhastmani khādāti kṣām.**

Ashvins, lords of light, power and holiness, may
my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.
Mandala 1/Sukta 159

_Dyava-Prthivi Devata, Dirghatama Auchathya Rshi_

1. _Pra dyāvā yajñaiḥ prthivi ītāvṛdhā mahī stūṣe vidathēṣu pracetasā. Devebhīrye devaputre sudamsasetthā dhiyā vāryāṇi prabhūṣataḥ._

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in cooperation with other natural elements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

2. _Uta manye pituradruho mano māturmahī svata-vastaddhavīmahī. Suretasā pitarā bhūma cakratururu praśāyā amṛtam varīm-abhiḥ._

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive
and abundant generosity.


They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.


Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp
and woof of ever expanding new knowledge and find
new paths over the seas and in the skies and space.

5. *Tad rādho adya saviturvareṇyāṁ vayaṁ devasya
prasave manāmahe. Asmabhyaṁ dyāvāprthivī
sucetunā rayim dhattāṁ vasuma-ntāṁ śat-ag-
vinam.*

That gift of knowledge worthy of love and
choice in the creation of self-refulgent Lord Savita’s
cosmic yajna, we value and admire. May the heaven
and earth, universal father and mother, blest with
immanent will of Nature, bear, bring and reveal that
body of knowledge which is rich in wealth and power
and provides a hundred forms of prosperity with cows,
fertile lands and the word of knowledge and divinity.

**Mandala 1/Sukta 160**

*Dyava-Prthivi Devata, Dirghatama Auchathya Rshi*

1. *Te hi dyāvāprthivī viśvaśambhuva ṛtāvari rajaso
dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate
devo devī dharmāṇā sūryaḥ śucih.*

The two, heaven and earth, givers of universal
peace and comfort, abiding by the laws of universal
Truth, holding their spheres, vested with immanent will
and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhrṣṭame vāpuṣye na rodasī pitā yat śimabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.


That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the
earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

4. **Ayaiṁ devānāmapasāmapastamo yo jajāna rodasī viśvaśambhuvā. Vi yo mame rajasī sukraṭīyayaḥ jarebhiḥ skambhanebhiḥ samāṇṛce.**

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

5. **Te no gṛṇāne mahnī mahī śravaḥ kṣatram dyāvāprthivī dhāsatho brhat. Yenābhi kṛṣṭīstata-

May they, the great heaven and earth, thus sung
and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

**Mandala 1/Sukta 161**

*Rbhus Devata, Dirghatama Auchathya Rshi*

1. *Kimu śreṣṭhaḥ kim yaviṣṭho na ājagan kimīyate dūtyāṁ kad yaducima. Na nindima camasaṁ yo mahākulo’gne bhrātardruṇa id bhūtim-ūdima.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.


Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.
And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

Agni dūtāṃ prati yadabravītanāśvah kartvo ratha uteha kartvāḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvyemasi.

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

Cakṛvāṁsa rbhavastadaprcchata kvedabhūd yaḥ sya dūta nā ājāganaṃ. Yadāvākhyaccamasāṅcaturāḥ kṛtānādīcitvadhyā gṛāsvānto-nyāne.

O Rbhush, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where
the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

If Tvashta, master analyst and expert maker, were to say: “Let us reject these,” about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

If Tvashta, master analyst and expert maker, were to say: “Let us reject these,” about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

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Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth’s variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature’s wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

7. निस्तर्मान्यो गामरिणीत धीतिभिः जरेन्ता युवशा ताकृण्णातन। साधिन्वना अश्वादर्श्वमह 1त्युक्तवा रथमुपय दुवाँ अयातन ॥ ॥

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature’s divinity.

8. इदमुदकस्ति पिबतत्त्वबवीतनं वाघ घा पिबता मुःत्तनजनम। साधिन्वना यतदि त गव हयथ्यू तूनीय घा सरवन माद-याध्वञ्ज ॥ ॥
8. *Idamudakam pibatetyabravitanedam vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha ōṣṭīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.


One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and grandeur and another for yourself and develop the same.

10. *Śroṇāmeka udakam gāmavājati māṁsvakaḥ pimśati sūnayābhṛtam. Ā nimrucaḥ šakṛdeko apābharat kim svit putrebhyah pitārā upāvatuḥ.*

One takes water to the disabled cow, the other
dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?


All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.


Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.
13.  

Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idaṁ no abūbudhat. Śvānaṁ basto bodhayitārama-bravīt saṁvatsara idamadyā vyakhyata.

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a ‘long year’ of sleep in Divinity during the long night of annihilation.)

14.  


Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children
of might and omnipotence.

Mandala 1/Sukta 162

*Mitra, Ashva and others Devata, Dirghatama
Auchathya Rshi*

*(Ashva, the horse, here is a metaphor of the Nation)*

1. *Mā no mitro varuṇo aryanāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhukshā, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

2. *Yannirṇijā rekṇasā prāvṛtasya rātim ṛgbhitāṁ mukhato nayanti. Suprāṇjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthāḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going
forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

3.  
Eṣa cchāgah puro aśvena vājinaḥ pūṣṇo bhāgo nīyate viśvadevyāḥ. Abhipriyam yat puroḷāśa- 
martarā tvaṣṭedenaṁ sauśravasāya jinvati.

This undaunted horse blest with all noble quality, gift of nature’s generosity, is taken along with 
the fast war horse by the driver in advance for the training of the warrior’s favourite so that the expert 
cavalry trainer may prepare the loved grooming for the steed for his victory.

4.  
Yaddhaviṣyaṁṛtuśo devayānaṁ trirmānuṣāḥ 
paryaśvaiṁ nayanti. Atraḥ pūṣṇaḥ prathamo bhāga 
eti yajñamīn deverbhyāḥ prativedayannajah.

When men take this horse out and around for 
grooming thrice according to the seasons, then this 
horse, prime gift of nature’s generosity, fit for the noblest 
heroes to ride to the yajna of the battle of rectitude, 
leading pioneer, goes forward first proclaiming its act 
of advance in the battle for the noble warriors to hear, 
here in the world.

हाताध्वयुरावङ्गः अग्रिमिन्धा गावगंभ उत शंस्तासुमिरि: । 
तन्ते यज्ञः स्वरंकृतं स्विष्ट्तं व ॥ गः ॥
5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śamstā suvipraḥ. Tena yajñena svarāmkrētena sviṣṭena vakṣaṇā ā pṛṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.


Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

8. **Yad vājino dāma saṁdānamarvato yā śirṣaṇyā raśanā rajiṣurasya. Yad vā ghāsyā prabhṛtamāsyeye ṛṣam sarvā tā te api deveṣvastu.**

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

9. **Yadaśvasya kraviṣo māṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoh śamituryaṇnakheṣu sarvā tā te api deveṣvästu.**
Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.
Your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.


Those who watch the nation’s food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation’s prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation’s march on top of beauty and culture.

The horse’s forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centre-hold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be
ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.


Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

17. *Yat te sāde mahasā śūkṛtasya pārsṇyā vā kaśayā vā tutoda. Srucēva tā haviṣo adhvareṣu sarvā tā te brahmaṇā südayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of
love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)


The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.


Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.
20.  
Mā tvā tapat priya atmāpiyantām mā svadhistanva ā 
tiṣṭhipat te. Mā te ґṛdhnr aviśastāti-
hāya chidrā gātrāṇyasinā mithū kaḥ.

Spirit and genius of the nation, while you are 
on your path of progress to divinity, may your soul never 
cause any sense of self-guilt, nor must your own power 
and pride nor external force strain or terrorize your mind 
and body. Nor must any greedy or malicious power or 
person, unmindful of the hurt and cruelty, wound or 
mutilate your body.

21.  
Na vā u etan mriyase na riṣyasi devāṅ ideṣi 
pathibhiḥ sugebhīḥ. Harī te yuṇjā pṛṣatī abhūtā-
mupāsthād vājī dhuri rāsabhasya.

Spirit of humanity, genius of the nation, soul of 
the individual, this you are, and such as you are, you 
shall not die, nor be hurt, nor hurt anyone, since you 
move in the direction of divinity by paths which are 
straight and sure. Two are the horses yoked to your 
resounding chariot: love of the Lord that attracts you, 
and Grace that holds you in stability. And the horse that 
is yoked to the centre-pole is faster than light and instant 
as the mind.
22. Sugavyaṁ no vājī svaśvyāṁ puṁsaḥ putrāḥ uta viśvāpuṣam rayim. Anāgāstvaṁ no aditiḥ kṛṇotu kṣatram no aśvo vanaṭāṁ haviśmān.

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

**Mandala 1/Sukta 163**

*Ashva (Agni) Devata, Dirghatama Auchathya Rshi*

1. Yadakrandah prathamāṃ jāyamāṇa udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāḥū upastutyam mahi jātaṁ te arvaṁ.

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the
celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

2. *Yamena dattam trita enamāyunagindra eṇam prathamo adhyatiṣṭhat.* Gandharvo asya rāsanā- magṛbhṇāt sūrādaśvāṁ vasavo nirataṣṭa.

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajas and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.


Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,
vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantah samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramam janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

5. *Imā te vājinnavamarjanaṁnāma śaphānam sanitur-nidhāna. Atrā te bhadra raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours
which observe, preserve and advance the process of life’s yajnic evolution.

6. Ātmānāṁ te manasārādājanāmavā divā pata-
yantam pataṅgam. Śīro apaśyaṁ pathibhiḥ
sugebhīr-areṇubhir-jehamānāṁ patātri.

Agni, O flying horse, with pleasure of my heart
and soul and with the thrill of my knowledge, I see from
afar and know your body flying up towards heaven and
down like a bird. O flying bird of our creation, I see
your head striving and soaring higher and higher by
paths all straight and clear and wholly free from dust.

7. Atrā te rūpam-uttamam-apaśyaṁ jīgīṣamāṇam-
isa ā pade goḥ. Yadā te marto anu bhogamān-
alādid grasiṣṭha oṣadhīrajjagah.

Agni, O vital fire and creativity of life, I have
seen that higher form, spirit and character of yours which
is eager to conquer, consume and create the food and
energy on the floor of the earth since, when the mortal
humanity blest with food and enjoyment, and as a result
of your holy ambition, eats their fill, then, O consumer
and creator, you beget the herbs and juices for
rectification of the human faults and weaknesses.

अनू त्भा रथा अनू मया' अब रातु गावाच्चु भर्गः क्रनीनाम।
अनु वातासुस्तवः सृष्ट्यमीयूर्नु दूवा ममिर वीर्यः' त॥ ८॥

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.


Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature’s motive power.
10. Īrmāntāsah silikamadhyamāsah saṁ śūraṇāsō divyāsō atyāḥ. Hamsā iva śreṇīśo yatante yadā-kṣiṣurdivyamajmamaśvāḥ.

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

11. Tava śārīram ātayiśṇarvan tava cittāṁ vāta iva dhraĵīmān. Tava śrīgāṇi viśṭhitā purutrāraṇyeṣu jarbhurānā caranti.

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.
Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakrti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

Mandala 1/Sukta 164

Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati, Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya. Dirghatama Auchathya Rshi
1. **Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Trīyā bhrātā ghṛtaprśṭho asyātrāpaśyaṁ viśpatim saptaputram.**

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghrta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

2. **Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhī cakram-ajaram-anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ.**

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

3. **Imāṁ rathamadhi ye sapta tasthuḥ saptacakram sapta vahantyaśvāḥ. Sapta svasāro abhi sam navante yatra gavāṁ nihitā sapta nāma.**
Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

का देदश पश्चमं जार्यमानमस्थान्वन्तं यदनस्था विश्वि।
भूम्या असुरसृंगात्या कर्ष स्वित्तका विध्वासमपुर्ण गात्यव्रुः-
मुन्त प॥ ४ प॥

4. *Ko dadarśa prathamaṁ jāyamānm-asthana-
vantaṁ yadanasthā bibharti. Bhūmyā asurasṛ-
gātmā kva svit ko vidvāmsam-upa gāt praṣṭum-
etat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?
5. Pākaḥ pṛcchāmi manasā-vijānan devānām-enā
nihitā padānī. Vatse vaśkaye’dhi sapta tantūn
vi tatnire kavaya otava u.

Novice, ignorant but searching for knowledge
and passing through the crucibles of heat and light of
discipline, I ask with sincere mind and soul about these
seven divine stages of the evolution of nature and life
concealed in mystery, the seven-fold warp and woof of
which visionary poets have traced and described in detail
for the children of light to see and know and realise.

6. Acikitvāṁ cikituśaścidatra kavīn pṛcchāmi vid-
mane na vidvān. Vi yastastambha śālimā rajā-
msyajasya rūpe kimapi svidekam.

Not knowing what I would know here as a man
of knowledge should know, I ask of the men of
knowledge and poets of divine vision what that single
principle of power could be in the form and nature of
the one unborn and eternal Supreme which holds these
six higher and lower spheres and atmospheres of the
universe.

7. Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ
padaṁ veḥ. Śīrṣṇaḥ kṣīram duhrate gāvo asya
vavrim vasānā udakam padāpuḥ.

Dear friend, here may speak to me he who well
knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at mother earth of various colour and form like a calf looking at the mother cow.
showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of
chronological time.


Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

Five are the spokes in the wheel of time-cum-prakṛti, the temporal existence of physical world.

(These are the five elements of prakṛti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakṛti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakṛti, and the centre-hold is the Lord Supreme.)


Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakṛti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.
15. *Sākañjānāṁ saptathamāhurekajāṁ śaṅid yamā ṛṣayo devajā iti. Teṣāmiṣṭāṁ vihitāṁ dhāmaśāḥ sthātre rejante vikṛtāṁ rūpaśāḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvaḥ, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)


Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn’t see this, doesn’t know. The son who has the vision of a poet knows this well, and
15. SœkaÛjœnœ saptathamœhurekajaÅ ¦aüid yamœ
¾¦ayo devajœ iti. Teœmiœni vihitœni dhœma¬
sthœtre rejante vik¾tœni rµupa¬a¬.

The seven simultaneously born of one-unborn,
they call a septet, that is, seven-in-one or one-in-seven.
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correspondences existing at the physical, mental and
spiritual levels, or at the levels of matter, energy, thought
and spirit. And this is a subject of high research and
deep meditation.)

16. Striya¬ sat¶stŒ~n u me puÅsa Œhu¬ paÜyada-
kœavŒnna vi cetadandha¬. Kavirya¬ putra¬ sa
¶mŒ ciketa yastŒ vijŒnŒt sa pitu¦pitŒsat.

Female they are, intelligent and educated, and
though women, I am told rightly, they are male too. One
who has eyes can see this, but one who is blind, even
though he has eyes, doesn't see this, doesn't know. The
son who has the vision of a poet knows this well, and
one who knows this has an old head on young shoulders.
In other words, he has the vision and knowledge of the
father of fathers.

17. Avah pareña para enāvarena padā vatsaṁ
bibhrañī gaurudasthāt. Sā kadrīcī kāṁ svidar-
dhaṁ parāgaṁ kva svit sūte nahi yūthe antaḥ.

Bearing and sustaining her child, as a cow bears
and sustains her calf, this earth by her own motion goes
down with reference to that farther side and goes up
with reference to this nearer side in relation to the sun,
and stays up stabilized in space in its own orbit. In what
direction and to which remote region of space does she
go? What does she impel and energise and how? Does
she receive consecration of the sun in the midst of a
crowd or not?

18. Avah pareña pitaram yo asyānuveda para
enāvareṇa. Kavīyamāṇaḥ ka iha pra vocad
devaṁ manaḥ kuto adhi praṭjātam.

Here who could be the man of poetic vision who
knows this lower side of the earth with reference to that
other higher side, and that higher side with reference to
this lower side, and who further knows the father sun,
lord sustainer of the earth, and who knows and who can
say where from this brilliant and divine mind is born?

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

20. Dvā suparṇā sayujā sakhyāyā samānaṁ vrksam pari śasvajāte. Tayoranyāḥ pippalaṁ svādvayat hostage and to be ministering to abhi cākaśiti.

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

22. *Yasmin vṛkṣe madhvadaṁ suparṇā niviśante suvate cādhi viśve. Tasyedāhuḥ pippalam svādvagre tannonnaśadyaḥ pitaram na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.
23. *Yad gāyatre adhi gāyatramāhitam traiṣṭubhād vā traiṣṭubham niratakṣata. Yad vā jagajjagatyāhitam padam ya it tad viduste amṛtatvamā-naśuḥ.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)


In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre
They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

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In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life’s values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion
in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

25. **Jagatā sindhuṁ divyastabhāyad rathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.**

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

26. **Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenāṁ. Śreṣṭhaṁ savaṁ savitā sāviśanno’bhīddho gharmastadu ṣu pra vocam.**

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her
generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

27. Himkṛṇvati vasupatnī vasūnāṁ vatsamicchanāṁ manasābhāyāgat. Duhāmaśvibhyāṁ payo aghneyaṁ să vardhatāṁ mahate saubhagāya.

Lowing and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life’s energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.


The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children
yearning for love, nourishment and knowledge.)

29. **Ayaṁ sa śīṅke yena gaurabhīvṛtā mimāti māyāṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyāṁ vidyud bhavantī prati vavrimauhata.**

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

30. **Anacchaye turagātū jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhīr-amaratyo martyenā sayoniḥ.**

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.
31. Apasyam gopam-anipadyamanaam-a ca paraa ca pathibhiis-carantam. Sa sadhricih sa viisucir-
vasana a varivarti bhuvanesvanta.

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakrti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakrti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

32. Ya iin cakara na so asya veda ya iin dadarsa hirginnu tasmait. Sa mauryonii parivito antar-
bahuprajaa nirrtimaa vivea.

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds
of material form within, it is born and enters the world of mortality for ages in birth after birth.


The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

34. Pṛchāmi tvā paramantaṁ pṛthivyāḥ pṛchāmi yatra bhuvanasya nābhiḥ. Pṛchāmi tvā vṛṣṇo aśvasya retaḥ pṛchāmi vācaḥ paramaṁ vyoma.

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.
of material form within, it is born and enters the world
of mortality for ages in birth after birth.

33. Dyaurme pitœ janitœ nœbhiratra bandhurme mœtœ p¾thiv¶ mah¶yam. UttœnayoÜcamvoryoniranta-
pitœ duhiturgarbhamœdhœt.

The heaven above is my father and creator, my
centre-hold, my haven and home here, my brother
support to stand by. And this great earth, this universe,
this nature, is my mother. In the womb of these two
generative powers, heaven and earth, the mother
of His own creation in here, the father of the universe
sows the seed of life.

34. P¾cchœmi tvœ paramantaÅ p¾thivyœ¬ p¾cchœmi
yatra bhuvanasya nœbhi¬. P¾cchœmi tvœ v¾¦Äo
aÜvasya reta¬ p¾cchœmi vœca¬ paramaÅ vyoma.

What is the ultimate end of the earth? I ask you.
Where is the centre and centre-hold of the universe? I
ask you. What is the life-seed of the mighty generative
force of infinitive power and speed? I ask you. What is
the ultimate sound source from where the first boom of
the Word arises? I ask.

35. IyaÅ vedi¬ paro anta¬ prœthivyœ ayœm yajœno
bhuvanasya nœbhi¬. Ayœm somœ vrœñœ aœsvasya
reto brahmœyœm vœca¬ paramœn vyœma.

This vedi, creativity and productivity of the
earth, is the ultimate end of the earth. This yajna, meeting
of solar vitality and earthly productivity, is the centre-
hold of life in the world. The vitality of the sun and the
shower of soma is the life seed of the generative energy
of the creator who is generous and infinite. And Brahma,
immanent consciousness of the Lord is the ultimate
home of the Word from where it incarnates in the world
as Veda.

36. Saptœrdhagarbhœ bhuvanasya reto viœñosti-
œsthanti pradiœśa vidharmaœni. Te dhœtibhirmanasœ
tœ vipœaœcitœœ paribhœvaœ pari bhœvanti viœvœtœ.

Seven evolutes of Prakrti, i.e., five subtle
elements, mind and senses (which evolve from
Ahankara), and the Mahat-tattva, represent half of the
divine process of creation (the other half being the
creative seed or thought-sankalpa of Parameshthi
Prajapati); they are half the womb of the universe the
other half is the divine will. By the will of Vishnu they
abide in Akasha, eternal space-and-time continuum with
their distinct properties and power and comprehend and rule the entire worlds in existence.

37. \( \text{Na vi jānāmī yadivedamasmi nīṇyaḥ saṁn-addho manasā carāmī. Yadā māgaṇ pratham-ajā ṛtasyādīd vāco aśnuve bhāgamasyāḥ.} \)

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

38. \( \text{Apāṇ prāṇeti svadhāyā gṛbhito’martyo martyenā sayonīḥ. Tā śaśvanta viśūcinā viyantā nyanyam cikyurna ni cikyuranyam.} \)

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakṛti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don’t know know neither.

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

40. *Sūyavasād bhagavaṇī hi bhūyā atho vayaṁ bhaga-vantah syāma. Addhi tr̥magnye viśvadānīṁ piba śuddhamudakamācāranti.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer’s minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

**तस्या: समुद्रा अधि वि एळन्ति तनं जीवन्ति पुदिशा श्रृद्धत्स्त्रृ: ।
ततः: एळ्यु एळ्यु तद्विश्वेधुपय जीवति ॥ ४२ ॥**

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaṣcatasraḥ. Tataḥ kṣaratya kṣaram tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.
43. Śakamayāṁ dhūmamārādaḍapaśyāṁ viśūvatā para enāväreṇa. Ukṣāṇam prśnimapacanta virāstāni dharmāṇi prathamāṇyāsan.

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

44. Trayāḥ keśina ṛtuthā vi caṅṣate saṁvatsare vapata eka eśām. Viśvameko abhi caṣte śaṅbhīr-dhrājirekasya dadṛṣe na rūpam.

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.
45. *Catvāri vāk parimitā padāni tāni vidurbhr-āhmaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyam vāco manoṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at
the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

46. **Indraṁ mitraṁ varuṇam-agnim-āhuratho divyah** sa suparno garutman. Ekaṁ sad viprā bahudhā vadantyagnim yamaṁ mātariśvānam-āhuḥ.

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.
The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.


One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.


Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O
mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.
52. Divyaṁ suparṇaṁ vāyasaṁ bṛhantam-apāṁ
   garbhamām darśataṁ-oṣadhīnāṁ. Abhīpato vrṣṭi-
   bhis-tarpayantam sarasvantam-avase johavīṁi.

For nourishment, protection and promotion of
life on earth, I invoke, adore and constantly offer
libations of homage and fragrant samits and havish to
the heavenly, bright and blazing angel of cosmic wings,
radiating centre of liquid energy and soothing ripener
of herbs and greens, ever exuberant flood of generosity,
which fills the thirsting earth with rain showers of
fertility from the clouds of space.

**Mandala 1/Sukta 165**

*Indra and Maruts Devata, Agastya Maitravaruni Rshi*


With what noble and equal action do the Maruts,
divine complementary energies, kindred powers of equal
age and home, join together, mix the yajna materials
for oblations and shower the earth with rain and
fragrance? With what thought and intelligence, and
coming from where do they, generous powers anxious
for the wealth of life, value and refine strength and
competence for the realisation of wealth?
2. Kasya brahmāṇi jujūṣur-yuvānah ko adhvare maruta ā vavarta. Śyenāṁ iva dhrajato antarikṣe kena mahā manasā rīramāma.

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

Kutastvamindra māhinaḥ sanneko yāsi satpate kim ta itthā. Šaṁ prcchase samarāṇaḥ subhānair-vocetstanno harivo yat te asme.

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

Bṛahmaṇi ma mātṛtyuḥ śaṁ sūtasaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāṣate prati haryantyu-kthemā harī vahastā na accha.
thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

5. **Ato vayam-antam-ebhir-yujōṇāḥ svakṣatrebhista-tanvah śumbhamānāḥ. Mahobhireto ’n upa yujmahe nvindra svadhāmanu hi no babhūtha.**

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

6. **Kva syā vo marutah svadhāsīd yanmāme kaṁ samaddhatāhiḥatyey. Aham hyugras-taviṣa-tuviṣmān viśvasya śatror-anamaṁ vadhasnaip.**

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these
with knowledge and scientific technique.)


Indra, lord of power and generosity, with nature’s energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.


O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.
9. **Anuttama te maghavannakirnu na tvāvāṁ asti devatā vidānah. Na jāyamano naśate na jāto yānī kariṣyā kṛṇu hi pravṛddha.**

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

10. **Ekasya cinme vibhavastvojo yā nu dadhrśvān kṛṇavai maniśā. Aham hugro maruto vidāno yānī cyavamindra idīśa eśām.**

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

11. **Amandanmā marutaḥ stomo atra yanme naraḥ śrutiṃ brahma cakra. Indrāya vrṣṇe sumakhā- ya mahyaṁ sakhye sakhāyastanve tanūbhiḥ.**
Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

\[9. \text{Anuttama\,te\,maghavannakirnu\,na\,tv\textadha\,devat\textadha\,vid\textadha\,na\,j\textadha\,ma\,y\textadha\,k\textadha\,prav\textadha.} \]

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

\[10. \text{Ekasya\,cinme\,vibh

vastvo\,nu\,dadh\textadha\,k\textadha\,man\textadha.\,Aha\,\,hugro\,maruto\,v\textadha.\,} \]

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

\[11. \text{Amanda\,maruta\,stomo\,atra\,yanme\,nara.\,Urutra\,bharma\,cakra.\,Indrya\,v\textadha\,sumakh\textadha.\,Mahya\,sakh\textadha\,sakh\textadha\,tanmubhi\,tanmubhi.} \]

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

\[12. \text{Evedete\,prati\,m\,rocama\,anedyah\,srava\,eso\,dadhana\,h.\,Sa\textacaksya\,marutas\,candravar\,acchanta\,me\,chadayathca\,ca\,nunam.} \]

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

\[13. \text{Ko\,nvatra\,maruto\,mamaha\,va\,y\,y\textadha\,sakh\textadha\,sakhay.\,Manmani\,citra\,apiva\textadha-tayanta\,eso\,bh\textadha\,naveda\,ma\,ritanam.} \]

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,
be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

\[14. \text{ Ā yad duvasyād duvase na kārur-asmāṅcakre mānyasya medhā. O ṣu vartta maruto viprama- cchemā brahmāṇi jaritā vo arcat.} \]

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

\[15. \text{Eṣa vaḥ stomo maruta iyaṁ gīrmāṅdārasya mānyasya kāroḥ. Eṣā yāśiṣṭa tanve vayāṁ vidyāmesam vṛjanam jīradānum.} \]

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.
Mandala 1/Sukta 166

Maruts Devata, Agastya Maitravaruni Rshi

Tannu vocāma rabhasāya janmane pūrvāṃ maitivam vṛṣabhasya ketave. Aidheva yāman maruta-stuviśvaṇo yudheva śakrāstaviṣāṇi kartana.

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

Nityaṁ na sūnum madhu bibhrata upa krīḷanti kriḷā vidatheṣu gṛṣvayayaḥ. Nakṣanti rudrā avasā namasvināṁ na mardhanti svatavaso haviśkṛtam

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated...
to yajna and charity.

\[
\text{Yasmā ūmāso amṛtā arāsata rāyaspoṣam ca haviṣā dadāśuṣe. Ukṣantyasmai maruto hitā iva purū rajāṁsi payasā mayobhuvah.}
\]

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity along with offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

\[
\text{As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.}
\]
5. \textit{Yattvesayamā nadayanta parvatān divo vā pṛṣṭham naryā acucyavuh. Viśvo vo ajman bhayate vanaspati rathīyanīva pra jihīta oṣadhiḥ.}

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

6. \textit{Yūyam na ugrā marutaḥ sucetunā’riṣṭagrāmāḥ sumatim pipartana. Yatrā vo didyud radati krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.}

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.
7. Pra skambhadesṇā anavabhrarādhaso’lāṭrṇāso
vidatheṣu suṣṭutāḥ. Arcantyarkaṁ maḍirasya
pītaye vidurvīrasya prathamāṁi paumśyā.

Givers of settlement and sustenance, sure and
secure of their wealth and power of accomplishment,
victorious over their opponents, highly applauded in
the yajnic battles of life, honour and invite the brilliant
and the wise for a drink of inspiring soma. They know,
achieve and command the first, essential heroic powers
of the brave and virtuous.

8. Śatabhujibhistamabhihruteraghūt pūrbhī rakṣatā
maruto yamāvata. Janam yamugrāsta-vaso
virapśinaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.

O Maruts, young leaders and heroes, bright,
powerful and generous, whoever you promote and
protect in city life with a hundred ways of comfort and
security, protect him from crime and damage, and in
matters of the promotion and advancement of his
children, save the man from sin and scandal.

9. Viśvāni bhadrā maruto ratheṣu vo mithaspr-
dhyeva taviśāṇyāhitā. Aṁsesvā vah prapatheṣu
khādayo’kṣo vaścakrā samayā vi vāvrte.

O Maruts, heroic warriors like the winds, in your
chariots are collected materials for universal good of the people, and on your shoulders and in the chariots
are blazing weapons in position competing, as if, in
effectiveness. In your paths are provided materials for
food and advancement, and the axles and wheels of the
chariots are well aligned and balanced for fast and
rhythmic movement.

भूरीणि भद्रा नर्येषु बाहुषु वक्षाह्सु रुक्मारब्हासासो अन्चायः।
असुध्वताः पवित्रु गुरा अधि वया न प ग्रान व्यः श्रीयामधिर॥ १०॥

10. Bhūrīni bhadrā naryēṣu bāhuṣu vakṣāhsu rukmārabhasāsō añjāyāḥ. Aṃseṣvetāḥ paviṣu kṣurā
adhi vayo na pakṣān vyanu śriyo dhire.

In the arms of these heroes of the people there
is abundant power for general good. On their chest are
ornamented armours of strong and variegated design.
On their shoulders are bows and arrows of lightning
speed. On their thunderbolt is the sharpness of the
razor’s edge. And they wear the dignity and grace of
the wings of celestial birds.

महान्तो मह्ना विभ्वतेः विभूतयाः दूरंदूरः य दिव्याडंब स्वृत्भिः॥
मन्दः सुंजितः स्वरितार आसभिः संमिश्रला इन्द्रे मनुः
परितुभं॥ ११॥

11. Mahānto mahnā vibhvo vibhūtayayo dūredrśo ye
divyā iva strībhīḥ. Mandrāḥ sujihvāḥ svaritāra
āsabhiḥ sammiślā indre marutaḥ pariṣṭubhāḥ.

Great are the Maruts with their own innate
greatness, powerful, magnanimous, far-sighted,
refulgent with brilliant stars which light the world,
joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

12. **Tad vah sujātā maruto mahitvanāṁ dirghaṁ vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai suktre arādhvam.**

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

13. **Tad vo jāmitvaṁ marutaḥ pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākaṁ naro damsanairā cikitrire.**

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.
O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.
Indra-Maruts Devata, Agastya Maitravaruni Rshi


   Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

2. Ā no’vobhirmaruto yāntvacchā jyeṣṭhebhirvā brhad divaiḥ sumāyāḥ. Adha yadeśāṁ niyutah paramāḥ samudrasya cid dhanayanta pāre.

   May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)


Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.
5.  *Joṣad yadīmasuryā sacadhyai viṣitatstukā rodasī nṛmanāḥ. Ā sūryeva vidhato rathāṁ gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.


When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature’s brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.


That greatness and glory of the Maruts which is
worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.


Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.


O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.


O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

Mandala 1/Sukta 168

Maruts Devata, Agastya Maitravaruni Rshi

1. Yajñāyajñā vaḥ samanā tuturvanir-dhiyāṁ-dhiyāṁ vo devayā u dadhidhve. Ā vo’rvācaḥ suvitāya rodasyormahe vavṛtyāmavase suvṛktibhiḥ.
O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life’s joy, with yajnīc oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

ववासा न य स्वरजा: स्वरतस्य इर्ष्यं स्वरभिजायतुं धूर्तय:।
सहस्रस्विवासा अपां नाममेव आसा गावा वन्यासा ना गाः ॥ २ ॥


Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.
3. **Somāso na ye sutāstrptāṃśavo hṛtsu pītāso duvaso nāsate. Aiśāmaṃseṣu rambhiṇīva rārabhe hasteṣu khādiścakṛtiṣcasaṃ dadhe.**

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

4. **Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavur-draḥhāni cinmaruto bhrājadṛṣṭayaḥ.**

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

5. **Ko vōntarmarutaivaḥvidyuto rejati tmanāḥ jihvayā. Dhanvacyuta iṃ na yōmanā purupraiḥ ahanyo naitaḥ.**

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

6. **Kva svidasya rajaso mahasparāṇaḥ kvāvahā maruto yasminnāyaya. Yaccyavayatha vīthureva saḥitaḥ vyadriḥpatatha tveḥmarāvam.**

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

7. **Sūtrinā vo'mavatē svāratē tveḥvē ṣhanti. Bhadrēvo rēti pśato na dākṣiṇyā pśthujrayē asuryeva jaśatē.**

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift...
5. Ko vo’ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣāṁ na yāmanī purupraīṣā ahanyo naitaśaḥ.

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?


O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?


Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift
of a philanthropist yajamana, expansive and victorious like the breeze of life’s energy.


When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

9. *Asūta prśnirmahate raṇāya tveṣamayāsāṁ marutāmanāṇikam. Te sapsaraśo’janayantābhvāmādīt svadhāmiṣirāṁ paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.
10. **Eṣa vaḥ stomo maruta iyaṁ gīrmāṇḍāryasya māṇyasya kāroḥ. Eṣā yāśiṣṭa tanve vayaṁ vidyāmeṣaṁ vrjanam jīradānum.**

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

**Mandala 1/Sukta 169**

*Indra Devata, Agastya Maitravaruni Rshi*

1. **Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutāṁ cikitvān tsumnā vanuṣya tava hi preṣṭhā.**

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

**Arundhati इङ्कः विपश्चरुप्रेमिकायंविद्यामानंविष्णिंविधामत्यत्रः ।
पुरुषोहृत्यत्वत्तमांस्वरूपःहस्यपुर्ध्यनस्यस्मातः॥ २॥**
2. **Ayujranta indra viśvakṛṣṭīr vidāṇāso niśṣidho martyatā. Marutām ṁṛtsutirhāsamānā svarmī-ḥasya pradhanasya sātau.**

   Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisal bliss on earth.

3. **Amyak sā ta indra ṇṛṣirasme sanemyabhvaṁ maruto junanti. Agniściddhi ṇmātase śuśukvā-nāpo na dvīpaṁ dadhati prayāṃsi.**

   May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

4. **Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoḥ stanaṁ na madhvaḥ pīpayanta vājaiḥ.**
Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts’ which all people love, and which, like the honey sweet milk of the mother’s breast, nourishes the child with food, energy and intelligence.

5. *Tve rāya indra tośatamāḥ praṇetārah kasya cidṛtāyoḥ. Te śuṇo maruto mṛlayantu ye smā purā gātūyantīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.


Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the
powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.


I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

8. Tvaṁ mānebhya indra viśvajanyā radā marudbhīḥ śurudho goagrāḥ. Stavaṇebhiḥ stavase deva devaṁvidyāmeṣaṁ vrjanāṁ jīradānum.

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.
Mandala 1/Sukta 170

Indra Devata, Agastya Maitravaruni Rshi

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else’s mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.
Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don’t you want to give us the secret of knowing your mind as it is?


Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

5. Tvamīśiśe vasupate vasūnāṁ tvāṁ mitrāṇāṁ mitrapate dheṣṭhaḥ. Indra tvāṁ marudbhīṁ saṁ vadasvādha prāśāna ṛtuthā havīṁśi.

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of
energy and showers of rain according to the seasons.

Mandala 1/Sukta 171

Maruts Devata, Agastya Maitravaruni Rshi

1. Prati va enā namasāhamemi sūktena bhikṣe samatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

2. Eṣa vaḥ stomo maruto namasvān hṛdā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣṭāṇā yūyām hi ṣṭhā namasa id vṛdhāsaḥ.

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen
from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.


O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.


O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord
Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.
With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

चित्रा बांचस्तु यामश्रिष्ट्रति सुदानवः ।
मरुःता अहिभानवः ॥ १ ॥

1. Citro vo’stu yāmaścitra utī sudānavaḥ.
	Maruto ahibhānavaḥ.

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आर सा वः सुदानवः मरुःता ऋष्णजति शरुः ।
आर अश्रमा यमस्यथ ॥ २ ॥

2. Āre sā vaḥ sudānavaḥ maruta ṛṇjaṭī śaruḥ.
	Āre aśmā yamasyatha.

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.
With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

1. Citer vo'stu yŒmaÜcitra µut¶ sudŒnava¬. Maruto ahibhŒnava¬. O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

2. re sŒ va¬ sudŒnavo maruta ¾Ûjat¶ Üaru¬. re aÜmŒ yamasyatha. O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

3. Trṇaskandasya nu viśaḥ pari vṛṅkta sudānavaḥ. Ürdhvān nah karta jīvase. Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

Mandala 1/Sukta 173

Indra Devata, Agastya Maitravaruni Rshi

1. Gāyat sāma nabhanyaṁ yathā verarcāma tad vāvṛdhānam svarvat. Gāvo dhenavo barhiṣya-dabdhā ā yat sadmānam divyāṁ vivāsān. Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

3. _Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ prthivyāḥ_. _Krandadāśvo naya-māno ruvad gaurantardūto na rodasī carad vāk._

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth’s produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

4. _Tā karmāṣatarāsimai pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarcā nāstyeva sugmyo ratheṣṭhāḥ._

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager...
to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

5. Tamu sthūhindraṁ yo ha satvā yah śūro maghavā yo ratheśṭhāḥ. Praṅicaścid yodhīyān vrṣaṇvān vavavruṣaścit tamaso vihantā.

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.


Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web
and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakrti holds the high heavens up above as the pillar in the centre.


To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.


O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And
when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असामय यथा सुविखाय एन स्वभिषिष्यया नरां न शंसाजी
असुद्धाराः न इन्द्रा वन्दनं शास्तुरा न कम नर्यमान
उक्ताः॥ ९ ॥

9. Asāma yathā suṣakhāya ena svabhiṣṭaya no narāṁ
na śaṁsaiḥ. Asad yathā na indro vandaneṣṭhās-
turo na karma nayamāna ukthā.

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विश्वध्वजः नरां न शंसाजमाकामुदिन्द्रो वर्जेहस्त:। मित्रायुवा
न पूर्णं सुशिष्ठान्धययुवं उपे श्री जन्ति युज्ञ॥ १० ॥

10. Viśpardhaso narāṁ na śaṁsair-asmākāsad-indro
vajrahastāḥ. Mitrāyuvo na pūrpatim suśīṣṭauma-
dhyāyuva upa śikṣanti yajñaiḥ.

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too
serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

Some yajña is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.
serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

**Mandala 1/Sukta 174**

*Indra Devata, Agastya Maitravaruni Rshi*


Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.


Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīraśasya mahā. Sṛjadarṇāṁsyava yad yudhā gāstiṣṭhaddharī dhṛṣata mṛṣṭa vājān.*
Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

Vaha kutsamindra yasmiṁścākan tsyūmanyū ṝjrā vātasyāśvā. Pra sūraścakram bṛhatādabhike 'bhi spṛdho yāsiṣad vajrabāhuḥ.

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart’s desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

Jaghanvāṇ indra mitrerūṁ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇaṁ sacāyostvayā śūrtā vahamānaṁ āpayyam.

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.


Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.
9. \textit{Tvam dhunirindra dhunimaśīotpūrṇorapah sīrā na sravantīḥ. Pra yat samudramati śūra parśi pārayā turvaśam yaduṁ svasti.}

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

10. \textit{Tvam-asmākaṁ-indra viśvadha syā avṛkatamo narāṁ nṛpātā. Sa no viśvāsāṁ spṛdham sahodā vidyāmeśaṁ vrjanāṁ jīrantaṁ jīradānum.}

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.
Mandala 1/Sukta 175

*Indra Devata, Agastya Maitravaruni Rshi*

मत्स्यपायितः तः मद्यः पात्रस्य ज्वरा मद्यस्य मद्यः।
व्रष्णा तः व्रष्णा इत्यदेवानी सहस्रसारः॥ १ ॥


Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.)

आ नस्त गन्तु मत्स्या व्रष्णा मद्य वर्णः॥
सुहावः इति सानसिस: पृतनुष्ठासमत्य:॥ २ ॥

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāḥ indra sānasiḥ pṛtanāśālamartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty!

तवं हि शूरः सनित्ता चादया मनुष्या रथम॥
सुहावान्दस्या मुख्यत्तमाः: पात्रः न शाचिष्या॥ ३ ॥

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3. **Tvaṁ hi śūraḥ sanctā codayo manuṣo ratham.**
   **Sahāvān dasyum-avratam-oṣaḥ pātraṁ na śociṣā.**

   Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self).

4. **Muṣāya sūryam kave cakramiśāna ojasā.**
   **Vaha śuṣṇāya vadham kutsam vātasyāśvaiḥ.**

   Having taken over the wheel of earth’s government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

5. **Śuṣmīntamo hi te mado dyumnintam uta kratuḥ.**
   **Vṛtraghnā varivovidā mamsīṣṭhā aśvasātamaḥ.**

   Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,
reflect and know the mind and working of others with sympathy and self-confidence.


Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart’s desire, the right path of living and the spiritual light of being.

**Mandala 1/Sukta 176**

*Indra Devata, Agastya Maitravaruni Rshi*

1. Matsi no vasya iṣṭaya indramindo vrṣā viṣa. Rghāyamāṇa invasi śatrumanti na vindasi.

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.
Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.
and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

5. Āvo yasya dvibharhaso’rkeṣu sānuṣagatas. Ājāvindrasyendo prāvo vājeṣu vājinam.

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation’s achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.


Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge
and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

**Mandala 1/Sukta 177**

*Indra Devata, Agastya Maitravaruni Rshi*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.
action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

3. Ā tiṣṭha rathaṁ vṛśaṇāṁ vṛṣā te sutaḥ somaḥ pariśiktaḥ madhūṇī. Yuktvā vṛṣabhyāṁ vṛṣabha kṣitīnāṁ haribhyāṁ yāhi pravatopa madrik.

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.


Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of
existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.


Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

Mandala 1/Sukta 178

Indra Devata, Agastya Maitravaruni Rshi

1. Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritṛbhya ūṭi. Mā nah kāmaṁ mahayantamā dhag viśvā te aśyāṁ paryāpa āyoḥ.
Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmāi sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

3. *Jetā nṛbhirindraḥ pṛtsu sūraḥ śrotā havamān nādhamānasya kāroḥ. Prabhartā ratham dāśuṣa upāka udvantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver’s chariot loaded with gifts and
replenishments, and high fructifier of the devotee’s prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

4. Evā nṛbhirindraḥ suśravasyā prakhādaḥ pṛkṣo
abhi mitriṇo bhūt. samaryā iṣāḥ stavate vivāci
satrākaro yajamānasya śaṁsaḥ.

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

5. Tvayā vayāṁ maghavannindra śatrū nabhi śyāma
mahato manyamānān. Tvāṁ trātā tvamu no vṛdhē
bhūr-vidyāmeṣaṁ vrjanam jīradānum.

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,
the right path of living and the breath and spirit of life.

**Mandala 1/Sukta 179**

*Dampati Devata, Lopamudra (1-2) Agastya Maitravaruni (3-4), and Agastya disciple Brahmachari (5-6) Rshis*


Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

2. *Ye ciddhi pūrva r̥tasāpa āsan tsākaṁ deve-bhiravadannṛtāṁ. Te cidavāsurnahyantamā-puḥ samū nu patnīrvṛṣabhir jagamyuh.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.


Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

5. *Imaṁ nu somamantito hṛtsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛḷatu pulukāmo hi martyah.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to
various passion, and desire (for self-fulfilment), mortal as he is.


Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

**Mandala 1/Sukta 180**

*Ashvins Devata, Agastya Maitravaruni Rshi*

1. *Yuvo rajāmsi suyamāso aśvā ratho yad vāṁ paryarṇāmsi diyat. Hiraṇyayā vāṁ pavayaḥ pruṣāyan madhvaḥ pibantā uṣasah sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink
of the lights of dawn.

2. **Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vāṁ viśvagūrtī bharāti vājāyetī madhupāviṣe ca.**

   Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

3. **Yuvaṁ paya usriyāyāmadhattam pakvamāmāyāmava pūrvam gāḥ. Antaryad vanino vāmṛtapsū ḫvāro na śucirajate haviśmān.**

   Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow’s udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.
Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ बां दूनायः चवृत्तियः दस्त्रः गाराह्णं ताङ्ग्ना च जिविः।
अपः ग्रणी संचत्त माहिना बां जूणा बामु पंहासा यज्ञः॥ ५ ॥
5. Ā vāṁ dānāya vavṛtiya dasrā goroheṇa taugṛyo na jivṛiḥ. Apaḥ kṣoṇī sacate māhinā vāṁ jūrṇo vāṁ-akṣur-amhaso yajatrā.

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवथे नियुतः सुदानूः उप स्वधाभि: सृजः पुरानिधिः।
पष्टः ह्यात्ता न सूरिरा मह दद सुवता न वाज्जम इ॥ ६ ॥

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold
schorlar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.


Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.


O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.
9. **Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattāṁ sūribhya uta vā svāśvyam nāsatyā rayiśācaḥ syāma.**

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

10. **Taṁ vāṁ rathaṁ vayamadyā huvema stomai-raśvinā suvitāya navyam. Ariśṭanemīṁ pari dyāmiyānam vidyāmesāṁ vṛjanaṁ jīradānum.**

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

**Mandala 1/Sukta 181**

*Ashvins Devata, Agastya Maitravaruni Rshi*

कदु पश्चादिविं रघीणामध्वयन्ता चर्चनानीथथा अपाम । अवं वां युध्या अक्रृत्य पश्चिमिं वसुधिती अवितारा जनानाम ॥ १ ॥

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.


Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.


Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,
strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.


Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.


Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and
fill the world with reverberations of their motion.

6. 

Pra vām śaradvān vrṣabho na niśṣāt pūrvīri-
shaścārati madhva iṣṭan. Evairanyasya pīpayanta 
vājair-veśanīr-urdhvā nadyo na āguḥ.

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

7.

Asarji vām sthavirā vedhasā gīrvālhe aśvinā 
tredhā kṣaraṇī. Upastutāvavatāṁ nādhamā-naṁ 
yāmānayaṁaṁ-chṛṇutāṁ havam me.

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.


Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

**Mandala 1/Sukta 182**

*Ashvins Devata, Agastya Maitrarvunī Rshi*
1. **Abhūdidāṁ vayunamo su bhūsatā ratho vrṣaṇvān madatā manīśiṇah. Dhiyaṅjinā dhiṣṇyā viśpa-lāvasā divo napātā sukṛte śucivratā.**

   Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

2. **Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇam ratham vahethe madhva ācitaṁ tena dāśvāṁsamupa yātho aśvinā.**

   Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.


Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees’ song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.
4. **Yuvametami cakrathuh sindhusu plavam-atman-vantaam paksinam taugryaya kam. Yena devatrah manasa niruhathuh supaptaani petathuh kshodaso mahaḥ.**

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

6. **Avaviddham taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jāṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.**

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

7. **Kaḥ svid vṛkṣo niṣṭhito madhye arnaso yaṁ taugryo nādhitaḥ paryāsasvajat. Parṇā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.**
Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

8. Tad vāṁ narā nāsatyāvanu śyād yad vāṁ mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmesaṁ vṛjanam jūradānum.

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart’s desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

Mandala 1/Sukta 183

Ashvins Devata, Agastya Maitravaruni Rshi

1. Taṁ yuñjāthāṁ manaso yo javīyān tribandhuro vrṣaṅā yastricakraḥ. Yenopayāthaḥ sukṛto duro-ṇāṁ tridhātunā patatho virna parṇaiḥ.
Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be ‘seen’ and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

2. $Suvṛd\ ratho\ vartate\ yannabhi\ kṣāṁ\ yat\ tiṣṭhathāḥ$ $kratumantā\ nu\ pṛkṣe.$ $Vapurvapusyā\ sacatāmiyam\ gīrdivo\ duhitroṣasā\ sacethe.$

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

$आ\ तिष्ठतं\ सूब्रतं\ या\ रथं\ वायुमनु\ सतानि\ वर्ति\ हविष्मानं\।$ $यं\ नरा\ नासत्यवध्वेश्वरतियाध्यस्तर्यायं\ तम्\ च\।$
3. Ā tiṣṭhatam suvṛtāṁ yo ratho vāmanu vṛataṁ vartate haviṣmān. Yena narā nāsatyeṣayadhyai vartitṛāthastanayāya tmane ca.

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.


Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

5. Yuvāṁ gotamāḥ purumīḥho atrirdasrā havate’ vase haviṣmān. Diśaṁ na diṣṭāmrjūyeva yantā me havamā nāsatyopa yātām.
Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumeedha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

6. \textit{Atārīśma tamasas-pāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātam pathibhir-devayānair-vidyāmesaṁ vrjaṁ jīradānum.}

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

\textbf{Mandala 1/Sukta 184}

\textit{Ashvins Devata, Agastya Maitravaruni Rshi}

1. \textit{Tā vāmadya tāvaparam huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvaryo divo napātā sudāstarāya.}
Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of V aruna, born of the ocean of eternity.
carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अःस्म सा वा माध्वी या तिरस्तु स्ताम मिनां मान्यस्य कारः।
अनु यद्र्व श्रवस्या सुदानू सुवीर्याय चणणया मदन्ति॥ ४ ॥

4. Asme sā vāṁ mādhyī rātirastu stomaṁ hinotāṁ
mānyasya kāroḥ. Anu yad vāṁ ūravasyā sudānū
suurvīrāya ca rṣaṇayō madanti.

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

एष वा स्तामः अश्विनावकारि मानेभिमयवाना सुवृक्ति।
यातं वृतिस्तत्तेयायु तमं चाँगस्वय नासत्या मदन्ता॥ ५ ॥


Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अत्तरिष्यम तर्मसंस्यारमुस्य पति वा स्तामः अश्विनावधायि।
एह यातं पश्चिमवद्वयान्निधामयं वृजनं जीरदानुम॥ ६ ॥
6. **Atāriśma tamasaspāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātāṁ pathibhirdevayānair-vidyāmeśaṁ vrjanaṁ jūradānum.**

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

**Mandala 1/Sukta 185**

*Dyavaparthivi Devata, Agastya Maitravaruni Rshi*

1. **Katarā pūrvā katarāparāyoḥ kathā jāte kavyayö ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.**

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

2. **Bhūrim dve acaranī carantaṁ padvantam garbhamapadī dadhāte. Nityaṁ na sūnum pitrorupasthe dyāvā raksataṁ pṛthivī no abhvāt.**
The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

3. *Aneho dātramaditerananrvaṁ huve svarvadavādham namasvat. Tad rodasī janayataṁ jaritre dyāvā rakṣataṁ prthivī no abhvāt.*

I invoke Mother Nature’s boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother’s adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.


Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-
moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

5. **Saṅgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhīṁ dyāvā rakṣataṁ prthivī no abhvāt.**

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

6. **Urvī sadmanī brhatī ṛtena huve devānāmavaśa janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ prthivī no abhvāt.**

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.
moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.


I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.


If we commit a sin to the generosities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.


Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.
11. 

\[
\text{Idam dyāvāprthivī satyamastu pitarmātaryaya-
dihopabruve vām. Bhūtam devānāmavame}
\]
\[
avohirvidyāmesām vṛjanam jīradānum.
\]

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajña of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

**Mandala 1/Sukta 186**

*Visavedeva Devata, Agastya Maitravaruni Rshi*

\[
\text{आ न इङ्खाभिविद्ध सुशस्ति विश्वार्थः सविता द्व एतु।}
\]
\[
\text{अपि यथा युवाना मत्सथा ना विश्वं जगेद्भिषित्व मनीषा।} \]

1. 

\[
\text{Ā na ilābhirvidathe suśasti viśvānarah savitā deva etu. Api yathā yuvāno matsathā no viśvam}
\]
\[
jagadabhipitve manīṣā.}

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajñaic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajña, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.
2. Ā no viśva āskrā gamantu devā mitro aryamā varuṇaḥ sajośāh. Bhuvan yathā no viśve vṛdhāsah karantsusāhā vithurāṁ na śavaḥ.

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.


With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow’s udders.

5. *Uta no’hirbudhnyo mayaskāḥ śīṣun ni pipyuṣīva veti sindhuḥ. Yena napātampāṁ junāma manojuvo vrṣaṇo yam vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother’s milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.
6. **Uta na īṁ tvāṣṭā gantvacchā smat sūribhirabhipitve sajośāḥ. Ā vrtrahendrāścarṣaṇiprā-stuviṣṭamo narāṁ na iha gamyāḥ.**

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

7. **Uta na īṁ matayo’śvayogāḥ śiśum na gāvastaruṇāṁ rihanti. Tamāṁ girō janayo na patnīḥ surabhiṣṭamam narāṁ nasanta.**

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate or him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

8. **Pra nu yadeśāḥ mahinā cikitre pra yuṣjate paryujaste suvṛkṣit. Adha yadeśāḥ sudine na ākarurviśvameriāṁ pruṇyanta senāḥ.**

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

9. **Pra na yadeśāḥ mahinā cikitre pra yuṣjate paryujaste suvṛkṣit. Adha yadeśāḥ sudine na ākarurviśvameriāṁ pruṇyanta senāḥ.**

All ye men and women of the world, for the

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.


When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.


All ye men and women of the world, for the
sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhukscha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

\[11. \text{Iyam sā vo asme didhitiryajatrā api prāṇī ca sadanī ca bhūyāḥ. Ni yā deveśu yatate vasūyur-vidyāmeśaṁ vṛjanam jīradānum.}\]

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.
Mandala 1/Sukta 187

Oshadhis Annam Devata, Agastya Maitravaruni Rshi

1. Pitum nu stोषम maho dharmाणाम taviśīm. Yasya trito vyōjasā vṛtram vipavam-ardayat.

   Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

2. Svādo pito madho pito vayāṁ tvā vavṛmahe. Asmākamavitā bhava.

   O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

4. \( Tava \ tye \ pito \ rasā \ rajāṁsyānu \ viṣṭhitāḥ. \)
\( Divi \ vātā \ iva \ śrītāḥ. \)

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

5. \( Tava \ tye \ pito \ dadastavā \ svādiṣṭha \ te \ pito. \)
\( Pra \ svādmāno \ rasānāṁ \ tuvigrīvā \ iverate. \)

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.
    Akārī cāru ketunā tavāhim-avasāvadhīt.*

   O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

7. *Yadado pito ajagan vivasva parvatānāṁ.  
    Atrā cinno madho pito’ram bhakṣāya gamyāḥ.*

   O spirit pervasive and food of energy in the process of nature’s metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart’s desire.

    Vātāpe pīva id bhava.*

   When to our heart’s content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.  
    Vātāpe pīva id bhava.*
O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow’s milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ.*

Vātāpe pīva id bhava.

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

11. *Tam tvā vayam pito vacobhirgāvo na havyā suṣūdima.*

Devebhyastvā sadhamādam-asma-bhyam tvā sadhamādam.

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriments, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in
words and songs of celebration and service.

**Mandala 1/Sukta 188**

*Apris Hymn, Mantrawise Devata, Agastya*  
*Maitravaruni Rshi*

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.*  
*Dūto havyā kavirvaha.*

Agni, lord of light, power and generosity,  
lighted, consecrated, bright and blazing, today rules and  
shines glorious with the brilliant powers of nature and  
humanity, having won a thousand foes. O lord of  
knowledge and wisdom, creative visionary and poetic  
maker of past, present and future as you are, receiver,  
mover and harbinger of the fragrances of life in the  
yajnic evolution of nature and humanity, accept our  
homage and lead us on the march of life.

2. *Tanūnapād-ṛtam yate madhvā yajñāḥ samajyate.*  
*Dadhat sasasriṇīriṣāḥ.*

Preserving and promoting the body politic, not  
allowing the system to slacken, the yajna of social and  
natural evolution goes forward on the path of truth and  
divine law for the man of action and endeavour with  
sweets of honey and wealth of soma joy, bearing and  
bringing a thousand gifts of food, energy and vitality.
Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliances of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.
Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

6.  *Surukme hi supešasā’dhi śriyā virājataḥ.*

*Uṣāsāveha śidatām.*

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

7.  *Prathamā hi suvācasā hotāra daivyā kavī.*

*Yajñām no yakṣatānimam.*

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

8.  *Bhāratīle sarasvati yā vaḥ sarvā upabruve.*

*Tā naścodayata śriye.*

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow
of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray, to rise to the heights of glory and the beauty and grace of life and culture.

\[
\text{त्वाः सूपाणि हि प्रभुः परशूनिविश्वान्तसमानुजः}
\]
\[
\text{तपाः न: स्फातिमा चंजः ॥ ९ ॥}
\]

9. \textit{Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.}

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

\[
\text{उपो त्मन्या वनस्पति पाठा दुवभ्र्यः सृजः}
\]
\[
\text{अयिह्यायां सिष्यदत् ॥ १० ॥}
\]

10. \textit{Upa tmanyā vanaspate pātho devebhyāḥ srja. Agnirhavyāni siṣvadat.}

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

\[
\text{पुरागा अग्रिदुवानां गायत्रेन समज्यत्}
\]
\[
\text{स्वाहाकृतीषु राचचत ॥ ११ ॥}
\]

11. \textit{Purogā agnirdevāṇāṁ gāyatreṇa samajyate. Svāhākṛtīṣu rocate.}

Agni, fire, is the leading power among the
divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(\textit{So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.})

\textbf{Mandala 1/Sukta 189}

\textit{Agni Devata, Agastya Maitravaruni Rshi}

\begin{enumerate}
  \item \textit{Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.}

  \textit{Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.}

  \textit{Agni, light of life, lord of knowledge, ever}

\end{enumerate}
young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

3. **Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyaṁ suvītāya deva kṣāṁ viśvebhīr-amṛtebhir-yajatra.**

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

4. **Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāram yaviṣṭha nūnam vidan-māparam sahasvah.**

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,
for sure.

5. Mā no agne’ava srjo aghāyā’visyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.


Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवाचाम निवर्चनान्यस्मिन्मानस्य सूनुः संहस्तान अग्राष्ट्र 
वर्य सहस्रमृगिभिः सनम विद्यामुषं वृजनं जीरदानुम || 8 ||

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

Mandala 1/Sukta 190

Brhaspati Devata, Agastya Maitravaruni Rshi

अनर्वानं वृशभं मन्द्विज्ञं बृहस्पतिः वधया नर्वमृक्कः। 
गाथान्यं: सुरुचा यस्य दुवा आशुश्रुणवति नर्वमानस्य 
मतां: || 1 ||
1. Anarvāṇam vrṣabham mandrajihvaṁ brhaspatim 
vardhayā navyamarkaiḥ. Gāthānyaḥ suruco 
yasya devā āśrṇvanti navamānasya martāḥ.
Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तम्रत्वियाः उप वाच्यः सचन्तं समा न या दंवयुतामसांजि । 
ब्रह्मस्थितिः स हाज्ञा वरांसि विभवार्भवत्समृत मात- 
रिवया ॥ २ ॥

2. Tamṛtyiṣya upa vācaḥ sacante sargo na yo deva- 
yatām-āsari. Brhaspatiḥ sa hyaṇjo varāṃsi 
vibhvābhavat samṛte mātariśvā.

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord’s creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुति नर्मस्व उद्दक्ति च श्रलुक्क्यं यंसत्सवितव्र प बाहु । 
अस्त्य कल्वाहन्याः या अस्ति मूगा न भीमा अरु गस्तु- 
विष्णुमान ॥ ३ ॥

Let this Brhaspati, man of piety, knowledge, and wisdom, acknowledge and reciprocate the respectful host’s salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.


The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

5. *Ye tvad devosrikaṁ manyamanaḥ pāpā bhadram-upajīvanti pajrāḥ. Na duṣṭhye anu dadāsi vāman brhaspate cayasa it piyarum.*

There are those rigid and sinful people who
accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

6. Supraituh sūyavaso na panthā durniyantuh pari-
prīto na mitraḥ. Anarvāṇo abhi ye cakṣate no’-
pīvṛtā aporṇuvanto astuḥ.

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

7. Sam yam stubho’vanayo na yanti samudraṁ na
sravato rodhacakrāḥ. Sa vidvāṇ ubhayāṁ caṣṭe
antar-bṛhaspatistara āpaśca āṛdhraḥ.

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the
outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.


Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

Mandala 1/Sukta 191

Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.
2. Adṛṣṭān hantyāyatvatho hanti parāyatī.
   Atho avaghnaṭī hantyatho pinaṣṭi pimṣaṭī.

   One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

3. Śarāsaḥ kuśarāso darbhasaḥ sairyaḥ uta.
   Mauṇja adṛṣṭā bairināḥ sarve sākaṁ nyalipsata.

   The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

   Ni ketavo janāṇāṁ nyadrṣṭā alipsata.

   Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.


O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature’s fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?


Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.


The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

10. *Sūrye viṣamā sajāmi dṛtim surāvato grhe. So cinnu na marāti no vayam marāmā’’re asya yojanaṁ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth’s poison and evaporate it to join the sun so that neither the sun
would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

O man infested with poison, this little Shakuntika (kapinjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life’s chemistry of nectar would turn you too to honey.

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.
Let me have the names of all the ninetynine lacerations of poison and of all the ninetynine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

May the twentyone peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

The little mongoose coming down from the mountains tells me that the taste of the scorpion’s poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term ‘Madhula’ is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and
developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature’s justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is ‘Harishtha’. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति पथमं मण्डलम् ॥
MANDALAL A 2

Mandala 2/Sukta 1

Agni Devata, Angirasa Shaunahotra, Bhargava
Shaunaka Grtsamada Rshi

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.
Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.


Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one’s rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.


Agni, heat and light of life, universal presence, you are Tvashtā, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver
of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

6.  
Tvamagne rudro asuro maho divastvam śardho mārutanī prkṣa īśiṣe. Tvāṁ vātairaraṇāiryāsi śaṅgayastavāṁ pūṣā vidhataḥ pāsi nu ātmānā।

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

7.  
Tvamagne dravinodā aramkṛte tvāṁ devaḥ savitā ratnadhā asi. Tvāṁ bhago nrpate vastva īśiṣe tvāṁ pāyurdame yaste’vidhat.

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,
fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.


Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.


Agni, lord of light and glory, ruler of the world,
people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.


Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar’s awareness. O lord of the world’s wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.


Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodials, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliances of nature and humanity receive and enjoy the gifts of oblations offered into the fire.


Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliances of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and
vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you.
and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

**Mandala 2/Sukta 2**

*Agni Devata, Gritsamada Rshi*

1. *Yajñena vardhata jātavedasamagnim yajadhvaṁ haviśā tanā girā. Samidhānaṁ suprayasam svarṇaram dyuṣaṁ hotāram vṛjaneṣu dhūrṣa-dam.*

   By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

2. *Abhi tvā naktiruṣaso vavāśire’gne vatsaṁ na svasareṣu dhenavaḥ. Diva ivedaratīrmanuṣā yugā kṣapo bhāsi puruṣāra samyataḥ.*

   Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you
for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.


That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.


That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food
for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

5.  

Sa hotā viśvam pari bhūtvadhvaram tamu hav-
yairmanuṣa rñjate girā. Hiriśipro vṛdhasā-nāsu
jarbhurad dyuarna strūbhïścitayad rodasī anu.

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the
people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

6. *Sa no revat samidhānah svastaye samdadasvān rayim-asmāsu didihi. Ā naḥ krṣuṇya suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)


Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,
open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life’s purity.


May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life’s yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.


Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,
impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.


Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

11. Sa no bodhi sahasya praśamsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke didivāmsaṁ sve dame.

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and
victory, instruct and enlighten us in that struggle and
everdeavour for life, living in which the bright and brave
aspire for success and arise nobly reborn and seasoned
leaders. Temper us in that yajnic ordeal of fire, eternal
and subtle, shining and burning in everyone’s own heart
and home, which the warlike heroes enter and attain
the life eternal.

उभयायो सुभ्रभ्या गाँवअग्राढ्यश्वपश्चलम्सम्र्ग रूतिमुप्सुज्जान्ति सूुरयं।
अस्माज्ज्ञ तांश्च प हि नषि वस्य आ बृहद्र्वद्म विद्यध मुवीरा: ॥ १३ ॥

12. Ubhayāso jātavedāḥ syāma te stotāro agne
sūrayaścā śarmaṇi. Vasvo rāyah puruścandrasya
bhūyasah prajāvataḥ svapatyasya śagdhi nah.

Agni, Jataveda who know and govern all that is
born in the world of existence, bless us that we may be
both your admirers and worshippers and also shine
bright and brave in the household. Help us Lord, and
give us the competence to have a liberal share of your
gifts of happy home, health and wealth, all round peace
and divine grace, plenty and prosperity, a happy family
and bright children.

13. Ye stotṛbhoyo go-agraṃ-āśvapeśasam-agne rāti-
mupasṛjantī sūrayah. Asmāṅca tāṁśca pra hi neṣī
vasya ā bṛhad vadema vidathe suvīrāḥ.

Those learned, bright and brave people who
create and offer gifts in homage specially of quality cows
and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

Mandala 2/Sukta 3
Agni Devata, Gritsamada Rshi


Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is ‘pavaka’, refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-
cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

2. **Narāsaraṁśah prati dhāmānyañjan tisro divāḥ prati mahnā svarciḥ.** **Ghṛtapruśā manasā havyamundan mūrdhan yajñasya mananaktu devān.**

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghṛta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

3. **Īlito agne manasā no arhan devān yakṣī mānuṣāt pūrvo adya.** **Sa ā vaha marutāṁ sardho acyuta-mindram naro barhiṣadām yajadhvam.**
Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.


Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghrta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life’s wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

5. Vi śṛṇyntāmuvijāḥ hūyamānaḥ dhrarā dūvī: sūrṇāyāṇa

vi śṛṇyntāmuvijāḥ hūyamānaḥ dhrarā dūvī: sūrṇāyāṇa

namabhī:। vyācśvástīvi pṛthuṇtāmjuṣya vṛṇṇiḥ punāna

yuvāsē sūvī-rēma।।
5. Vi śrayantāmurviyā hūyamānā dvāro devīḥ
suprāyatānā namobhiḥ. Vyacasvaṁrvi prathantā-
majuryā varṇam punāṁ yaśasam suvīram.

Let the sacred doors of yajnic progress, wide,
expansive and easy of access, open and welcome the
performers. And let the performers, youthful and
unaging, take recourse to these at the call of the wide
wide earth and spread around with acts of humility and
gratitude, purifying and sanctifying the integrity of their
form and character, honour and grace, and the heroism
of their young generation.

6. Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā
vayyeva raṇvite. Tantuṁ tataṁ sanhvayanṭī samīcī
yajñasya peśaḥ sudughe payasvaṁi.

May the night and day going together in orbit,
singing in unison, replete with the waters of peace and
bliss, abundant in the milk of life and profusely giving,
harmoniously shaping and advancing the beauteous
form of nature’s vast yajnic evolution, like two
companion women weaving the warp and woof of cloth,
bless us with noble competence for holy yajnic actions
performed with humility and gratitude to Agni, lord of
light, yajna and advancement.

(Like the night and day the husband and wife
should act in unison and carry on the holy yajna of the
family and the household as part of the vast yajna of
life in existence.)
7. **Daivyā hotārā prathamā viduṣṭara rju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samaṇjato nābhā prthivyā adhi sānuṣu triṣu.**

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth’s atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

8. **Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhāratī viśvurtiḥ. Tisro devīḥ svadhayā barhireda-macchidraṁ pāntu śaraṇaṁ niṣadya.**

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our
intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

9. **Piśaṅgarūpaḥ subharo vayodhāḥ śrusṭi vīro jāyate devakāmaḥ. Prajām tvaṣṭā vi śyatu nābhimasme athā devānāmapyetu pāthaḥ.**

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

10. **Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyāḥ śamitopa havyam.**

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us
the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

11.  Ghṛtam mimikṣe ghṛtamasya yonirghṛte śrito
       ghṛtamvasya dhāma. Anuṣvadhamā vaha māda-
       yasva svāhākṛtam vrṣabha vakṣi havyam.

       I mix, prepare and offer ghrta into the fire. Ghrta,
       vitality, is the womb of fire energy. It (fire energy and
       vitality) exists in fertility, ghrta, which is its medium.
       And this ghrta, fertility, too abides in Ghrta, eternal
       creativity, Agni, Life Supreme, which is the ultimate
       abode of all existential energy, vitality, fertility,
       production and procreation. O Vrsabha, youthful and
       generous yajaka overflowing with the lustre and
       splendour of vitality, bring in the sanctified and
       dedicated materials committed to Svaha, the word of
       truth and sincerity of the oblation in yajna. Collect,
       prepare, commit, offer with faith and dedication, and
       rejoice in your act of creation.
Mandala 2/Sukta 4

Agni Devata, Somahuti Bhargava Rshi

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature’s power.
Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

Joyous and beautiful is the growth of this fire, satisfying as one’s own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.
5. Ā yanme abhvaṁ vanadaḥ panantośighhyo nānimīta varṇam. Sa citreṇa cikite rāmsu bhāsā jujurvāṁ yo muhurā yuvā bhūt.

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

6. Ā yo vanā tātṛṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhvā tapūrṇaściketa dyauriva smayamāno nabhobhiḥ.

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajña.

7. Sa yo vyasthādabhi dakṣadurvīṁ paśurnaiti svayuragopāḥ. Agniḥ śociṣmāṁ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma.

That is Agni which stands by us all round, heats
and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.


Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.


Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative
intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

**Mandala 2/Sukta 5**

*Agni Devata, Somahuti Bhargava Rshi*

1. *Hotajaniṣṭa cetanaḥ pitā pitṝbhya utaye.*
   *Prayakṣaṁjeyam vasu śakema vājino yamam.*
   
   The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*
   *Manuṣvad daiyam-aśṭamaṁ potā viśvam tadin-vati.*
   
   In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one
more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.


He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

4. Śākam hi śucinā śucih praśāstā kratunājani. Vidvān asya vratā dhruvā vāyā īvānu rohate.

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).
And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.
tasks for the sake of heavenly light and the self in the
service of Agni, lord sustainer and controller of life and
the universe. Let them offer songs of praise and yajnic
action to the Lord. May we too, we pray, as participants
of yajna, rejoice in the holiness and divinity of life and,
with dedicated performance, attain the abundant wealth
and waters of life and the spirit divine.

Yathā viñjña ṛṣā kṛdirśvabhāya yajñatathā: ।
ayamṛṣṇa tva āpi yāṁ yajñam caṁma vayam ॥ ॥

8. Yathā vidvān arāṁ karad viśvebhya yajatebhyaḥ.
Ayamagne tve api yāṁ yajñam caṁmat vayam.

O lord giver of light and life, Agni, what this
man of knowledge and wisdom does holily and
gracefully for all the saints and sagely performers of
yajna, the same he does for you too in dedication. And
so also whatever yajnic acts of life we perform, we
dedicate to you.

Mandala 2/Sukta 6
Agni Devata, Somahuti Bhargava Rshi

1. Imāṁ me agne samidham-imāmupasadāṁ vaneḥ.
Imā u ṣu śrudhī girāḥ.

Agni, lord giver of light and knowledge, pray
accept this holy fuel of mine offered with folded hands,
accept this homage and allow the supplicants entry to
the yajna of enlightenment, and listen graciously to these
prayers of mine.
Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.
off all hate and jealousy of existence and cleanse us from within.

5.  *Sa no vr̥ṣṭim divaspari sa no vājamanarvāṇam.*
    *Sa naḥ sahasriṇīriṣaḥ.*

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

6.  *Īlānāyāvasyave yaviṣṭha dūta no girā.*
    *Yajiṣṭha hotarā gahi.*

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

7.  *Antarhyagna īyase vidvān janmabhayā kave.*
    *Dūto janyeva mitryah.*

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver
of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

8. Sa vidvāň ā ca piprayo yakṣi cikitva ānuṣak. Ā cāsmintsatsi barhiṣī.

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

Mandala 2/Sukta 7

Agni Devata, Somahuti Bhargava Rshi

1. Šreṣṭhaṁ yaviṣṭha bhārata’gne dyumantamā bhara. Vaso puruspṛhaṁ rayim.

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life’s joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.
2. **Mā no arātirīśata devasya martyasya ca.**
   *Parṣi tasyā uta dviṣaḥ.*

   Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

   विशवं उत त्वया वृण धारा उदन्याड्व।
   अति गाहमहि द्विरः: ॥ ३ ॥

3. **Viśvā uta tvayā vayam dhārā udanyā iva.**
   *Ati gāhemahi dviṣaḥ.*

   Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

   शुचि: पावकः वन्याचयः बृहदि राँचस।
   त्वं घृतभिराहुतः: ॥ ४ ॥

4. **Śucih pāvaka vandyo’gne bṛhad vi rocase.**
   *Tvam ghṛtebhirāhutaḥ.*

   Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghrta in joint yajna.
2. *M若您 no ar若您tUseProgramata devasya martyasya ca.*

Par若您i tasy若您 ita dvi若您aRather.

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

3. *Vi若您v若您 uta tvay若您v若您gyaRather dh若您r若您 udany若您 iva.*

Ati g若您hemah若您 dvi若您aRather.

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

4. *Uc若您v若您 p若您v若您aka vandy若您o’gne b若您had vi rocase.*

Tva若您g若您t若您gh若您t若您h若您utaRather.

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghrta in joint yajna.


Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.


Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

**Mandala 2/Sukta 8**

*Agni Devata, Grtsamada Rshi*

1. *V若您jay若您n若您v若您i若您 n若您u r若您th若您n若您y若您ga若您’u ag若您r若您up若您a st若您hi.*

Ya若您若您st若您t若您a若您ya m若您若您i若您h若您u若您a若您.

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit
agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

2. *Yaḥ sunītho dadāśu-ṣe’juryo jarayannarim.*

*Cārupraṭīka āhutaḥ.*

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

3. *Ya u śriyā dameśvā dośoṣasi praśasyate.*

*Yasya vratam na mīyate.*

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

4. *Ā yaḥ svarṇa bhānunā citro vibhātyarciṣā.*

*Aṇjāno ajarairabhi.*

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.
Agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.
Mandala 2/Sukta 9
Agni Devata, Grtsamada Rshi

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life’s evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life’s evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.


Agni, lord creator and giver of light and life,
high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.


Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.
4. **Agni yajasva haviṣā yajīyāṇchrusṭī deṣṭamabhi graṇīhi rādhaḥ. Tvaṁ hyasi rayipaṭī rayīṇāṁ tvaṁ śukrasya vacaso manotā.**

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

5. **Ubhayaṁ te na kṣīyate vasavyaṁ divedive jāyamānasya dasma. Kṛḍhi kṣumantaṁ jaritāra-magne kṛḍhi patiṁ svapatyasya rāyah.**

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

**Mandala 2/Sukta 10**

*Agni Devata, Grtsamada Rshi*

1. *Johūtro agniḥ prathamah pitevāśpade manuṣā yat samiddhaḥ. Śriyāṁ vasāno amṛto vicetā marṁṛjenyah śravasyaḥ sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.
Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.
I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ विश्वकः पुत्रच्छं जिघम्मचर तसा मन्नसा तत्ज्ञेषत।
मयंश्रीः स्पृहयद्वृणा अग्निनाधिभिमृण तन्वारः जर्ज्ञराणः॥ ५ ॥

5. Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā
tajjuṣeta. Maryaśrīḥ sprḥhayadvarṇo agnirnbhi-
mṛše tanvā jarbhurāṇaḥ.

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञया भाग्य सहस्साना वर्णुः त्वादृत्तासा मनुवदद्वद।
अनुनमग्निः जुह्वो वचस्या मन्त्रपूर्वं धनसा जाहवीमि॥ ६ ॥

6. Jñeyā bhāgāṁ sahasāśān vareṇa tvādūttāso
manuvad vadema. Anunamagnim juhvā vacasyā
madhupṛcaṁ dhanasā johavīmi.

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and
celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

1. Śrūḍhī havamindra mā riśaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasū-yavaḥ sindhavo na kṣarantaḥ.

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.


Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands
celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Indra Devata, Grtsamada Rshi

1. Ýrudh¶ havamindra mŒ ri¦aÄya¬ syŒma te dŒvane
vasµunŒm. ImŒ hi tvŒmµurjo vardhayanti vasµu-
yava¬ sindhavo na k¦aranta¬.

Indra, ruler and commander of wealth, power
and honour, listen to our prayer: May we, unhurt, well
cared and confident seekers of wealth and honour in
the world, ever be sure of the gift of your generosity
and gracious favours. All these powers and energies of
the world streaming forth your favours like the seas sing
of your power and celebrate your grace.

3. Uktheśvinnu śúra yešu cākan tstownśvindra
rudriyesu ca. Tubhyedetā yāsu mandasānah pra vāyave sīstrate na śubhrāḥ.

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy: all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

3. Šubhàm u t śūpam vāyau vāxtvina-te Šubhàm
vajram bāhvordadhānāḥ. Šubhrastvamindra
vāvrdhāno asme dāśirviśah śūryena sahyāḥ.

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,
producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

5. Guhā hitaṁ guhyāṁ gūḷhamapsvāpiṁvṛtaṁ māyinaṁ kṣiyantam. Uto apo dyāṁ tastabhvāṁ- samahannahūṁ śūra vīryeṇa.

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.


Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun’s power of sustenance of the
producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

4. Guhö hitaÅ guhyaÅ gµulhamapsvap¶v¾taÅ mŒyinaÅ k¦iyantam. Uto apo dyŒÅ tastabhvŒÅ-samahannah¶Å ܵura v¶ryeÄa .

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

5. StavŒ nu ta indra pµurvyŒ mahanyuta stavŒma nµutanŒ k¾tŒni. StavŒ vajraÅ bŒhvoruÜantaÅ stavŒ har¶ sµuryasya ketµu.

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the solar system.


Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.


Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)


Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life’s joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

12.  
Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.
13. Syāma te ta indra ye ta ītı avasyaya ūrjam vardhayantah. Śuṁmintamaṁ yaṁ cākanāma devā’sme rayiṁ rāsi vīravantam.

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.


Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life’s heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life’s heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.
Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.


Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.


Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked
opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवासनस्य मन्दिनस्मिरतस्य न्ययबुंदं वाचवधाना अस्तं ।
अवतत्त्वूया न चर्कं भिनद्वल्लमिन्ना अव्यरस्वान ॥ २० ॥


Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा त पति वरं जरित्रु दुहीयदिन्त्र दी रणा मधानी ।
शि गै स्तातृत्वा मार्ति धर्भणा ना बृहद्वद्म विद्वर्षे सुवीराः ॥ २१ ॥

21. *Nūnam sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.
Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

**Mandala 2/Sukta 12**

*Indra Devata, Grtsamada Rshi*

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śūsmād rodasī abhyasetāṁ nṛmṇasya mahnā sa janāsā indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

2. *Yah prthivīṁ vyathamānāmadṛśṇhad yah parvatān prakupitān aramṇāt. Yo antarikṣam vimame varīyo yo dyāmastabhnāt sa janāsā indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up
the high heavens of light. (Such is Indra, universal energy.)


People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇama-dharam guhākāh. Śvaghnīva yo jīgīvāṁ lakṣa-mādadaryāḥ puṣṭāni sa janāsa indraḥ.*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.
5. **Yamā smā pṛchchanti kuha seti ghoramutemā-hurnaiṣo astītyenam. So aryāḥ puṣṭirvija īvā mināti śradasmai dhatta sa janāsa indraḥ.**

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, “like a victor” he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

6. **Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreh. Yuktagrāvṇo yo’vitā susipraḥ sutasosasya sa janāsa indraḥ.**

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.
7. *Yasyāśvāsah pradiśi yasya gāvo yasya grāmā yasya viśve rathāsah.* Yaḥ sūryam ya uṣasam jajāna yo apāṃ netā sa janāsa indraḥ.

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

8. *Yam krandasī sanīyatī vihvayete pare’vara ubhayā amitrāh. Samānaṁ cid ratham ātasthi-vāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.


Without whom the people win no victories, on
whom the warriors depend for protection, who is the
comprehending measure of the universe and the
unmoved mover of the cosmic dynamics: he, O people
of the world, is Indra.

10. *Yaḥ śaśvato mahyeno dadhānān-amanyamā-nāṁ-
charvā jaghāna. Yaḥ śardhate nānudadāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal
constituents of existence, who with his power of justice
and punishment destroys the disreputables taking
recourse to great sins and crimes, who disapproves,
scotches and silences the evil tongue of the maligner,
and who eliminates the wicked exploiter: such, O
people, is Indra.

11. *Yaḥ śambaram parvataśu kṣiyantāṁ catvāriṁ-
śyāṁ śaradyanvavindat. Ojāyamānam yo ahiṁ
jaghāna dānum śayānam sa janāsa indraḥ.*

He who finds the vapours of water hidden in
the cloud on the fortieth day of autumn (or in the fortieth
autumn) and breaks the cloud, heavy with water for
showers yet sleeping like a giant, thus releasing the rain-
showers: such, O people, is Indra, the mighty Sun.
Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the mighty Sun.

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

15. **Yaḥ** sunvate pacate dudhra ā cid vājaṁ dardarṣi sa kilāsi satyāḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema.

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.
Mandala 2/Sukta 13

Indra Devata, Grtsamada Rshi

1. Ṛturjanitrī tasyā apasparī makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyūṣī payom’śoh pīyūṣam prathamam tadukthyam.

(There is a season for the birth of life, for everything.) The season is the mother’s womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.


To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That’s the lord’s power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.


The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food musticating every particle
of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid
creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.


Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

8. *Yo nārmaram sahavasum nihantave prkṣāya ca dāsaveśāya cāvahah. Ūrjayantyā apariviṣṭam-āsyamutaivādyā purukṛt sāsyukthyah.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is
worthy of adoration today.

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.


Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

**Mandala 2/Sukta 14**

*Indra Devata, Grtsamada Rshi*


High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.
Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

2. **Adhvaryo yo apo vavrivāṁsaṁ vṛtraṁ jaghānā-śanyeva vṛkṣam. Tasmā etāṁ bharata tadvaśā-yañ eṣa indro arhati pītimasya.**

   High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart’s content.

3. **Adhvaryayo yo dṛbhīkaṁ jaghāna yo gā udāja-dapa hi valam vaiḥ. Tasmā etamantarikṣe na vāta-min-draṁ somairornuṭa jūrṇa vastraiḥ.**

   Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the
wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.


High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life’s joy.

5. Adhvaryayo yaḥ svāṣnāṁ jaghāna yaḥ śuṣṇama-śuṣāṁ yo vyansam. Yaḥ piprum namucim yo rudhikrāṁ tasmā indrāyāndhaso juhota.

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil
doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.


High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.


High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.
8. Adhvaryavo yannarahā kāmāyādhve śṛṣṭi vahanto
naśathā tadinre. Gabhastipūtam bharata
śrutāyendrāya somaṁ yajyavo juhota.

High priests of yajna, faithful performers,
leaders of humanity, whatever you love and desire,
whatever you achieve and attain, always with a will in
obedience to Divinity carry that forward and hold it in
the service of Indra, lord ruler of the world, and bear
and bring it up soma, purified and sanctified by the rays
of the sun, as an offering in homage to him who is
universally heard, praised and celebrated. Enjoy the bliss
and ecstasy of soma with him.

9. Adhvaryavah kartanā śṛuṣṭimasmai vane nipūtam
vana unnayadhvam. Juśāno hastya-mabhi vāvaše
va indrāya somaṁ madirāṁ juhota.

Leaders and participants of the yajnic
developments of humanity, do your best willingly and
spontaneously for this mighty and brilliant Indra. Do
that and let it be sanctified and consecrated in the light
and purity of the sun and raise the social order in the
holy light. Join Indra and do his will, whatever he loves
and desires of your art and industry. And when you have
accomplished that with the expertise of your hand and
imagination, then invoke, invite and honour him and
celebrate the exciting pleasure and ecstasy of the soma
of success.

10.  Adhvaryavah payasodharyathā goḥ somebhīrīṁ pṛṇatā bhojamindram. Vedāhamasya nibhṛtaṁ ma etad ditsantāṁ bhūyo yajātāściketa.

  High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow’s udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

11.  Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaram na pṛṇatā yavene ndraṁ somebhistadapo vo astu.

  High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.
12. Asmabhyaṁ tad vaso dānāya rādhaḥ samarthaya- 
yasva bahu te vasavyam. Indra yaccitram śra- 
vasyā anu dyūn bṛhad vadema vidathea suvīrāḥ.

Indra, lord ruler and master of the wealth of the 
universe, bless us with that wealth and honour, light 
and power, and strengthen us that we may be generous, 
tolerant and forgiving. Great and infinite is your power 
and glory of the worlds in existence. Wondrous and 
various is your wealth of life. May we, O lord, blest 
with that honour, power and splendour, brave and rising 
with the brave, every day and night sing of your glory 
and justify your gifts of yajna in our actions and 
endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

I would set forth and sing in celebration of the 
great and true actions and achievements of this great 
and eternal lord Indra, ruler of the world, brilliant and 
blazing as the sun who drinks up the distilled essences 
of earth, heaven and the middle regions in three ways 
and radiates and matures exhilarating soma in three 
orders of nature, herbs of the earth, waters of the sky
and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

2. *Avainśe dyāmastabhāyad brhantamā rodasī aprṇadantarikṣam. Sa dhārayat prthivīṁ paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.


Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and
navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

4. *Sa pravolhīn parigatyā dabhīter-viśvam-adhāg-
āyudham-iddhe agnau. Sam gobhir-aśvair-asṛjad
rathebhiḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

5. *Sa īṁ mahīṁ dhunim-eteor-aramṇāt so asnātṝn-
apārayat svasti. Ta utsnāya rayimabhi pra tashṭuḥ
somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.


He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of soma for the joy of the people.


Indra, blazing ruler of the world, proclaiming
his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.


He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

10. *Nūnām sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo mātī dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and
splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

**Mandala 2/Sukta 16**

*Indra Devata, Grtsamada Rshi*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord’s energy for our protection and advancement.


Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at
all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.


Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.


All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,
bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

5. **Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣa-bhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣaṇāṁ somaṁ vṛṣabhāya susvati.**

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

6. **Pra te nāva na samane vacasyuva brahmaṁ savanehi dādhāhi. Kuvinno askya vacasno nobodhi adindrās te na vasunaṁ sīrmahe.**

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.
6. **Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣabhānīyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīṣiṣa indra somasya vṛṣabhasya tṛṇuhi.**

   Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

7. **Pra te nāvaṁ na samane vacasyuvam brahmaṇā yāmi savaneṣu dādhṛṣih. Kuvinno asya vacaso nobodhiṣadindramutsam na vasunah sicāmahe.**

   Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.
8. **Purā saṁbādhādabhyā vāvṛtsva no dhenuṃna vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ śatakrate saṁ patnībhiraṇa vrṣaṇo naśimahi.**

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

9. **Nūnaṁ sā te prati varāṁ jaritre duḥśīyadindra daksīṇā maghonī. Śikṣā stotṛbhyo māti dhaga-bhago no bṛhad vadema vidathe suvīrāḥ.**

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may
sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

Mandala 2/Sukta 17

Indra Devata, Grtsamada Rshi

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakrti and then expands his own power and potential across the
world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

3. Adhākṛṇaḥ prathamaṁ vīryaṁ mahad yada-
syāgre brahmaṁ śuṣmamairayaḥ. Ratheṣṭhena
haryaśvena vicyutāḥ pra jīrayah sistrate sadhryak
prthak.

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

4. Adhā yo viśvā bhunābhi majmaneśanakṛt pravayā
abhyavardhata. Ād rodasī jyotiśā vahniṛātanot
śīvyan tamāmsi dudhitā samavyayat.

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,
pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions together, dispels the darkness from the regions and covers them with the light of divinity.


He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.


That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the
cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.


Like a dedicated maiden abiding in the father’s home I pray: Le me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.


Indra, bountiful lord of the beauty and joy of...
life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा त पति वरं जसिन्त्र दुस्हीयदिन्दु दर्शण मृदानी।
श्य गै स्तातृभ्या माति धर्मभण्ड ना बृहद्वदय मिदथं वुँवीरः॥ ९ ॥

9. Nūnāṁ sā te prati varam jariṭre duḥiyadindra
dakṣiṇā maghonī. Śikṣā stotṛbhya māti dhag-
bhago no bṛhad vadema vidathe suvīrāḥ.

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart’s desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

Mandala 2/Sukta 18

Indra Devata, Grtsamada Rshi

पाता रथा नवो योजि सस्निश्चतुर्युगस्त्रिक्रक्षा: ससरक्रिमिः।
दर्शारिन्त्रा मनुष्यं स्तव: स इश्तिभर्मतिभी रंग्न्हं भूत॥ १ ॥

1. Prātāratho navo yoji sasniścaturyugstrikrakṣāh
saptaraśmīḥ. Daśāritro manusyaḥ svarśāḥ
sa iṣṭibhirmatibhi raṇhyo bhūt.
Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

2.  \textit{Sāśmā arañ prathamaṁ sa dviśīyamuto trīśyaṁ manuṣāḥ sa hotā. Anyasyā garbhāhamanya ū jananta so anyebhiḥ sacate jenyo viṛṣā.}

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

3.  \textit{Harī nu kam ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.}

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and
participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

4. Ā dvābhyaṁ haribhyāmindra yāhyā caturbhirā śaḍbhirhūyamānaḥ. Āṣṭabhirdaśabhiḥ soma-peya-mayam sutaḥ sumakha mā mṛdhaskah.

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

5. Ā vimśatya triṁśatā yāhyarvānā catvarimśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā śaṣṭyā saptatya somapeyam.

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.


Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this
soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

7. **Mama brahmendra yāhyacchā viśvā hariḥ dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiṁchūra savane mādayasva.**

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

8. **Na ma indreṇa sakhyāṁ vi yośadasmabhyama-sya daksinā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāye jīgīvāmsah syāma.**

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.
9. \(Nūnamū sā te prati varamj ari tre dūhīyadindra
dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dha-g-
bhago no bṛhad vadema vidathe suvīrāḥ.\)

Indra, generous lord of wealth and power,
honour and victory, may that magnificent generosity and
kindness of your grace ever flow abundantly for us and
bestow upon the singer celebrant and the disciples sure
gifts of their favourite choice. And may your teaching
and knowledge and your grandeur ever shine for the
admirers but never burn the love, desire and self-
confidence of the devotees. And may we, brave and blest
with the brave, ever celebrate your heavenly glory in
our noblest yajnic projects of life.

Mandala 2/Sukta 19

\textit{Indra Devata, Grtsamada Rshi}

1. \(Apāyyasyāṇdhaso madāya maniśīnaḥ svānasya
prayasaḥ. Yasminnindraḥ pradivi vāvṛdhāne oko
dadhe brahmanyaṁtaśca naraḥ.\)

Ye saints and sages all, masters of mind and
thought, lovers of Divinity and leaders of humanity, you
have tasted of the food and drunk deep of the honey
sweets of nectar for the beauty and ecstasy of life at
that fount of light divine where Indra, the Sun, ever
abiding, rising and waxing, holds his place in the light
of heaven! O for a draught of that nectar, a morsel of
that food, a glimpse of that light!
2. Asya mandāno madhvo vajrahasto’himindro
arṇovrtam vi vrścat. Pra yad vayo na svasarāṇ-
yacchā prayāṃsi ca naḍināṃ cakramanta.

Tasting of the nectar sweets of this divinity in
eccstasy, Indra, the Sun, armed with light and thunder,
breaks open the clouds of darkness holding floods and
oceans of water, and thence flow, flying like birds of
life, bright days of light and sparkling streams of water.

3. Sa māhina indro arṇo apāṁ prairayad-ahihācchā
samudram. Ajanayat sūryam vidad gā aktunā-
hnāṁ vayunāni sādhat.

That great Indra, lord omnipotent, activates the
waters in the midst of space and he, breaker of darkness
into light and life, then creates the oceans. He creates
the solar system, reveals the stars, planets and satellites,
shows the days by nights and directs the daily round of
world’s activities.

4. So apratīni manave purūṇindro dāśad dāśuṣe
hanti vrtraṁ. Sadyo yo nṛbhyo atasāyyo bhūt
pasprdhānebhyāḥ sūryasya sātau.
The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

5. *Sa sunvata indraḥ sūryamā’’devo riṇāṁ-artyāya stavān. Ā yad rayim guhadavadyamasmai bhavadamśaṁ naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.


Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.
Thus the lord accomplishes the purposes of Divinity for humanity.


Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.


O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.
Thus the lord accomplishes the purposes of Divinity for humanity.

7. Evōta indrocatham-ahema Üravasyōna tmanō
vōjayanta¬. AÜyōma tat sōptam-ŒÜu¬nanamo
vadharadevasya p¶yo¬.

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

8. Evōte g¾tsamadŒ¬ ܵura manmŒvasyavo na
vayunŒni tak¬u¬. BrahmaÄyanta indra te nav¶ya
i¦amµurjaÅ suk¦itiÅ sumnamaÜyu¬.

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

9. Nūnam sā te prati varam jaritre duhīyadindra
dakṣiṇā maghonī. Śiksā stotṛbhyo māti dhag-
bhago no bṛhad vadema vidathe suvīrāḥ .

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart’s desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

Mandala 2/Sukta 20

Indra Devata, Grtsamada Rshi

1. Vayaṁ ta vaya indra viddhi ṣu ṅaḥ pra bharāmahe
vājayurna ratham. Vipanyavo didhyato manīṣā
sumnam-iyakṣantas-tvāvato nṛṇ.
for peace of mind and all round comfort.


Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

3. *Sa no yuvendra johūtraḥ sakā śivo narāmastu pātā. Yaḥ saṁsantarāṁ yaḥ saśamāṇamūtī pacantarāṁ ca stuvantarāṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.


That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.


Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who
is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.


Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders’ cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.


To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to
their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.


Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

Mandala 2/Sukta 21

Indra Devata, Grtsamada Rshi


Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of
existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अधिभुवे्चमिभुजार् वन्वतचणोि हाय सहमानाय वथसे।
तुविगर्व वहहय दुष्टरीतव सत्रासाह नम इन्द्राय वाभत॥ २ ॥

2. *Abhibhuve’bhibhaṅgāya vanvate’ṣālhāya sahamānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, ‘Hail your worship’, bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

सत्रासाहा जनभु ग जनमहस्तांच्चर्वषु युध्मा अनु जार्भ-मुितः। वृंतचयः सहुरिवि चारित इन्द्रस्य वाचं प कृतानि

वीयाः॥ ३ ॥


Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.
existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.


Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

3. SatrŒsŒho janabhak¦o janaÅsahaÜcyavano yudhmo anu jo¦amuk¦ita¬. V¾taÅcaya¬ sahuri-rvikÜvŒrita indrasya vocaÅ pra k¾tŒni v¶ryŒ.

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.


Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

5. Yajñena gŒtumapturo vividrire dhiyo hinvŒnŒ uÜijo man¶¦iÄa¬. AbhisvarŒ ni¦adŒ gŒ avasyava indre hinvŒnŒ draviČnyŒÜata.

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

**Mandala 2/Sukta 22**

**Indra Devata, Grtsamada Rshi**

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the
eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

2. Adha tvīṣīmāṇ abhyojasā kriviṁ yudhābhavadā rodasī aprṇadasya majmanā pra vāvṛdhe. Adhattānyāṁ jāṭhare premaricyata saināṁ saścad devo devaṁ satyamindrāṁ satya induḥ.

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.
The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.


We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.


Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the...
progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.


Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.


You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.
Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंद्रा न दुःरितं कुस्तश्रुण नारात्यत्वस्तितः द्वैयाविनः ।
विशवा इद्यत्माद्धतरसा वि बाध्यसृ यं सुगंपा रूसि
भर्जनस्यत ॥ ५ ॥

5. Na tamamho na duritam kutascana nairatayaasti-
tirurna dvayavinah. Viśvā idasmād dhvaraso vi
bādhase yam sugopā rakṣasi brahmaṇaspatē.

Brahmanaspati, ruler of the mighty universe,
saviour of the good and great, neither sin nor evil
conduct from anywhere, nor enemies nor those who try
to tread the parallel paths of good and evil at the same
time can ever surpass or evade or escape you. You
prevent and rule out all violence from him whosoever,
O noble protector and saviour, you guide, guard and
protect.

त्वं न' गापा: पतिककुड्क्रीजः रणस्तवं वतायं मुतिभिजरामह ।
बृहस्पति या न' अभिह हरा' दृथ स्वा तं ममतं दुच्छना
हरस्वती ॥ ६ ॥

6. Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya
matibhirjarāmahe. Brhaspate yo no abhi hvaro
dadhe svā taṁ marmartu ducchunā harasvatī.

You are our protector and saviour. You are our
guide along the paths of right. You are the wise visionary,
judge and teacher. We worship you with all our mind
and intelligence so that we may abide by your divine
rule of conduct. O lord of the great universe, whoever
entertains and bears hate and enmity, anger and jealousy
toward us may face the self-defeating forces of his own
corrosive mind from within himself.

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.


Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.


Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

Brhaspati, lord of the great realm, with the splendid power of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness
and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.


Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

17. *Viśvebhyo hi tvā bhuvanebhyaaspari tvāstaṭaṇaṭatvamāṇaḥ sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṣacidṛṇayā brahma-ñaspatir-druho hantā maha ṛtasya dhartāri.*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of
For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

Brahmanaśpate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.
Mandala 2/Sukta 24

Indra Brahmanaspati, Brhspani Devata,  
Grtsamada Rshi

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

1. 

Semāmaviḍḍhi prabhṛtīṁ ya īśiṣe’yā vidhema navayā mahā girā. Yathā no miḍhvāntstavate sakhā tava brhaspate sīṣadhaḥ sota no matim.

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

2. 

Yo nantvāṇyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadayutā brahmaṇa-spatisa cāviṣad vasumantaṁ vi parvatam.

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.
1. SemõmaviÎÎhi prabh¾tiÅ ya ¶Üi¦e'yŒ vidhema
navayŒ mahŒ girŒ. YathŒ no m¶ÎhvŒntstavate
sakhŒ tava b¾haspate s¶¦adha¬ sota no matim.

Brhaspati, lord and master of knowledge and
the great realm of the earth which you rule and
command, please to accept this offer of celebration
which we dedicate with this great new voice of homage
in honour of Indra so that he, our lord, generous as the
sun and cloud, your friend, may enlighten our mind and
intelligence.

2. Yo nantvŒnyanamannyojasotŒdardar-manyunŒ
ÜambarŒÄi vi. PrŒcyŒvayadacyutŒ brahmaÄa-
spatirŒ cŒviÜad vasumantaÅ vi parvatam.

Indra, lord ruler and sustainer of the mighty
human race, is he who with his might and majesty bends
those who deserve to be bent, who with his thunder and
terror breaks and scatters the clouds into showers, who
shakes the apparently unshakables, and who breaks open
the mountain ranges of the treasure jewels of the earth.

3. Tad devänãm devatamãyã kartvamaãsrathnan
drîlãvravadanta vîlãtã. Ud gã äjadabhinad brah-
mañã valam-agûhat tamo vyacakãsayat svaã.

That exceptional wonder of Karma is worthy of
the most brilliant of the divinities of the universe, Indra,
refulgent as the sun. He disarms the most obstinate,
softens the hardest, releases the rays of light, breaks the
cloud with his divine might, dispels the darkness, and
reveals the light of heaven.

4. Ásmãsyaamavataã brahmaÁaspatir-madhudhã-
ramabhi yamojasããtrãnãt. Tameva viñve papire
svardr‰o bahu sãkãm sisicur-utsam-udriñam.

The lord of the universe and master of the
universal Word breaks open the flood gates of the
hanging cloud and the dark caverns of the mountain
holding showers and streams of honey sweet waters.
The same showers and streams all those who see the
light and joy of heaven in the sun and water drink to
their heart’s content with all living beings as a gift of
the ocean, and the same they sprinkle around for the
gift and growth of life in abundance.

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.


Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

7. *Rtāvānah pratīca-kṣyāṇṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyāṁ dhamitam-agnimaśmani nakiḥ so astyaraṇo jahurhi tam.*
Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.
Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.


Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.


Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

15. *Brahmaṇaspatat tvamasya yantē suyamasya bodhi tanayaḥ ca jinva. Viṉvaḥ tad bhadraḥ yadavanti devē bhad vade me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.
15. *Brahmaṇaspati suyamasya viśvahā rāyaḥ syāma rathyo vayasvataḥ. Vīreṣu vīrāṇ upa pṛṇgdhi nastvāṁ yadīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.


Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.
1. Indhāno agnim vanavad vanuṣyataḥ kṛtabrahmā śūṣuvad rātahavya it. Jātena jātamati sa pra sarsṛte yam yam yujāṁ kṛṇute brahmaṇaspatiḥ.

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

2. Virebhirvīrāṇ vanavad vanuṣyato gobhī rayim paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yamyam yujam kṛṇute brahmaṇaspatiḥ.

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,
Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.


Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.


To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,
goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

Tasmā id viśve dhunayanta sindhavo’cchidrā śarma dadhire purūṇi. Devānāṁ sumne subhagah sa edhate yaṁ yaṁ yujāṁ kṛṣute brahmaṇaṣ-patīḥ.

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.
Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

1. 


Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world’s glory and wisdom.

3. 

Sa ijjanena sa viśa sa janmanā sa putraivājam bharate dhanā nṛbhiḥ. Devānām yaḥ pitaramā-vivāsati śraddhāmanā haviṣā brahmaṇaspatim.
He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmaṇaspati, lord creator and sustainer of the world and its wealth of humanity.

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmaṇaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmaṇaspati, mighty and awful are his deeds on earth.

Mandala 2/Sukta 27

Aditya Devata, Kurma Gartsamada or Grtsamada Rshi

1.  *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomī. Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ.*
I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghṛta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsah śucayo dhārapūtā avṛjinā anavadyā arisīḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.


Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)
Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character
MANDAL - 2 / SUKTA - 27

give us total fulfilment of life. May Aryama, just and
dependable ruler, friend of the intelligent and the wise,
lead us across and beyond the jealous and the hostile
by simple and clear paths of action. May we all, mighty
brave blest with vibrant progeny, ever live unhurt and
happy by the great household of peace and well-being,
a perpetual gift of Mitra, lord of friend-ship and
fraternity, and Varuna, lord of freedom and justice.

Tisro bhūmīrdhārayan triñruta dyūn trīṇi vratā
vidathe antaresām. Ṛtenādityā mahī vo mahitvāṁ
tadaryaman varuṇa mitra cāru.

Adityas, brilliant children of Aditi, radiant
centres of indestructible energy, by the universal
Law of Rtam, hold and sustain three terrestrial regions
and three heavenly regions in the midst of which they
observe threefold dynamics of existential energy in the
field of karmic order. Aryaman, lord of action and
justice, Varuna, lord of love and peace, and Mitra, friend
of fraternity, that too is your holy grandeur and greatness
in the mighty social order, threefold, three-level, for the
body, mind and spirit of the human nation.

Tṛi rocanā divyā dhārayanta hiranyayāḥ śucayo
dhārapūtāḥ. Asvapnajo animiśā adabdhā uruśaṁ-
sā ṛjave martyāya.

Three charming gifts of Divinity the Adityas,
scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

10. *Tvam viśveṣāṁ varuṇāśi rājā ye ca devā asura ye ca marṭāḥ. Śataṁ no rāśva śarado vicakṣe 'śyāmāyūṁṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

The enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live
brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflic us.

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live
together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

16. **Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā ripave vicṛttāḥ. Āsvīva tāṁ ati yeṣaṁ rathenā-riṣṭā urāvā śarmantsyāma.**

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

17. **Māham maghono varuṇa priyasya bhūridāvna ā vidam śūnamāpeḥ. Mā rāyo rājantsuyam-ādava sthāṁ bṛhad vadema vidathe suvīrāḥ.**

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but
not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

**Mandala 2/Sukta 28**

*Varuna Devata, Grtsamada or Kurma Gartsamada Rshi*

This is the song of honour for Aditya, self-refulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.
justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

3. \( Tava syāma puruvīrasya śarmannuruśarinsasya varuṇa praṇetaḥ. Yuṣyaṁ naḥ putrā aditeradadbhā abhi kṣamadhvaṁ yuyāya devāḥ. \)

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

4. \( Pra śimādityyo asṛjad vidhartāṁ ṛtāṁ sindhavo varuṇāsyasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā pariṣjman. \)

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.
5. Vi macchrathāya raśanāmivāga ṛdhyaṁa te varuṇa khāṁṛtasya. Mā tantuśchedi vayato dhiyāṁ me mā mātrā śāryapasah pūra ṛtoḥ.

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.


Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नर्मः पुरा ते बरुणातु नूनमुतापरं तुविजात ब्रवाम ।
त्व हि कं पवर्त न श्रितान्यपर्च्युतानि दूलभ व्रतानि ॥ ८ ॥


Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life’s discipline and conduct.

परं ऋषणा सावीरथ्य मत्त्रतानि माहं राज युक्ततन भाजम ।
अन्व्युशा इ भूयसीसिनास आ नां जीवान्वर्ण तासुं शाधि ॥ ९ ॥


Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others’ labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to
Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to live the way we should.

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.
Mandala 2/Sukta 29

Vishvedevah Devata, Kurma Gartsamada or Grtsamada Rshi

1. Dhṛtavratā ādityā īṣirā āre mat karta rahasū-rivāgahaḥ. Śṛṇvato vo varuṇa mitra devā bha-
drasya vidvān avase huve vah.

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman’s. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

2. Yuyāṁ devāḥ pramatiryūyamojō yūyāṁ dveśāṁsi sanutaryuyota. Abhikṣattāro abhi ca kṣam-
adhvamadā ca no mṛlayatāparaim ca.

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.
1. Dharmatvarat ōdityo, īdityaṁ re karta rahasµu¬rivagavato vo varuçā mitrado hīrasya vidva¬n avase huve va¬.

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

2. YuyaÅ deva¬ pramatiryµuyamojo yµuyaÅ dve¬si sanutaryuyota . Abhi¬kaṭṭaro abhi ca k¬amadhvamadya¬ ca no m¾üayatpara¬ ca.

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.


O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.


Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.
5. Pra va eko mimaya bhūryāgo yanmā piteva
kitavaṁ śaśāsa. Āre pāśā āre aghanī devā
mā mādhī putre vimiva grabhīṣṭa.

Ye Devas, teachers, scholars, noble seniors, I
am one, alone and helpless, but let me throw off all sin
and evil since you teach and enlighten me as a father
teaches and corrects a prodigal son. Let all snares of
bondage be off! Let all sin and trespasses be off! A child
as I am of yours, seize me not as a hunter catches a bird.
No one seizes a child.

6. Arvāńco adyā bhavatā yajatā ā vo hārdi
bhayamāno vyayeyam. Trādhvam no devā nijuro
vr̥kasya trādhvam kartādavapado yajatrāh.

Devas, noble and generous powers of the world,
yajnic teachers and enlightened seniors, advance in
knowledge and generosity, come, be kind and gracious
right front. Obedient with awe and reverence, let me do
what is dear to you at heart. Protect us against the violent
wolf and the greedy robber. Worshipful and dedicated
to yajna as you are, save us from evil time and violence.

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

Mandala 2/Sukta 30

Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts Devata, Grtsamada Rshi

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakṛti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)
2. **Yo vrtrāya sinamatrābhariṣyat pra tam janitrī viduṣa uvāca. Patho radantīranu jośamasmai divedive dhunayo yantyartham.**

   The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

3. **Ūrdhvo hyasthādadyantarikṣe’dhā vrtrāya pra vadham jabhāra. Mihām vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.**

   The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.
Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अर्थ तपदिवा अर्ष्मानमुच्चा यन् शत्रुः मन्दसाना निजूरवः।
ताकस्य सताङ्तरयस्य भूररस्माः अर्थं कृणुतादिन्द्रु
गानीम् ॥ ५ ॥

5. Ava kṣipa divo aśmānamuccā yena śatrum mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāṁ ardham kṛṇutādindra gonām.

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प हि कतुं वृहत्ता यं वृन्दृथा रूथस्य स्था यज्ञमानस्य चादावः
इन्द्रासाय स्यूवमुरस्मां अविष्टस्मिनंभयस्य कृष्णुतमु
ल्युकम् ॥ ६ ॥

6. Pra hi kratuṁ vṛhatho yaṁ vanuṭha radhrasya stho yajamānasya codau. Indrāsomā yuvama-
smāṁ aviṣṭamasmīn bhayasthe kṛṇutamu lokam .

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which
you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me pṛṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: “Do not offer homage of soma to the lord.”


Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of
damage and darkness.


Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

10. Asmākebhiḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharā no vasūni.

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

**Mandala 2/Sukta 31**

**Vishvedeva Devata, Grtsamada Rshi**

*Asmākāṁ mitrāvaruṇāvatam rathamādityai rudrairvasubhiḥ sacābhuvā. Pra yad vayo na paptanvasmanaspari śravasyavo hṛṣīvanto vanarṣadah.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.


And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उत त्य दुनी सुभंगं मिथृद्वृशाखापान्तकं जर्गतामपीजुवं।
स्तुष्य यद्यं पृथिवि नन्य्यसा वचं: स्थातुष्क्ष्वच व्यस्तिन्यां
उपस्तिरं॥ ५ ॥

5. Uta te devī subhage mithūḍrśośāśānaktā jagatā-
mapijuvā. Stuṣe yad vāṁ prthivi navyasā vacaḥ
sthātuścā vayastrivayā upastire.

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उत चं: शांस्मुशिशामेव श्मस्यहिंबुधन्या त्वं च एकपादुत।
त्रिति राभु गः: सविता चन्तर दधर्मं नापदाशुहम्स धिया
शर्मं॥ ६ ॥

6. Uta vah śaṁsamuśījāmiva śmasyahirbudhn-yo’ja
ekapāduta. Trita rhuksāḥ savitā cano dadhe’pāṁ
napādāśuhemā dhiyā śami.
We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbuddhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṁ cakānāḥ saptirna rathyo aha dhītimasyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.
1. \textit{Asya me dyāvāprthrīvī rāyato bhūtamanvitrī vacasāḥ siśasataḥ. Yayorāyuḥ prataram te idam pura upastute vasūyurvāṁ maho dadhe.}

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

2. \textit{Mā no guhyā ripa āyorahan dabhan mā na ābhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.}

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

3. \textit{Aheḷatā manasā śrusṭimā vaha duhānāṁ dhenunḥ pipyuṣīmasāscatam. Padyābhīrāśun vacasā ca vājināṁ tvāṁ hinomi puruhūta viśvahā.}
Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

Yāske rāke sumatayaḥ supeśaso yābhirdadāsi
dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣam subhage rāṛṇā.

O Lady of the Moon, those visions of yours, of
wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.


O Sinivali, lady of love and beauty, you are the sister of the gods of nature’s bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.


Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

8. Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye varuṇānim svastaye.

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of
the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

**Mandala 2/Sukta 33**

*Rudra Devata, Grtsamada Rshi*

1. Ā te pitarmārūtāṁ sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra praǰābhiḥ.

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.


O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free
from all chronic diseases.

3. Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasāṁ vajrabāho. Parṣiṣṭah pāramāṇahāṣāḥ svastī viśvā abhūti rapaso yuyodhi.

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.


Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.
The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient’s mind and morale, hurt us.

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra’s gift of comfort and joy free from sin and disease.

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.


Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

Rudra, potent and illustrious lord of the world, scourge of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

11. *Stuhi śrutam gartasadam yuvānam mṛgam na bhīmam-upahatnum-ugram. Mr̥itä jaritre rudra stavāṇo’nyam te asmānī vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.


Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader...
and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra’s I love and desire.

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.
Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

Mandala 2/Sukta 34

Maruts Devata, Grtsamada Rshi

Maruts, pioneers of humanity on top of the wave, sharp as razor’s edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of
Divinity for the progress of humanity.


Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven’s light.


Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.
4. Āṣṭāṅga śāstra svādhyaṁ cakraṇaṁ jñānaṁ dhyāyāṁ

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.


The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and
victory.

6. Ā no brahmāṇi marutaḥ samanyavo narāṁ na śaṁsaḥ saveṇāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyāṁ jaritre vājape-śasam.

   O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

7. Taṁ no dāta maruto vājinaṁ ratha āpānaṁ brahma citayad divedive. Ḡaṁ stotṛbhyo vṛjaneṣu kārave saniṁ medhāmariṣṭam duṣṭaraṁ sahaḥ.

   O Maruts, heroes dear as breath of life, give us that power and speed for our nation’s chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is
inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

8. \textit{Yad yuñjate maruto rukmavakşaso’śvān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pinvate janāya rātahaviṣe mahīmiṣam.}

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

9. \textit{Yo no maruto vrkatāti martyo ripurdadhe vasavo raksatā riṣaḥ. Vartayata tapuśa cakriyābhi tamava rudrā aśaso hantanā vadhaḥ. }

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal
saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourge of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.


Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.


Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search
of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

12. *Te daśagvāḥ prathamā jajñamūhīre te no hina-

ntūśaso vyuṣṭīṣu. Uśā na rāmir-aruṇair-aporṇute

maho jyotiśā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya

sadaneṣu vāyṛdhuḥ. Nimēghamānā atyena pājasā

suścandram varṇam dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,
tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature along with the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.


Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

15. *Yayā radhraṁ pārayathātyaṁho yayā nido mūṇcatha vanditaṁ. Arvācīṁ sā maruto ya va ūtiroṣu vāśreva sumatirjīgātu.*

O Maruts, pioneering guides of humanity, divine
powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

**Mandala 2/Sukta 35**

*Apam-napat Devata, Grtsamada Rshi*

1. *Upemasṛkṣi vājayurvacasyaṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati jośisaddhi.*

   Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

2. *Imaṁ svasmai hṛda ā sutaṣṭaṁ mantraṁ vocema kuvidasya vedat. Apāṁ napād-asuryasya mahnā viśvanyaryo bhuvanā jajāna.*

   Let us chant this mantra conscientiously created
and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire
and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

5. Asmai tisro avyathyāya nārīrdevāya devīrdidhi-
ṣantyannam. Kṛtā ivopa hi prasarsre apsu sa
piyūṣam dhayati pūrvasūnām.

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

6. Asvasyātra janimāsya ca svardruho riṣaḥ saṃpr-
caḥ pāhi sūrīn. Āmāsu pūrṣu paro apramṛṣyaṁ
nārātayo vi naṣannānṛtāni.
In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.


He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature’s vitalities is ‘apam-napat’, as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.


Abiding in the holy waters of nature’s liquid bounty, dedicated to nature’s law and blest with her consecrating power, vast and constant with the earth,
he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा हास्यादुपस्थं जिह्मानमूर्द-ध्वो विद्युतं बर्सान:।
tतस्य ज्यर्म महिमानं वह्न्तिःहिरण्यवर्णा: परिः यन्ति यहवीः॥ ९॥


Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृग्धां नपात्सदु हिरण्यवर्णः।
हिरण्यात्परियांनिषिद्धा हिरण्यदा दंतुव्य मिस्माण १०॥


Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत: चारू नामौपीच्यं वधतं नसुरपाम ।
यमिन्धत्य युक्तयः समित्था हिरण्यवर्णं घृतम् रमस्य ॥ ९१॥

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghṛta, ghṛta being its favourite food.


We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.


That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby
11. That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghrta, ghrta being its favourite food.

12. We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

13. That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

14. Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

15. Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.
Mandala 2/Sukta 36

Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi


Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words ‘Svaha’ and ‘vashat’ from our yajna.

2. Yajñaiḥ saṁmiślāḥ prṣaṭibhir-rṣṭibhir-yāmañ-chubhṛāso aṇjiṣu priyā uta. Āsadyā barhir-bharatasya sūnavaḥ potrādā somāṁ pibatā divo naraḥ.

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right
time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.


Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

4. Ā vakṣi devān iha vipra yakṣi coṣan hotarni ṣadā yoniṣu triṣu. Prati vihi prasthitam somaṃ madhu pibāṅnidhrāt tava bhāgasya tṛṇuḥi.

Agni, ‘vipra’, brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,
establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life’s action for your people.


Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

Mandala 2/Sukta 37

Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi


O lord giver beatific, rejoice and thrive on the food of libations to your heart’s desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred ‘havi’ and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.
2. *Yamu pūrvamahuve tamidāṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitam somyāṁ madhu potrāṁ somaṁ draviṇodah piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajña and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart’s desire.


May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to
accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.


May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka’s fourth estate of existence and protect his bowl of bliss unhurt and immortal.

5. *Arvāṅcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Pṛṅktaiṁ havimṣi madhunā hi kaṁ gatamathā somāṁ pibatamāṁ vājinīvasū.*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.
6. **Joṣyagne samidham joṣyāhutin josi brahma janya josi susṭutim. Viśvēbhīr-viśvān ṛtunā vaso maha uśan devān uśataḥ pāyayā havih.**

Agni, lord of light, leader of humanity, giver of life’s vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

**Mandala 2/Sukta 38**

* Savita Devata, Grtsamada Rshi

1. **Udu śya devah savātā savāya śaśvattamaṁ tadapā vahnirasthāt. Nūnam devabhya vi hi dāti ratnamathābhajad vītihotram svastau.**

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakrti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for
the well-being of all.

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun’s light, and that is the divine law.

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.


Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.
6. **Samāvavarti viṣṭhito jīgīṣur-viśveśāṁ kāmaś-\text{caratāmamābhūt. Šāsvān apo vikṛtam hitvyā-gādanu vrataṁ saviturdaivyasya.}**

   Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

7. **Tvayā hitamapya\text{m}apsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāṇi vratā devasya saviturminanti.**

   O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

8. **Yādṛādhyaṁ varuṇo yonim-apyam-aniśitaṁ nimiṣi jarbhurāṇah. Viśvo mārtāṇḍo vrajamā paśurgāt sthaśo janmāṇi savitā vyākāḥ.**
Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.


None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

Mandala 2/Sukta 39
Ashvinau Devata, Grtsamada Rshi

Ashvins, harbingers of life’s heat and light,
breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

2. Prātaryāvāṇā rathyeva vīrā’jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampaṭīva kratuvidā janeṣu.

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

3. Śrīṅgeva nah prathamā gantamarvāk chaphāviva jarbhurāṇā tarobhiḥ. Cakrāvākeva prati vasto-rusrā’rvāṅcā yātaṁ rathyeva śakrā.

You come first and foremost for us like horns of defence, like bright war horses panting for action,
with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

4. **Naiveva naḥ pārayataṁ yugeva nabhyeva na upadhiḥa pradhīva. Śvāneva no ariṣṭaṁ saṁtanāṁ khṛgaleva visrāsaḥ pātāmasmān.**

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

5. **Vātevājurya nadyeva rītiraśī iva caksuśā yāta-marvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.**

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother’s breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.


Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.


These words of homage, this holy song of celebration, the seekers of life’s joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and...
advance far ahead in our projects of life.

Mandala 2/Sukta 40

Soma, Pusha and Aditi Devatah, Grtsamada Rshi

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.
ripeness in the developing fields of generation such as earth, cows and women.


Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.


One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.
5. Visvānyanyo bhuvaṇa jajāna visvamanyo abhi-
cakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyam me
yuvābhyaṁ visvāḥ prītanā jayema.

One of them creates the entire worlds of
existence, and the other goes on and on watching the
world and watched and admired by the world. O Soma
and Pusha, I pray, protect and promote my intelligence.
We pray that with the help and kindness of both of you
we may help and promote the entire humanity and win
the battles of life.

6. Dhiyam pūṣā jinvatu visvaminvyo rayim somo
rayipatirdadhātu. Avatu devyaditiranarvā bṛhad
vadema vidathe suvīrāḥ.

May Pusha, all-pervading spirit of growth and
refinement, inspire our will and intelligence. May Soma,
lord of wealth, bless us with wealth. May mother Aditi,
divine intelligence, moving in unseen currents, inspire
our intelligence. And may we, blest with brave warriors
and noble children, sing ecstatic songs of thanks and
praise in celebration of Soma and Pusha.
Mandala 2/Sukta 41

Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra, Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane Devatah, Grtsamada Rshi

वायु य तं सहस्रिणा रथास्तभिरा गाहि ।
नियुत्वान्त्यार्म्पीतय ॥ १ ॥


Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life’s joy.

नियुत्वान्त्यायवा गंध्रयं शुकका अंयामि त ।
गन्तासि सुन्वता ग्रहम ॥ २ ॥


Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शुककस्याद्य गवाशिरे इन्द्रवायू नियुत्यत: ।
आ यातं पिबतं नरा ॥ ३ ॥

3. Śukrasyādyā gavāśira indravāyū nuyutvataḥ. Ā yātam pibatam narā.
O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.


O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.


Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars.

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghṛta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

Gomādūṣu nāsātyā’śvāvad yātamaśvinā. Vartī rudrā nrpāyyam.

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

Na yat paro nāntara ādadharaśad vṛṣaṇvasu. Duḥṣaṁso martyo ripuḥ.

Generous are the Ashvins’ showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

Ta na aha hāmśivina rūvāṁ piṣāḍaṁśaṁ.

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

10.  Indro aṅga mahad bhayamabhiṣadap cucyavat. Sa hi sthiro vicarṣaṇih.

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.


May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.


May Indra, lord omnipotent beyond all fear and
violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

विश्व दवासु आ गंत श्रृणुता मे हर्षम्
एवं बहिनि यीदत ॥ १३ ॥

13. Viśve devāsa ā gata śṛṇutā ma imaṁ havam.
Edaṁ barhirni śīdata.

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

तीव्र वा मधुरः अयं शुनहात्रशु मत्सरः
एतं पिबतं काम्यम् ॥ १४ ॥

14. Tīvra vo madhumāṁ ayaṁ śunahotreṣu matsaraḥ.
Etaṁ pibata kāmyam.

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart’s content.

इन्द्रज्ञेष्ठा मरुद्रणा दवासु: पूर्वरात्यः
विश्व मर्म श्रुता हर्षम् ॥ १५ ॥

15. Indrajyeṣṭhā marudgaṇā devāsah pūṣarātayah.
Viśve mama śrutiḥ havam.

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously
contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अभिविस्मः नदीतमः दर्वितमः सर्वस्वतः।
अपशास्तः ईव स्मसि पशस्तमम्ब नस्कृतिः॥ १६॥

16.  *Ambitame nadītame devitame sarasvati.*  
*Apraśastā iva smasi prāṣastimamba naskṛdhi.*

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्व विश्वास सर्वस्वति ध्रुवायुष्मि दुव्याम्।
शुनहात्रशु मत्स्व पूजां दिव्व दिदिम्हि नः॥ १७॥

17.  *Te viśvā sarasvati śrītāyūmśi devyām.*  
*Śunahotreśu matsva prajāṁ devi didīḍåhi naḥ.*

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इङ्गम बह्न्ति सर्वस्वति जुष्म्व वाजिनीवति ।
या तु मन्म गृस्तमदाद्रैं ताहारि पिया दुव्यशु जुहृति॥ १८॥

18.  *Imā brahma sarasvati juṣasva vājinīvati.*  
*Yā te manma grātsamadā rātāvari priyā deveṣu juhvati.*
Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

पतां युज्ज्वलं श्रंभुवं युवामिदा वृणिमहां।
अग्निः च हन्यवाहैनम् ॥ १९ ॥


Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्वारा नः पृथिवी इमां सिद्धमय्य दिविस्प्रशांम।
युज्ञं दुवर्षूं यच्चताम् ॥ २० ॥


Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.
1. **Kanikradajjanuṣam prabruvāṇa iyarti vācamariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat.**

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

3. * Ava kranda dakṣiṇato gṛhāṇāṁ sumaṅgalo bha-
dravāḍī śakunte. Mā nah stena īśata māghaśamso bṛhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

2. Udgāteva śakune sāma gāyasi brahmaṁputra iva savaneṣu sāṁsasi. Vṛṣeva vāji śiśumaṁtrapītya sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.
3. Āvadaṇḍstvam śakune bhadramā vada tūṣṭīṁśaṁ-
śinaḥ sumatim cikiddhi naḥ. Yadutpatan vadasi
karkariryathā bṛhad vadema vidathe suvīrāḥ.

Shakuni, poet of power and imagination, while
speaking, speak to us of good. Silent and sitting,
enlighten our mind with noble thoughts. While flying
on the wings of imagination, you speak of the way you
do good. Let us then, blest with good and brave children,
sing songs of high praise for the lord.
MANDALA 3

Mandala 3/Sukta 1

Agni Devata, Gathina Vishvamitra Rshi

सामर्थ्य मा तवसं व चंगु वहिन्हं चकथ विद्धं यजृञ्ज्यङ्क
दुव्रूं अच्छा दीयदुःख्ज आदिःश्रमाय अंग तन्वं जुषस्व


Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.


Joining all together, we carry the yajna forward.
Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.


Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajnics find it in their own karma and in the waters.

4. *Avardhayantsubhagaṁ sapta yahvīṁ śvetāṁ jajñānamarūsaṁ mahitvā. Śīṣuṁ na jātamabhya-ruraśvā devāso agnim janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious
effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

5. Šukrebhirâṅgai raja ātatänvān kratun pūnānah kavibhiḥ pavitraiḥ. Śocirvasânah paryāyur-apāṁ śriyo mimīte bṛhaśirānunāḥ.

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.


Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.
(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्त्रीणाः अस्य संहता विश्ववर्त्ता घृतस्य वानांद्रवधु मधूनाम। अस्त्रुत्रेत्र ध्रुवं। पिन्न्वा माही दस्मस्य मातरा समीची।

7. Stūrṇā asya samhato viśvarūpā ghṛtasya yonau sravathe madhūnām. Asthuratra dhenavah pinvamānā mahī dasmasya mātārā samīcī.

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

बब्रण: सूना सहसा व्यद्राद्धर्म: शुका रेभुसा वर्पूषि।
श्चारत्तिच धारा मधुना घृतस्य वृषा यत्र वावृध काव्यन।


Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow
and grow by the poetry of power and purity created by
the poets of vision and imagination in honour of Agni.

9. *Pitūścidūḍhārjanaṇuṣā víveda vyasya dhārā āsṛjad
vi dhenāḥ. Guha carantaṁ sakhibhiḥ śivebhīr-
dīvo yahvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the
creator’s gift of life and life’s home by its very nature
from the very birth, and that home is the cloud, the
mother’s womb, the night’s darkness and the mother’s
breast from where the streams of water, milk, speech
and intelligence immediately flow. This Agni, living and
growing in the cave of life, the mother’s womb, moving
with its blessed companions and with the streams of
energy flowing from heaven, doesn’t remain hidden in
the cave. One who knows life moving as such knows
the secret of life. One who doesn’t doesn’t.

10. *Pitūśca garbhaṁ janituśca babhre pūrvīreko
adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye saban-
dhū ubhe asmai manusye ni pāhi.*

Agni, spirit and vitality of life, nurses the one
life-embryo of both father and mother, and the one
receives nourishment from the mother as well as from
other universal sources of nature, abundant and swelling
all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.


Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.


Agni, like an unbreakable wall of a fort is the
commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अपां गर्भीं दशतमार्गिणीं वनों जजान सुभव्या विस्तृप्तम्।
द्वासंस्त्विन्द्रमन्तसा सं हि जग्मुः परिष्ठ जार्तं तवसं
दुवस्यन् ॥ १३ ॥

13. **Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.**

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृहन्तः इद्रानवा भार्जोक्षिक्मुस्य संचन्त विद्युता न शुलकः।
गुहेव वृक्क्षं स्तरसिं स्व अन्तरर्पार ऋव अन्तुतं दुहाना: ॥ १४ ॥

14. **Agni, like an unbreakable wall of a fort is the commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.**

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of
immortal light energy in the midst of vast spaces of earth
and heaven in the same way in which the individual
soul draws its light and joy from the Supreme Soul
immanent in the cave of the heart in the individual body
itself.

15. 

As a dedicated devotee performing yajna, I
praise, worship and pray to you, Agni, light of life, with
the offer of fragrant materials. With honest mind and
sincere desire, I worship you and pray for friendship
and comradeship and for holy understanding and vision.
Lord of light and power, bring shelter and protection
for the celebrant alongwith devas, brilliancies of nature
and humanity. Save us all with the inviolable glory of
your light and lustre.

16. 

Agni, lord of light and life, noble leader pursuing
right values in society, we are your devotees abiding by
you, residing close to you. We hold and command all
the wealth of food for sustenance and other materials.
Virile we are and strong. We pray that in our battles of
life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ दुवानामभवः कतुरंग्र मुन्दा विश्वानि काव्यानि
विध्वान। पति मताः अवासया दमूना अनु दुवानंधिः
चांसि साधन॥ १७॥

17. Ā devānāmabhavaḥ keturagne mandro viśvāni
kāvyāni vidvān. Prati mariāṁ avāsayo damūnā
anu devān rathiro yāsi sādhan.

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुर्गण अमृता मत्यानां राजा ससाद विध्वानि साधन।
घृतपर्तीक उविया व्यद्यालप्रिविश्वानि काव्यानि
विध्वान॥ १८॥

18. Ni duroṇe amṛto martyānāṁ rājā sasāda
idathāni sādhan. Ghṛtapratiḥka urviyā vyadyaud-
agnirviśvāni kāvyāni vidvān.

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.
Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.
21. **Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasraḥ. Tasya vayaṁ sumatau yajñya-syā'pi bhadre saumananase syāma.**

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

20. *Etṁ te agne janimṁ sanṁni paurvyo yaṁ vasanto janman janman nihito jatavedo.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

22. **Imaṁ yajñam sahasāvan tvam no devatrā dhehi sukrado raraṇāḥ. Pra yamsi hotarbrhatīriṣo no ’gne mahi draviṇamā yajasva.**

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature’s powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

23. **Ilāmagne purudamsaṁ saniṁ goḥ saśvattamaṁ havamāṇāya sāḥda. Syānnaḥ sūnustanayo vijāvā’gne sā te sumatirbhūtvāsme.**
Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

Mandala 3/Sukta 2
Vaishvanara Agni Devata, Gathina Vishvamitra Rshi

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.
2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyaḥ. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuḥ.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.


With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.
4. Ā mandrasya saniśyanto vareṇyaṁ vr̥ṇīmahe
ahrayaṁ vājāṃrgmiyam. Rātiṁ bhṛgūṇāṁ-
uśijāṁ kavikrātu-magnīṁ rājantāṁ divyena śociśā.

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

5. Agniṁ sumnāya dadhire puro janā vājaśra-
vasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucam
visvadevyāṁ rudraṁ yajñānāṁ sādhadiṣṭim-
apasām.

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.
6. **Pāvakaśoce tava hi kṣayam pari hotaryajñēṣu vr̥ktabarhiṣo narāḥ. Agni duva icchamānāsā āpyam-upāsate draviṇāṃ dhehi tebhyaḥ.**

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart’s desire.

7. **Ā rodasī aprṇadā svarmahajjātaṁ yaden-amapaso adhāraya. So adhvarāya pari niyate kaviratyo na vājasātaye canohitaḥ.**

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.
Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor’s edge the catalytic and creative power of Agni, protector and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.
and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

11. Sa jinvate jaṭhareṣu prajāṇīvān vrṣā citreṣu nānaddannaṁ siṁhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśūṣe.

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life’s wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.


Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisal bliss over the
heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch-bearer over untrodden paths of infinity to the Sublime and the Divine.
sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

**Mandala 3/Sukta 3**

*Vaishvanara Agni Devata, Vishvamitra Gathina Rshi*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiating.


Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.


Pious scholars and wise yajakas praise and
celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

4. *Pitā yajñānāmasuro vipaścitāṁ vimānamagnir-vayunam ca vāghatām. Ā viveśa rodasi bhūrivar-pasā purupriyo bhandate dhāmabhiḥ kaviḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.


Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is
beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

6. **Agnir-devebhir-manuśaśca jantubhis-tanvāno yajñam purupeśamaṁ dhiyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūna abhiśasticātanaḥ.**

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

7. **Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi nah.Vayāṃsi jinva brhataśca jāgrva uṣigdevānāmāṃsi sukṛturvipām.**

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.
Let us all shine with plenty to our heart’s desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish
and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

Vaiśvānara tava dhāmānyā cake yebhiḥ svarvīdabhavo vicakṣaṇa. Jāta āprṇo bhuvaṇāni rodasī agne tā viśvā paribhūrasi tmanā.

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

Vaiśvānarasya damsanābhyo brhadariṇādekaḥ svapasyayā kaviḥ. Ubbā pitarā mahayannajā- yatāgnirdyāvāpṛthivī bhūrireṣā.

By one’s earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling
both earth and heaven with abundant light and expansive vitality.

Mandala 3/Sukta 4

Abris, Graces, Devata, Vishvamitra Gathina Rshi

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life’s wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in
the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.


The singer is appointed in your creative yajna
of love and non-violence, and the path upward is
selected and taken. The flames of fire rise and touch
the skies. The yajaka is seated in the centre of the vedi
by the life string of heaven clothed in light and fragrance.
The light and fragrance spread over the spaces and fill
the divine planes of nature.

5.  Sapta hotrāṇi manasā vrñānaṁ invanto viśvam
prati yannṛtena. Nrpeśaso vidatheṣu pra jātā
abhīmanāṁ yajñam vi caranta pūrvīṁ.

Seven rituals of yajna consciously and
judiciously selected spread out, go round and round and
fill up the world with the light of truth and cool of
vapours. Born of nature in yajnas with human vitality,
ancient as ever, they emanate from the vedi and roam
around at their own freedom giving fresh life to yajna.

6.  Ā bhandamāne uṣasā upāke uta smayete tanvā
viriupe. Yathā no mitro varuṇo jujoṣadindro maru-
tvāṁ uta vā mahobhiḥ.

Loved and greeted by all, the twins, night and
day, though different in form, come and manifest in their
smiling beauty, so that Mitra, vibrations of air, Varuna,
waves of water, and the mighty Indra, currents of energy,
with their acts and qualities of nature, give us the
pleasure of experience, (soothing, energising and exciting, but all enlightening).

7. *Daivyā hotārā prathamā nyṛaṇje sapta prkṣāsah svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhurānu vratamī vrataṃ dīdyānāḥ.*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.


Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes
of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.


O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

10. Vanaspati'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of
creation since it knows the origin and character of all the bountiful powers of nature and humanity.

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

**Mandala 3/Sukta 5**

*Agni Devata, Vishvamitra Gathina Rshi*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.
Agni, mighty powerful, lighted and raised in the
vedi by lovers of divinity, throws open the doors of light
against darkness. So does the scholar, bearer and
harbinger of the light of knowledge, dispel the darkness
of ignorance and reveal the light of knowledge to a
nation in slumber.

II. Pratyagniruṣasauscitaḥ bodhi viprasya padavāṁ
kavāṁ. Prāṇavṛttaḥ devayadbhiḥ samiddho'pa
dvārāvahāravahāraṇām. Prēνvērēνtasya samāḍrśāscakāṇāh
sām dūto adyaudusasasā virāko. 2. 2

Just as the adorable Agni grows in heat, light
and power by the chant of songs and celebration of the
devotees and then this harbinger of light adorns the
morning with the bright and beautiful light of the dawn,
so does the sagely scholar, dedicated to the light of
eternal truth, shine in the lovely light of Revelation as
the messenger of light and life divine for the people.

II. Adhāyyagnirmāṇuṣīṣu vikṣvapāṁ garbho mitra
ṛtena sādhan. Ā haryato yajataḥ sānvasthādabhuḍu
vīpuro havyo maṁinām. 3. 3

Agni, heat and light of life, concentration of the
power of action, born of the waters of space and currents
of cosmic energy, friendly saviour, leader and guide to
success by the laws of Truth and flow of the will to
live, is established in the heart of human communities.
Bright and beautiful, loved and adored, it abides on top
of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.


Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.


Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,
elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

\[\text{र्हुभुश्चक्रं इद्यम् चारु नाम विश्वानि दुवा वयुनानि विद्वान् ।}
\[\text{ससस्य च घृतवर्त्तंदं वस्तदिदुग्री रं गत्यर्घुच्छन् ॥ ६ ॥}

6. \(\text{र्हुश्चक्रको इद्यम्} \text{ चारु नाम विश्वानि दुवा वयुनानि विद्वान्.} \text{Sasasya carma गह्रतव्यपदा} \text{वस्तदिदानी रक्षतयप्रत्युच्छकः.}

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

\[\text{आ यार्तिश्चिंग्रृह्तवर्त्तमस्थात पृथुप्रगाणमुश्चत्यमुश्चन्त: ।}
\[\text{दीर्घान्त: शुचिचित्वम् वार्तकः पुरु:पुनमातवर नव्यसी कः ॥ ७ ॥}

7. \(\text{Ā yonimaghrtavantamasthāt} \text{प्रथुप्रगाणमुश्चत्यमुश्चन्त:।} \text{Didyānaḥ} \text{सुचिर्षवः पवाकः पुनः पुनमातवर नव्यसी कः।}

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.
8. **Sadyo jāta oṣadhibhīravavakṣe yadī vardhanti prasvo ghṛtena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.**

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life’s vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

9. **Udu śṭutah samidhā yahvo adyaud varśman divo adhi nābhā prthivyāḥ. Mitro agnirīḍyo mātari-śvā’’dūto vakṣad yajathāya devān.**

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature’s currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature’s bounties for the lover and performer of yajna.
10. *Udastambhīt samidhā nākamṛṣvo’gnirbhavana-\nnuttammo rocanānām. Yadī bhṛgubhyaḥ pari\nmātariśvā guhā santām havyāvāham samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

11. *Iḷāmagne purudāṃsaṁ saniṁ goḥ śaśvattamaṁ\nhavamānāya sādha. Syānnaḥ sūnustanayo\nvijāvā’gne sā te sumatirbhūtvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.
Mandala 3/Sukta 6

Agni Devata, Vishvamitra Gathina Rshi


Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghrtachi, the ladle of yajnic offering full of ghrta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

2. *Ā rodasī aprṇā jāyamāna uta pra rikthā adha nu prayajyo. Divaścidagne mahinā prTHivyā vacyantāṁ te vahnayaḥ saptajīhvāḥ.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold
would speak for you in words loud and bold ringing across the spaces.

3. Dyauṣca tvā prthivī yajñiyāso ni hotāram
   sādayante damāya. Yadī viśo mānuṣīrdevayan-
   tīḥ prayasvaṭiṛiḥate sukramarciḥ.

   When the human communities in pursuit of the
   service and bounties of nature and the divinities of
   heaven and earth, worship Agni, pure, powerful and
   radiant in their state of abundance, prosperity and
   generosity, then heaven and earth, and the divinities and
   the yajjakas consecrate and dedicate the high-priest of
   the yajnic commonwealth to the law of peace and self-
   sacrifice.

4. Mahāntsadhaṣṭhe dhruva ā niṣatto’ntardyāvā
   māhine haryamāṇah. Āskre sapatnī ajare amṛkte
   sabardughe urugāyasya dhenū.

   Agni, the high-priest of cosmic yajna, great and
   gracious, is happily and firmly established in his seat in
   the vast and joyous dominion between heaven and earth,
   which both, united and cooperative rivals, unaging and
   uninjured, yielding the nectar-milk of the world are his
   generous cows.
5. Vratā te agne mahāto mahāni tava kr.tvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamāṅstvamī netā vṛṣabha carṣanīnām.

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

6. Ṛtasya vā keśinā yogābhirghṛtasnuvā rohitā dhuri dhiśva. Athā vaha devān deva viśvāntsvadhvara kṛṇuhi jātavedaḥ.

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

7. Divāścidā te rucayanta rokā uṣo vibhāṭīranaḥ bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.
5. \(\text{Vratœ te agne mahato mahŒni tava kratvŒ rodas¶ Œ tatantha. TvaÅ dµuto abhavo jŒyamŒnstvaÅ netŒ v¾¦abha car¦aĶnŒm.}\)

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

6. \(\text{¤Rtasya vŒ keÜinŒ yogyŒbhirgh¾tasnuvŒ rohitŒ dhuri dhi¦va. AthŒ vaha devŒn deva viÜvŒ-ntsvadhvarŒ k¾Äuhi jŒtaveda¬.}\)

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

7. \(\text{DivaÜcidŒ te rucayanta rokŒ u¦o vibhŒt¶ranu bhŒsi pµurv¶¬. Apo yadagna uÜadhagvane¦u hoturmandrasya panayanta devŒ¬.}\)

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

8. \(\text{Urau vã ye antarikše madanti divo vã ye rocane santi devãh. Õmã vã ye suhavãso yajatrã ãyemire rathyo agne aśvãh.}\)

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

9. \(\text{Aibhiragne sarathaÅ yœhyarvãñ nãnãrathaÅ vã vibhavo hyaśvãh. PatnãvatastrimšataÅ trïmšca devananuṣvadhamã vah mûdayasva} \) II 9 II

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.
Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स हाता यस्य रादसी चिदुवी युज्यध्यज्ञभि वृद्ध गर्णीतः।
पाचीं अध्वरवत सस्थितु: सुपर्दं ऋतवरी ऋतजातस्य
सुत्य॥ १०॥

10. Sa hotā yasya rodasī cidurvī yajñamāyajñamabhī
vṛdhe gṛṇītaḥ. Prācī adhvareva tasthatuḥ sumeke
ṛtārṇī ṛtajātasya satye.

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakrti.

इवैमग्र्ह पुषुदंस्य सुनिं गा: श्रृङ्खल्लम् हवमानाय साध।
स्या १: सुनुस्तनया विजावाच्चु सा तं सुमतिभूत्त्वम्॥ ११॥

11. Iḷāmagne purudāṁsāṁ saniṁ gohā saśvattamaṁ
havamānāya sādha. Syānaḥ sūnustanayo
vijāvā’gne sā te sumatīr-bhūtvasme.

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the
performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

Mandala 3/Sukta 7
Agni Devata, Vishvamitra Gathina Rshi

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.
of meaning and life’s wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni’s energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated
of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

3. समारोहत सुयां भवां पतिकित्वन रायिवद रायं। प्रान लप्तेऽहो अतस्यास्य धेसे। स्तव अवसयत पुरुषप्रत्का। अग्नि, सूतीर्य लघू लघू, सूर्य राज जित; निरत साक्षी। राम, राज समारोहित सुयां भवां पतिकित्वन रायिवद रायं। प्रान लप्तेऽहो अतस्यास्य धेसे। स्तव अवसयत पुरुषप्रत्का।

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

4. महिं त्रूणमुर्जयंति रायं। व्याजेब्हिर्दियुत्सन। सधस्तो एकोब्रोडस्तो। वीव्वा।

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated organismic system in the cosmic body of the Lord Supreme.

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

5. जीनान्ति वर्षो अरुःसस्या स्वेमुता ब्राह्मनस्या सासाने राणां। दिवरूचं सुरुचा राजिमाना इम च सच गण्या माहिना गी।

6. उतापितृथ्याल पुविदानु घांशं महा महाद्वीमनन्यतं शूषम। उ ग हं यत्र परः धान्ममकरना स्वं धामं जरितुवव त।

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्यूपित: प्रज्ञापित: सूत स्विरो: पियं र गङ्त निहितं पुदं व। पार्ज्जाप मदन्यु। रणो अजुया दुवा दुवानामनु हि वर्त। गु।
7. Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitam padam veh. Prāṇco madantyukṣaṇo ajuryā devā devānāmanu hi vratā guhā.

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni’s dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

8. Daivyā hotārā prathamā nyṛṇje sapta prkṣāsah svadhayā madanti. Ṛtam śaṁsanta ṛtamit ta āhuranu vratam vratapā didhyānāḥ.

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a
generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

Mandala 3/Sukta 8

**Vishvedeva Devata, Vishvamitra Gathina Rshi**


   Vanaspatī, lord of sunbeams and earth’s greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth’s bosom, bear and bring, we pray, the riches of existence for the supplicants.

2. Samiddhasya śrayamāṇah purastād brahma vanvāno ajaram suvīram. Āre asmadamatim bādhamāna ucchrayasva mahate saubhagāya.

   Vanaspatī, lord of light and wealth of greenery and earth’s fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food
and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

3. **Ucchrayasva vanaspate varṣman pṛthivyā adhi. Sumitī miyamāno varco dhā yajñavāhase.**

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

4. **Yuvā suvāsāḥ parivītas āgāt sa u śreyān bhavati jāyamānāḥ. Tam dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantah.**

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.
5. \( Jātō jāyate sudinatve aḥnāṁ samarya ā vidathe \\
vardhamānaḥ. Punanti dhīrā apaso maniṣā \\
devayā vipra udiyarti vācam. \)

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

6. \( Yān vo naro devayanto nimimyurvanaspate \\
svadhitirvā tatakṣā. Te devāsah svaravasta-
sthivāmsaḥ prajāvadāsmē didhiṣantu ratnam. \)

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

7. \( Ye vṛkñāso adhi kṣami nimitāso yatasrucaḥ. \\
Te no vyantu vāryām devatrā kṣetrasādhasaḥ. \)
Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnics with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars
and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

Vanaspate, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.
Mandala 3/Sukta 9

Agni Devata, Vishvamitra Gathina Rshi


Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.


Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

4. Īyivāṁsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho’psu simhamiva śritam.

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest.

5. Sasṛvāṁsamiva tmanā’gnimitthā tirohitam. Enaṁ nayanmātariśvā parāvato devebhyo mathitam pari.

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.


That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

8. *Ā juhotā svadhvaram śīraṁ pāvakaśociṣam. Āśuṁ dūtamajirāṁ pratnamīḍyaṁ śṛṣṭi devaṁ saparyata.*
Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.


Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghṛta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

1. Tvāmagne maniśinaḥ samrājam carṣañiṇām. Devam marśasa indhate samadhvare.

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.
Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

1. 

Trāṇa śaḥ sahasrāṇāya yagnā ṣaḥ sahasrāṇāya yagnin. Aṅkuṁ ghṛtaṁ rajasthān barhitrasmā diddhhotram nyasādayantat.

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghrta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

2. 

Tvāṁ yajñeshvrtvijamagnē hotāramīlate. 
Gopaḥ ṛtasya ādihi sva dame.

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

3. 

Sa ghā yaste dadāśati samidhā jātavedase.  
So agne dhatte suvīryam sa puṣyati.

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

4. 

Sa keturadhvarāṇāmagnirdevebhīrā gamat.  
Aṅjānah sapta hotṛbhīrhāvishmate.

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials
into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

5. *Pra hotre pūrvyaṁ vaco ’gnaye bharatā bṛhat.*
   *Vipāṁ jyotīṁṣi bibhrate na vedhase.*

   O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

6. *Agniṁ vardhantu no giro yato jāyata ukthyaḥ.*
   *Mahe vājāya draviṇāya darśataḥ.*

   For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni’s, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

7. *Agne yajiṣṭho adhvare devān devayate yaja.*
   *Hotā mandro vi rājasyati sridhaḥ.*

   Agni, in the yajna, creative programme of love
and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.


Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.


Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

Mandala 3/Sukta 11
Agni Devata, Vishvamitra Gathina Rshi
1. Agnirhotā purohitō’dhvarasya vicarṣaṇīḥ.  
   Sa veda yajñamānuṣak.

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

2. Sa havyavālamartya uṣigdītaścanohitaḥ.  
   Agnirdhiyā samṛṇvati.

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

3. Agnirdhiyā sa cetati keturyajñasya pūrvyāḥ.  
   Arthaṁ hyasya taraṇī.

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

4. Agnim sūnumi sanuśrutam sahaso jātavedasam.  
   Vahnim deva akṛṇvata.
All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

5. Adābhyaḥ pura etā viśamagnirmānuṣīṇām. Tūrṇī rathaḥ sadā navah.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.


Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.


By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by
virtue of the scholar’s brilliance of knowledge, he gets a haven of peace.


May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.


Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

Mandala 3/Sukta 12

Indragni Devata, Vishvamitra Gathina Rshi

1. Indrāgni ā gataṁ sutāṁ gīrhirnabho vareṇyam. Asya pātaṁ dhiyeṣītā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come
to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

\[
\text{Indrāgni jārituḥ sacā yajñō jīgāti cetanaḥ.}
\]
\[
\text{Ayu pātamimīṃ sutam.}
\]

2. **Indrāgni jārituḥ sacā yajñō jīgāti cetanaḥ.**
   Ayu pātamimāṃ sutam.

   Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajña, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word.

\[
\text{Indramagnīṃ kavičchādā yajñasya jūtya vrūṇa.}
\]
\[
\text{Ta śāmśyanāḥ tṛṃpatām.}
\]

3. **Indramagnīṃ kavičchādā yajñasya jūtya vrūṇa.**
   Ta śāmśyanāḥ tṛṃpatām.

   I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajña. May they both come here, have a drink of soma, and bless the child.

\[
\text{Tośā vṛtraḥpanā huve sajitvānāparājītā.}
\]
\[
\text{Indrāgni vājasātamā.}
\]

4. **Tośā vṛtraḥpanā huve sajitvānāparājītā.**
   Indrāgni vājasātamā.
unconquered, winners of the highest order of prizes.

5.  *Pra vāmarcantyukthino nīthāvido jaritāraḥ.*

Indrāgni iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

6.  *Indrāgni navatīṁ puro dāsapatnīrathūnūtam.*
    *Sākamekena karmaṇā.*

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics.

7.  *Indrāgni apasasparyupa pra yanti dhītayah.*
    *Ṛtasya pathyā anu.*

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose).
Indrāgni taviṣāṇi vāṃ sadhasthāni prayāṃsi ca. Yuvoraptūryam hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand.

Indrāgni rocanā divaḥ pari vājeṣu bhūṣathaḥ. Tad vāṃ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

Mandala 3/Sukta 13

Agni Devata, Rshabha Vaishvamitra Rshi

Pra vo devāyāgnaye barhiṣṭhamarcāsmai. Gamad deverbhīrā sa no yajiṣṭho barhīrā sadat.

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and
help us rise to the heights of heavenly virtue.

2. **Rtāvā yasya rodasī dakṣam sacanta ītayah. Haviśmantas-tamīłate tam sanīṣyanto’vase.**

   Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

3. **Sa yantā vipra eśām sa yajñānāmathā hi śaḥ. Agniṁ tam vo dvusvayata dātā yo vanitā magham.**

   All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

4. **Sa nah śarmāṇi vītaye’gniryacchatu śaṅtamā. Yato nah pruṣṇavad vasu divi kṣitibhyo apsvā.**

   Agni, lord of light and knowledge, peace and
bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.


Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

6. Uta no brahmannaviṣa uktheṣu devahūtataṁ. Šaṁ no śocā marudvṛdho ’gne sahasrasātataṁ.

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

**Mandala 3/Sukta 14**

*Agni Devata, Rshabha Vaishvamitra Rshi*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

**1.** Ā hotā mandro vidathānyasthāt satyo yajvā kavitamah sa vedhāḥ. Vidyudrathah sahasasputro agnih śociśkeśaḥ pṛthivyāṁ pājo aśret.

O scholar of the laws of nature and natural energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

**2.** Ayāmi te namauktim juṣasva rtāvastubhyāṁ cetate sahasvaḥ. Vidvāṁ ā vaksi viduşo ni ṣatsi madhya ā barhirūtaye yajatra.

O scholar of the laws of nature and natural
energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

3. Dravatāṁ ta uṣāsā vājayanī agne vātasya pathyābhiraccha. Yat sīmañjanti pūrvyāṁ havir-bhirā bandhureva tasthaturduroṇe.

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.


Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations’ joy and welfare, you shine with your brilliance and abide with them, radiating light.
5. Vayaṁ te adya rarimā hi kāmam-uttānahastā nāmasopasadayā. Yajiṣṭhena manasā yaksi deva-nasredhatā manmanā vipro agne.

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.


From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

7. Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhvare akarma. Tvaṁ viśvasya surathasya bodhi sarvam tadagne amṛta svadeha.
Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

**Mandala 3/Sukta 15**

*Agni Devata, Utkeela Katya Rshi*

1. *Vi pājasā prthunā śośucāno bādhasva dviṣo rakṣaso amīvāh. Suśarmaṇo bṛhataḥ śarmanī syāmagnerahaṁ suhavasya praṅitau.*

   Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

2. *Tvam no asyā uṣasos vyuṣṭau tvam sūra udite bodhi gopāh. Janmeva nityam tanayam juṣasva stomam me agne tanvā sujāta.*
At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

3. **Tvaṁ nṛcaksā vṛṣabhānu pūrvīḥ krṣṇāsvagne aruṣo vi bhāhi. Vaso nesi ca parṣi cātyaṁhāḥ kṛdhī no rāya uśijo yaviśṭha.**

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

4. **Aṣālho agne vṛṣabho didīhi puro viśvāḥ saubhagā saṁjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo brhataḥ supraṇīte.**

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first
great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

5. **Acchidrā śarma jaritaḥ purūṇi devāṁ acchā didyānaḥ sumedhāḥ.** **Ratho na sasnirabhi vakṣi vājamagne tvamī rodasī naḥ sumeke.**

   Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

6. **Pra pīpaya vṛṣabha jinva vājānagme tvamī rodasī naḥ sudoghe.** **Devebhirdeva surucā rucāno mā no martasya durmatiḥ pariṣhat.**

   Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.
Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

Mandala 3/Sukta 16
Agni Devata, Utkeela Katya Rshi


Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.
2. *Imam naro marutah saścatā vṛdham yasmin rāyah ševṛdhāsaḥ. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuh.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.


Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

4. *Cakriryō viśvā bhuvanābhi sāsahiscakrirdevesvā duvah. Ā deveṣu yatata ā suvīrya ā śaṁsa uṭa nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the
noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

5. *Mā no agne’mataye māvīratāyai rīradhāḥ.*
*Māgotāyai sahasasputra mā nide’pa dveṣāṁsyā kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

*Sām rāyā bhūyasā sṛja mayobhunā tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.
1. Samidhyāmānāḥ prathamānu dharmaṁ samaktu-
bhirajyate visvavārah. Śocīskeśo ghṛtanirṇik
pāva kah̄ suyajño agniryajathāya devān.

Agni, the holy fire that purifies and sanctifies,
lighted and raised in accordance with ancient original
Dharma, served in conjunction with morning and
evening, becomes universally adorable. And radiant in
flames in shining robes of ghrta-light, splendid metaphor
of yajna, it rises as a clarion call to the divine bounties
of Nature.

2. Yathāyajo hotramagnē pṛthivyā yathā divo
jātavedāścikītvān. Evānena haviśa yakṣi devān
manuṣvad yajñam pra tiremamadya.

O universal fire of life, living light of cosmic
intelligence, Agni, coexistent with everything that is
born, O high-priest of yajna, as you enact the yajna and
offer the havi to call and invite the bounties of earth
and heaven, similarly by this offer of oblations call the
bounties of heaven and earth and invite the brilliances
of humanity, and let this yajna of ours be accomplished
as the yajna of a thoughtful and conscientious person.

Agni, omnipresent lord of knowledge and life’s vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.


We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.
Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

5. Yastvaddhotā pūrvo agne yajiyān dvitā ca sattā svadhayā ca sāmbhuh. Tasyānu dharma prā yajā cikitvo ’thā no dhā adhvaram devavītau.

O primeval fire, Agni, creative vitality of Prakṛti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedi conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator’s law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

Mandala 3/Sukta 18
Agni Devata, Kata Vaishvamitra Rshi

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Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.


Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.


Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghrta, singing in praise of the lord with holy mantras and praying, as
far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्चोचिष्ठा सहस्सपुत्र स्तुता बृहद्वर्यः शाशामान्तु धाहि। रवद्वर विश्वामित्रशु शं यामृत्युष्या ते तन्वं प्रभृति कृत्वेः। ॥ ४ ॥


Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृद्धि रत्नं सुसमन्तरानां स घर्द्ध्र भवसि यत्समिर्द्धः।
स्तातुदृशरण सुभागस्य रवत्सृपा करस्ता दधिष्ठि वपूर्षिः। ॥ ५ ॥


Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.
Mandala 3/Sukta 19

Agni Devata, Gathi Kaushika Rshi

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghrta, just as a faithful performer, extending divine service to expand nature’s bounties, takes to yajna going round the fire with excellent liberal offerings.

Devas, noble people, consecrate you in your

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.


Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

6. Yat tvā hotāramanajan miyedhe niśādayanto yajathāya devāḥ. Sa tvam no agne’viteha bodhya-
dhi śravāṁsi dhehi nastanūṣu.

Devas, noble people, consecrate you in your
rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

Mandala 3/Sukta 20

Agni, Vishvedeva Devata, Gathi Kaushika Rshi

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth’s gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliances of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

1. Agnimuṣasamaśvinā dadhikrāṁ vyuṣṭiṣu havate vahniṃ vahnikthaiḥ. Sujyotiṣo naḥ śṛνvantu devāḥ sajosasasado adhvarāṁ vāvāśānaḥ.

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth’s gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliances of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

2. Agne tr̥te vainō tadhastī tisraste jihvāta pµurvōnaḥ. Tisra u te tanvo devavōtōbhirnaḥ pūrya apr̥yucchan.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher’s home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.
2. Agne tri te vājinā tri śadhasthaḥ tisraṣte jihvā 
ṛtajāta pūrviḥ. Tisra u te tavo devavātāstābhira-
nah pāhi giro aprayucchan.

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher’s home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.
3. **Agni bhūrīṇi tava jātavedo deva svadhāvo’-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-inva tve pūrviḥ samdadhuḥ prṣṭabandho.**

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

4. **Agnirnetā bhaga iva kṣitīnāṁ daivīnāṁ deva ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ parśad viśvāti duritā graṇtāntam.**

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.
5. **Dadhikrām-agnim-uṣasan ca devīṁ bṛhaspatim savitāram ca devam. Āśvinā mitrāvaruṇā bhagam ca vasūn rudrāṇ ādityāṇ iha huve.**

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life’s energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

**Mandala 3/Sukta 21**

*Agni Devata, Gathi Kaushika Rshi*

1. **Imaṁ no yajñamamṛteṣu dhehīma havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamo niṣadya.**

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghrta and oils offered into the fire.
Pavaka, purifying fire of yajna, the finest delicacies soaked in ghṛta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraddha, yajnic delicacies sprinkled with ghṛta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

Agni, vital heat and support of life, we offer you in the centre of the vedī the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghṛta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,
Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

Aagjishq t madhyata medi udhhrta pra te vayam dadamahe. Scotanti te vaso stoka adhi tvaci prati tan devasvi vihi.

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Mandala 3/Sukta 22

Purushya Agni Devata, Gathi Kaushika Rshi

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,
navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.


Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.


Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the
sun and those oceans which are below in the sky.

पुरीष्यासा अग्रायः पालणाश्रितः सुजार्षसः ।
जुष्मन्तां युज्मदुहंचनमीवा इष्टां महीः ॥ ४ ॥

4. **Purīṣyāso agnayāḥ prāvaṇebhīḥ sajoṣasaḥ.**

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इष्टांम गयीस सूनिं गाः शशास्त्रम हर्वमानाय साध ।
स्या तः सूनुस्तनया विजावाच्छ सत सुमतिभूत्वम् ॥ ५ ॥

5. **Ilāmagne purudamśanin saniṁ goḥ śaśvattamaṁ havamānaya sādha.**

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

Mandala 3/Sukta 23

*Agni Devata, Devashrava Bharata and Devavata Bharata Rshis*

निर्माधितः सुधितं आ सुधास्त्र युवाच कविरध्वरस्य पणुता ।
जूयत्स्वगिरेजरा वनुष्वत्र दध अमूर्तं जातवदा: ॥ १ ॥

1. **Nirmathitaḥ sudhita ā sadhasthe yuvā kaviradhvarasya pāṇetaḥ.**

Jūryatsvagnirajaro vane-şvatrá dadhe amṛtam jātavedāḥ.
Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and nobly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

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नि त्वा दध चर आ पृथिविया इण्डोरायुस्यद सुदिनत्व अह्नाम।
 द्रृश्यत्यां मानुष आपुर्यां सरस्वत्यां रवद्रग्न दिदीहि। || ४ ॥


Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इण्डोमग्नि पुस्तदस्य सुनि गा: श्रीश्रवतमं हर्वमानाय साध।
 स्या ॥: सूनस्तन्या विजावाचा सा ते सुपुतिम्भूवतस्म ॥ ५ ॥

5. *Ilāmagne purudāṁsāṁ sanīṁ goḥ śasvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijā-vā’gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and
Mandala 3/Sukta 24
Agni Devata, Vishvamitra Gathina Rshi

1. Agne sahasva pṛtana abhimātr-apāsyā. 
   Duṣṭaras-tarannarātr-varco dhā yajñavāhase. 
   Agni, fiery hero of the light of life, defeat the 
   enemy force, throw off the insidious opponents. 
   Unconquerable you are, cross over depression and 
   adversities, rise and bring light and lustre to the sustainer 
   and promoter of yajnic well-being.

2. Agna iḷa samidhyase vītihotro amartyah. 
   Juṣasva sū no adhvaram. 
   Agni, light of life, you shine by flames of fire, 
   and flow with streams of the holy Word. Immortal you 
   are, harbinger of peace, prosperity and joy. Join, enjoy 
   to your heart’s content and bless our yajna of love, non- 
   violence and good fellowship.

3. Agne dyumnena jāgraṭa sahasaḥ sūnavāhuta. 
   Edam barhiḥ sado mama. 
   Agni, lord of light and lustre, ever awake and 
   alert, child of omnipotence and destroyer of evil and 
   ...
adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.


Agni, lover of light and master of knowledge, along with all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

5. Agne dā dāśuṣae rayinī vīravantam pariṇasam. Śiśīhi naḥ sūnumataḥ.

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

Mandala 3/Sukta 25

Agni, Indragni Devata, Vishvamitra Gathina Rshi

1. Agne divaḥ sūnurasi pracetāstanā prthivyā uta viśvavedāḥ. Rdhag-devān iha yajā cikitvah.
Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

2. **Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāṇ eha vahā purukṣo.**

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

3. **Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūraḥ. Kṣayan vājaiḥ puruścandro namobhiḥ.**

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainer of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्रं अपां समििध्यस्तुरण नित्यं: सूना सहसा जातवत: १
सुदस्तृतििि महर्यमान ऊँती ॥ ५ ॥

5. Agne apāṁ samidhyase duroṇe nityaḥ sūno sahaso jātavedah. Sadhasthāni mahayamāna ūtī.

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth’s children.

Mandala 3/Sukta 26

Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra Upadhayaya Devata, Vishvamitra Gathina Rshi

वाश्वानारं मनसादििि निचाय्यां हुिविष्यन्त: अनुष्ठयं स्वविद्धम १
सुदानुं दुष्टं रस्तिं वस्मृयवा गीथं रष्यं कुशिकासं हवां
मह ॥ १ ॥

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life’s vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.
We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vāishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.


Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliances of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.


Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.
5. Agniśriyo maruto viśvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijah simhā na heṣakratavaḥ sudānavah.

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.


From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life’s development.

Agniśriyam jñānam jātaṁ ghatam pūrṇaṁ vajñam pūrṇaṁ maṁ āsas. Akṣatādaṁ rajasa viṣamačcajñeyo yama hṛtvāṁśī namaṁ.
7. Agnirasmi janmanā jātavedā ghṛtam me caṅsu-
ramṝtam ma āsan. Arkastridhātū rajaso vimāno’-
jasro gharmo havirasmi nāma.

I am Agni, by birth present in all that is born in
existence. My eye is the light of yajna fed on ghṛta, and
my mouth is nectar as I speak the Word. I am the
refulgence of the sun. I hold the earth and skies and the
heavens and three principles of nature, Sattva, Rajas
and Tamas of Prakṛti. I pervade and transcend the spaces.
I am eternal, I am the heat and vitality of life, and I am
the fragrant havi of the cosmic yajna (since I am in nature
and nature is in me).

8. Tribhiḥ pavitrairapupoddhyarkaṁ hṛdā matim
jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta
svadhābhirādid dyāvāpṛthivī paryapaśyat.

With threefold cleansing of body, mind and soul,
through the purity of thought, word and deed, by
inculcation of right knowledge (jnana), right conduct
(karma) and right prayer and meditation (upasana), I
purify the holy light of the self, thereby lighting the
flame of the spirit in the intelligence with honesty and
sincerity of the heart, and with these foods and
fortifications of the spirit, I redeem the diamond purity
and generosity of the soul, and then watch the immensity
of heaven and earth participating in the Infinity of the
Supreme Self.
9. **Śatadhāram-utsamakṣīyamāṇam vipaścitam pitaram vaktvānām. Melīṁ madantām pitrorupasthe tam rodasī pipṛtam satyavācam.**

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

**Mandala 3/Sukta 27**

**Agni, Rtava Devata, Vishvamitra Gathina Rshi**

1. **Pra vo vājā abhidyavo haviśmanto ghṛtācyā. Devāṇjigāti sumnayuḥ.**

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

2. **īle agnīṁ vipaścitam girā yajñasya sādhanam. Śrūṣṭivānam dhitāvānam.**

With holy voice and song I celebrate Agni, lord
of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्नि शकर्म त वृं यमं दुःस्य वाजिनः।
अति द्वे श्रासाय तरम् ॥ ३ ॥


Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

समिध्यमान अध्वरः चं च गिर मेमण इड्र्यः।
शाचिष्कश्चास्तमीमह॥ ४ ॥

4. Samidhyamāno adhvare’gniḥ pāvaka ēḍyaḥ. Śociškeśastamīmahe.

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृथुपाजा अमर्त्या घूर्तनिणिक्ष्वाहुतः।
अग्नियज्ञस्य हव्यवात॥ ५ ॥

5. Prthupājā amartyo ghṛtaniṛṇik svāhutaḥ. Agniryajñaśya havyavāt.

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their
destinations far and wide.

6. \textit{Tam sabādho yatasruca itthā dhiyā yajñavan-tah. Ā cakruragnimūtaye.}

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

7. \textit{Hotā devo amartyaḥ purastādeti māyayā. Vidathāni pracodayan.}

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

8. \textit{Vājī vājeṣu dhīyate’dhvaresu pra niyate. Vipro yajnasya sādhanaḥ.}

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.
Dhiyā cakre vareṇyo bhūtānāṁ garbhāmā dadhe.
Dakṣasya pitaram tanaṁ.

9. Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a `dvija’.

Ni tvā dadhe vareṇyaṁ dakṣasyelā sahaskṛta.
Agne sudītimuśijam.

10. Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord’s earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

11. Agnim yanturam-apturam-ṛtasya yoge vanuṣaḥ.
viprā vājaiḥ samindhate.
Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

अृजा नर्पांतमण्डूर दीवांवांसामुप्र द्वारि।
अग्रिमैैठ कविकर्तुम्॥ 12 ॥

12. उर्जो नपातम-adhvare dīdivāmsam-upa dyavi.
Agnimīle kavikratum.

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

इङ्गन्यां नमस्यान्तस्तमांसि दशातः।
समागिरिद्ध्वत् वृष्रा॥ 13 ॥

13. इङ्गन्यो नामस्यास-तिरस-तमाःसि दार्सातः.
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृष्रा अग्रिः समिगिरिद्ध्वत च न दंववाहेनः।
तं हुविष्ण्त इङ्गत्॥ 14 ॥

14. Vṛṣo agnih samidhyate’svo na devavāhanaḥ.
Tam haviṣmanta ḥate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the
divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

अग्नि दीर्घजं ब्रुहत् ॥ १५ ॥


Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

**Mandala 3/Sukta 28**

**Agni Devata, Vishvamitra Gathina Rshi**

अग्नि जुशस्व ना हृवि: पुरुस्वाशं जातवद: ॥
पातूः साव धियावसा ॥ १ ॥

1. Agne juśasva no haviḥ purolāśam jātavedaḥ. prātaḥ säve dhiyāvaso.

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुरुश्च अग्नि पच्छतस्तुभ्यं वा घा परिष्कृतः ॥
तें जुशस्व यविष्ठ्य ॥ २ ॥

2. Purolā agne pacatastubhyam vā ghā pariṣkṛtaḥ. tam juśasva yaviṣṭhya.

Agni, most youthful creative power of universal
energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्नि वीहि पुरोलाशामहूँ तिराअह्वयम् ।
सहसस्: सूनुरस्याय्ह्य हितः: II 3: ॥

3. Agne vihi purolāśam-āhutan tiro-ahnyam.
sahasah sūnurasyadhvare hitaḥ.

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day’s yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यामिदिन सर्वन जातवद्: पुराछाशशिन कव जुषस्व ।
अग्नि यह्वस्य तव भागधयं न प र्मिन्ति बिद्वेशु धीराः: II 4: ॥


Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day’s yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्नि तृतीय सर्वन हि कार्तिष: पुराछाश्च सहस्: सूनवाहुतम ।
अथा दुवृवध्वां विपुनयया धा रतनवन्तमूर्तेषु जागृविम्: II 5: ॥

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodāsha in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्नि वृद्धान्त आहुतिति पुराणार्धं जातवदः ।
जुषस्वे तिरायण्याम् ॥ ६ ॥

6. Agne vṛdhāna āhutiṁ puroḍāśaṁ jātavedaḥ.
Juṣasva tiro-ahnyam.

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodāsha oblation, soma and prayer offered by the end of the day.

**Mandala 3/Sukta 29**

*Agni Devata, Vishvamitra Gathina Rshi*

अस्तिदंदिर्मण्डिर्मण्डिर्मण्डिर्मण्डिर्मण्डि प्राणनं कृतम् ।
एतां विरिणार्था भरणश्रीम मन्थ्यां पूवधा ॥ १ ॥


This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अरण्यानिनिता जातवदु गर्भाइव सुरुंग्रता गृथिता गुभिणीषु ।
दिविदिव इडया जागृविंद्रिहितविष्णुमन्थ्याभिरप्रियः ॥ २ ॥

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.


O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother’s womb and rises in the knowledge of man and human yajna.


Agni, immanent fire energy, we place you and
light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

曼陀那 持: 体仏随行者 平行不变な 超常超常
於 持催行に 達る諸 超常超常

5. Manthatā narāḥ kavimadvayantam pracetasasam-
amṛtam supratikam. Yajñasya ketum pratha-maṁ
purastādagnim naro janayatā suśevam.

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

6. Yadī manthanti bāhubhirvi rocate’śvo na vājya-
ruṣo vaneśvā. Citro na yāmannāśvinoranivṛtaḥ
pari vṛṇaktyaśmanastṛṇā dahan.

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, traversing, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life’s fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

8. Sīda hotaḥ sva u loke cikitvānτśādayā yajñam sukṛtasya yonau. Devāvīrdevān haviṣā yajāṣyage bhṛhad yajamāne vayo dhāḥ.

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

10. *Ayaṁ te yonirṛtviiyo yato jāto arocathāḥ. Taṁ jānannagnā aṁ sidāthā no vardhayā girāḥ.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

When Agni is pervasive and immanent in space, it is called ‘garbha’, the foetus in the womb of space. When it pervades and energises the wind, it is called ‘Narashansa’ which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called ‘matarishva’, lying and breathing in the lap of the mother. And when it moves in fast motion, then it means ‘the blowing of the storm’.


Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.


Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working
When Agni is pervasive and immanent in space, it is called ‘garbha’, the foetus in the womb of space. When it pervades and energises the wind, it is called ‘Narashansa’ which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called ‘matarishva’, lying and breathing in the lap of the mother. And when it moves in fast motion, then it means ‘the blowing of the storm’.

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord’s creation: they are blest with the joy of wealth, power and honour in life.
16. **Yadadya tvā prayati yajñe asmin hotaścikitvo’-vṛṇīmahīha. Dhruvamayanā dhruvamutāśamīṣṭhāḥ prajānan vidvāṁ upa yāhi somam.**

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the eminence yourself.

**Mandala 3/Sukta 30**

*Indra Devata, Vishvamitra Gathina Rshi*

इच्छन्ति त्वा साम्यासः सख्यायः सुन्वन्ति सामं दर्धति पयांसि। तिर्ति गद्व अभिविश्वित्तं जनानामिन्तु त्वदा कश्चन हि परक्तः॥ १ ॥

1. **Icchanti tvā somyāsah sakāyah sunvantī somam dadhati prayāṃsi. Titikṣante abhiśastim janā-nāmindra tvadā kaścana hi praketaḥ.**

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life’s meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of
higher value than your love and friendship.


The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

3. Indraḥ suśipro maghavā tarutro mahāvrātastuvikūrmirṛghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇī.

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?
4. **Tvain hi śmā cyāvayannacyutānyeko vṛtrā carasi jighnamānah. Tava dyāvāprthivī parvatāso’nu vratāya nimiteva tasthuḥ.**

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

5. **Utābhaye puruhūta śravobhireko dṛḥhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁ-grbhṇā maghavan kāśirīt te.**

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.


Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.


Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,
thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.


Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

10. \textit{Alāṭrṇo vala indra vrajo goḥ purā hantorbhaya-yamāno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāṇiḥ puruhūtaiṁ dhamantīḥ.}
Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth’s orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.


Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.


The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when
it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.


When the night is on the way out, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra’s infinite acts of omnipotence.


The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature’s matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow’s udders, all these Indra creates and holds therein for the sustenance of life in existence.
15. **Indra** dṛhya yāmakośā abhūvan yajñāya śikṣa ṣṛṇate sakhibhyah. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.


Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fieriest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.
Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

**18.** Svastaye vājibhiśca praṇetaḥ sam yanmahīriśa āsatsi pūrvih. Rāyo vantāro brhataḥ syāmā’sme astu bhaga indra prajāvān.

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth’s yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

**19.** Ā no bhara bhagamindra dyumantam ni te deśṇasya dhīmahī prareke. Īrva iva paprathe kāmo asme tamā pṛṇa vasupate vasūnām.

Indra, lord of wealth, honour and majesty, bring
us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

\[\text{इमाँ काम मन्दया गाभिरङ्गचन्द्रवता राधका पुपथशच ।}
\text{स्मर्यं मुतिभिस्तुलथं विपं इन्द्रिय वाहः कुशिकासा}
\text{अकन ॥ २० ॥}
\]

20. *Imāṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā papraṭhaśca. Svaryavo matibhistu-
*bhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life’s end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

\[\text{आ ना गाथा देदृहि गापत गा: समस्मथं सनया यन्तु}
\text{वाजो:। दिव गे असि वृषभ सत्यशुष्मच्छमथं सु}
\text{मंथवन्वाधि गाठा: ॥ २१ ॥}
\]

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyaṁ sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satya-
*śuṣmo’shabhyaṁ su maghavan bodhi godāḥ.*
Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.
Indra, generous lord of honour and valour,
protector and promoter of lands and cows, strengthen
and advance our families, expand our lands and shine
our speech. May knowledge of science and divinity,
speed and power come to us peacefully as our share of
good fortune. Lord of light and knowledge you are, virile
and generous, commanding real strength, lord of power
giver of lands and cows. Give us the
light, give us the knowledge, let us awake into new life.

Let the scholar dedicated to the cosmic law of
solar radiation approach and study the morning rays of
the sun, grand children of the sun, being children of the
dawn which is the sun’s daughter, and let him study the
light and communicate the knowledge to his disciples —
even to control and apply the light in practical use.
And just as a father clothes and beautifies his grand
child, the daughter’s baby, and feels happy and proud
at heart, so would the scholar augment the beauty and
power of sun rays born of the sun, converting darkness
into day light, and feel happy and proud.

The son does not set apart the patrimony for the
son-in-law, he prepares the sister and accomplishes her
with education, culture and presents for his wife, the
mother of his children. The parents give birth to children,
son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

3. **Agnirjñē juhvā rejamāno mahasputrāṇ aruṣa-sya prayakṣe. Mahān garbho mayhā jātameṣāṁ mahī pravrddharyaśvasya yajñaiḥ.**

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

4. **Abhi jaitṛirasacanta sprdhānam mahī jyotistamaso nirajānan. Tam jānatīḥ pratyudāyannu-śāsah patir-gavām-abhavad-eka indraḥ.**

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night’s darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.
5. **Vīḷau saīrabhi dhīrā atṝndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyā- mṛtasya prajānannittā namasā viveśa.**

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

6. **Vidad yādī saramā rugnamadrermaḥi pāthah pūrvyaṁ sadhryakkaḥ. Agraṁ nayat supadya-kṣarāṅāmacchaḥ ravam prathamā jānatī gāt.**

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients’ words of divinity and lead it forward, you would be the first in knowledge and advancement.

7. **Agacchadu vipratamaḥ sakhiyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakha-syannathābhavadaṅgirāḥ sadyo arcan.**
Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation’s veins.


The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.


Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and
prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.


Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra’s creation and install their faithful heroes on guard over earths and divine voices of love and faith.

11. *Sa jātebhīrtrahā sedu havyairudusriyā aśrja-dindo ro arkaiḥ. Urūcyasmāi ghṛtavād bharantī madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full
of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.


Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakṛti, nature’s creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.


O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.
of wealth, bearing precious ghrta, water and honey
sweets of herbs distils the nectar foods and other
delicious materials from nature for this Indra in the
service of living beings.

12. Pitre cicakru¬ sadanaÅ samasmai mahi tvi¦¶mat
suk¾to vi hi khyan. Vi¦kabhnanta¬ skambhanenŒ
janitr¶ Œs¶nŒ urdhvaÅ rabhasaÅ vi minvan.

Divine experts of cosmic action build for this
father creator and ruler, Indra, a great home, bright and
beautiful, illuminate it and proclaim it wide. Themselves
sitting firm on the vedi, holding and supporting it as
Prakrti, nature’s creative and sustaining force of cosmic
gravity, they cast it up in orbit, measuring the force
upward and the force of gravity.

13. Mahyã te sakhyam vaÁmi sakãrã vrtraghne niyuto
yanti þúrvih. Mahi stotramava áganma sûre-
rasmãkaÁm su maghavan bodhi gopãh.

Indra, lord of glory and majesty, I love and pray
for your favour and friendship. O breaker of the cloud,
dispeller of darkness and evil, all eternal powers and
energies, divinely ordained, concentrate in you and
emanate from you. O lord potent and universal protector,
we offer our hymns of praise in your honour and pray
for shelter under your protection. Give us the vision,
give us the light, give us the knowledge.

14. Mahyã te sakhyam vaÁmi sakãrã vrtraghne niyuto
yanti þúrvih. Mahi stotramava áganma sûre-
rasmãkaÁm su maghavan bodhi gopãh.

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energies, divinely ordained, concentrate in you and
emanate from you. O lord potent and universal protector,
we offer our hymns of praise in your honour and pray
for shelter under your protection. Give us the vision,
give us the light, give us the knowledge.

15. Mahi kÁetram puruÁcandram vividvãnãdit
sakhibhyaÁscarathãm samairat. Indro nÝbhira-
janad dîdyãnah sãkaÁm súryamuÁsasãm gãtuma-
gním.

Indra, lord refulgent, commanding knowledge
and wisdom, brings for his devotees and friends vast
field and opportunities for action, immense wealth of
gold, knowledge and inspiration, movement and
expansion. With men, leaders and the force of winds,
he provides the light of the sun, beauty of the dawns,
inspiration of the Divine Word, the passion of fire, and
he creates the paths of progress for them.

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world’s golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets ‘Apah’ metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)


The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and
grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

18. *Patirbhava vṛtaḥantsūnrtānāṁ girāṁ viśvāyur-vṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirūtibhiḥ saranyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.


That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and
uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

20. Mihāḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvamin rathiraḥ pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life’s well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.


Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets
of universal knowledge with the power and force of universal law which sustains the world of existence.

22. Šunam huvema maghavānamindramasmin bhare nṛtamam vājasātau. Šrṇvantamugra-mūtaye samatsu ghanantam vṛtrāṇi samjitam dhanānām.

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

Mandala 3/Sukta 32

Indra Devata, Vishvamitra Gathina Rshi

1. Indra somāṁ somapate pibemaṁ mādhyam-dinam savanaṁ cāru yat te. Prapruthyā śipre maghava-nnerjiśin vīmucyā harī iha mādayasva.

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest
delicacies. Unharness your horses and enjoy yourself here on the vedi.

Gavāśiraṁ manthinamindra śukram pibā somam ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistṛpadā vṛṣasva.

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

Ye te śuṣmaṁ ye taviśīmavardhannarcanta indra marutasta ojaḥ. Mādhyamāṁ savane vajrahasta pibā rudrebhīḥ saganāḥ susipra.

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.
4. *Ta invasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmar-
maṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.


Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vṛtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and
Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and withholding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.


Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.


Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.


Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.


When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.
15. Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtran madāya prada-kṣīṇidabhi somāsa indram.

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord’s gift of life.


Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

17. Śunam huvema maghavānamindrahamasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantāṁ vṛtrāṇi saṁjitaṁ dhanānāṁ.

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power.
and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

Mandala 3/Sukta 33

_Nadis, Streams, Devata, Vishvamitra Gathina Rshi_

प पवर्तानामुशति उपस्थाद्वंवव विरिषि हासमान।
गार्वः शुभ मातरी रिहाण विरिषां छुतुदी पर्यसा जवत॥ १ ॥

1. _Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātarā rihaṇe vipāt-
    chutudṛī payasā javete._

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That’s the
Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that’s the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

2. *Indreśite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāne anyā vāmanyāmapyeti śubhare.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

I go to the river, I go to the sea, dearest mother generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows hastening to the stalls to meet the calf, loving and caressing, reaching together in equal love and joy living together in one home.


We rivers rising with water and fertilizing the land move on by the same course appointed by the divine maker, never relenting in the flow, our birth itself and flow is never meant to stop.

(The mantra refers to the stream of life, continuance of the race, the family and the tradition of education and culture.)

5. Ramadhvam me vacase somyāya rtāvarīrupa mūhūrtaṃvaiḥ. Pra sindhumacchā bṛhatī maṇiṣā'vasyurahve kuśikasya sūnuḥ.
Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul’s cry for a moment’s vision of constancy against the flux of mutability.)


Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)


That omnipotence of Indra, that cosmic act by
which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakrti, and the waves and waters of cosmic energy flow into existence, invested with the divine will.


O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!


O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.
O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation’s yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्र ऋभि: शम्या हृत्वापा याक्त्राणिण मुञ्जचत।
मादुष्कृताक्यनस्त्रेच्याय्यूनमार्ताम॥ १३ ॥


O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

Mandala 3/Sukta 34

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र: पूर्भिदातिरद्वारसमुक्तविद्वसुदर्मणाना विश्रूण।
वर्हाजुस्तरवत्वावारुष्णानां भूरिदात्रा आपृणादात्सं उभ॥ १ ॥

1. Indraḥ pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvr-dhāno bhūridātra āprṇad rodasi ubhe.
Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.


Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.


Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of
the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.


Indra, lord of the showers of joy, reveals and brightens the days, fights the battles along with his commandos, and comes out victorious. May he then unfurl the flag of the day’s light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

5. *Indraṣtujo barhaṇā ā viveṣa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ vṛṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.


Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.


People of intelligence, patience and intelligence
may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.


Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

10. Indra oṣadhiṇrasanodahāṁ vanaspaṭiṁrasanosadantarikṣam. Bibheda valam nunude vivāco’thā-bhavad damithabdhiḥkratūnām.

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in
thought and will.

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

Mandala 3/Sukta 35

Indra Devata, Vishvamitra Gathina Rshi

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good
company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिज्ञा पृथुगुरताय समी हरी रथस्य धृष्टा युनञ्जि।
दुव्वाण्या संभृते विश्वतशिच्छुधम्म यज्ञा वहाँतइन्द्रम् ॥ २ ॥

2. **Upājirā puruhūtāya sapṭi harī rathasya dhūṛṣvā yunajmi. Dravad yathā sambhṛtam viśvataścic-upēmām yajñamā vahāta indram.**

   I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपो नयस्व वृषणा तपुष्पातार्मव त्वं वृषभ स्वधावः।
गर्संतामश्वा वि मुच्छह शाणादिवारेत सुदृशीर्विद्
धाताः ॥ ३ ॥

3. **Upo nayasva vrṣanā tapuspotemava tvāṁ vrṣabha svadhāvah. Grasetāmaśvā vi muceha śoṇā divedive sadṛśiraddhi dhānāḥ.**

   Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

बहुणा त बह्ययुज्या युनञ्जि हरी सर्वाया सध्माद आशू।
स्थिरं रथं सुखमिन्दाधितिहःप्यतानन्निव्र्द्वाँ उपे याहि
सार्मम् ॥ ४ ॥

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

5. *Mā te harī vṛṣanā vītapṛṣṭhā ni rīraman yajamānāso anye. Atyāyāhi śaśvato vayaṁ te’ram sutebhiḥ krṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.


Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.
4. Brahma te brahmayujœ yunajmi harœ sadhämœda ŒÖµu. SthiraÅ rathaÅ sukhamindrœ- dhiti¦¢han prajœnan vidvœ~n upa yœhi somam. By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

5. Mœ te harœ v¾¦aČ v¶tap¾¦¢hŒ ni r¶raman yajamœ- nœso anye. Atyœyœhi ÜaÜvato vayaÅ te'raÅ sutebhi¬ k¾ÄavŒma somai¬. Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

6. TavœyaÅ somastvamehyarvœÆ ÜaÜvattamaÅ sumanœ asya pœhi. Asmin yajÛe barhi¦yœ ni¦adyœ dadhi¦vemaÅ ja¢hara indumindra. Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

7. StœrœaÅ te barhi¬ suta indra somah kœtâ dhœänœ attave te haribhyœm. Tadokase purušakœya vrœñe marutvate tubhyœm rœtœ havœmœ. The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

8. Imamœ narœ parvatœstubhyamœpaœ samindra gobhirœmadhumantamakran. Tasyœgatyœ suma-nœ řœva pœhi prajœnan vidvœn pathœœ anu svœh. Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.
9. **Yāñ ābhajo maruta indra some ye tvāmavar-dhannabhavan gaṇaste. Tebhiretaṁ sajoṣā vāva-śāno’gneḥ pība jihvaya somamindra.**

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies: with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

10. **Indra pība svadhāya cit sutasya’gnervā pāhi jihvaya yajatra. Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñāṁ haviṣo juṣasva.**

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

11. **Śunāṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantāṁ vṛtrāṇi samjitam dhanānām.**

For victory in this battle of life, we invoke, invite
and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

**Mandala 3/Sukta 36**

*Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi*

1. *Imāmū ṣu prabhṛṭiṁ sātaye dhāḥ śaśvaccha-śvadūṭibhiryādamānaḥ. Sutesute vāvṛdhe vardha-nebhiryāḥ karmabhīrmahadbhīḥ suśruto bhūt.*

   Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

2. *Indrāya somāḥ pradivo vidānā rdbhuryebhīr-vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū ṣrībhāyendra pība vṛṣadhūtasya vṛṣṇāḥ.*

   Indra, the somas, essences of energy and
enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.


Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.


Great, master of knowledge and power,
overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands formidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.


Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.


Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.


Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like
chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

7. Samudreṇa sindhavo yādamānā indrāya somaṁ suśutaṁ bharantaḥ. Amśum duhanti hastino bharitair-madhvaḥ punanti dhārayā pavitraiḥ.

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.


Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of
knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

9. 

Ā tū bhara mākiretat pari śṭhād vidmā hi tvā vasupatim vasūnām. Indra yat te māhinain datramastyasambhyain taddharyaśva pra yandhi.

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

10. Asme pra yandhi maghavannṛjīśinnindra rāyo viśvavārasya bhūreh. Asme śataṁ sarado jīvase dhā asme vīrāṅcchaśvata indra śiprin.

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.
11. Śunam huvema maghavānamindramasmin bhare nṛtamanā vājasātāu. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vrtrāṇi sanjitaṁ dhanānāṁ.

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

**Mandala 3/Sukta 37**

*Indra Devata, Vishvamitra Gathina Rshi*

1. Vātrahatyāya śavase pṛtanāśāhyāya ca.
   *Indra tvā vartayāmasi.*

   Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.
2. Arvācīnamu te mana uta cakṣuḥ śatakrate. 
Indra kṛṇvantu vāghataḥ.

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

3. Nāmāni te śatakrate viśvābhīrgīrbhirīmahe. 
Indrābhimātiṣahye.

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

4. Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi. 
Indrasya carṣaṇīdṛṭaḥ.

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life’s battles for food, energy, prosperity and progress.


Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

8. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥṣu ca. Indra somaḥ śatakrate.*

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength
of character, tolerate, endure, challenge, fight and throw out the enemies of life’s light and joy.

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6. IndraÅ v¾trŒya hantave puruhµµutamupa bruve.
Bhare¦u vŒjasŒtaye.
I invoke Indra, invoked and worshipped by all,
for the destruction of evil and victory in life’s battles
for food, energy, prosperity and progress.

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6. VŒje¦u sŒsahirbhava tvŒm¶mahe Üatakrato.
Indra v¾trŒya hantave.
Indra, be the challenger, warrior and winner of
battles for prosperity and progress. O lord of a hundred
creative actions, we invoke, exhort and exhalt you for
breakup of the cloud into rain and elimination of the
demon of darkness, ignorance, injustice and poverty.

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7. Dyumne¦u p¾tanŒjye p¾tsu tµur¦u Ürava¬su ca.
Indra sŒk¦vŒbhimŒti¦u.
In the battles of forces in plans and programmes
of development for prosperity and excellence, in the
contests of forces positive and negative for good and
evil, in the onslaughts of stormy troops of hostility, in
the efforts for growth in food, energy and enlightenment,
in the struggles for self-realisation against pride and
arrogance, Indra, O spirit of the soul, voice of
conscience, genius of the nation, and invincible strength

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8. Ýu¦mintamaÅ na µutaye dyumninam pāhi jāgrvim.
Indra somaÅ Üatakrato.
Indra, lord ruler of the world, protector of life
and humanity, leader of a hundred noble actions and
master of knowledge, for our protection and progress,
protect, defend, govern and promote the strongest and
most prosperous, most brilliant and honourable, and the
most wakeful and vigilant powers and people, and thus
defend and safeguard the honour, happiness and
excellence of the nation.

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9. Indriyāṇi śatakrato yā te jāneṣu pañcasu.
Indra tāṇi ta ā vrṇe.
Indra, ruler of the world, master of a hundred
noble acts of governance, your powers and organs of
perception operating among all the five classes of
people, i.e., teachers and intellectuals, ruling powers
and defence forces, producers and business men,
ancillaries, and others, I accept and honour all these as
powers and forces of yours.

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10. Agannindra śravo bṛhad dyumnamāṃ dadhiśva duṣṭaram. Ut te śuṣmamāṃ tirāmasi.

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

11. Arvāvato na ā gahyatho śakra parāvataḥ. U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi


Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and
contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun’s chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

10. Agannindra Ûravo b¾had dyumnaÅ dadhi¦va du¦¢aram. Ut te Üu¦maÅ tirŒmasi.
Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

11. ArvŒvato na Œ gahyatho Üakra parŒvata¬.
Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

1. Abhi ta¦¢eva d¶dhayŒ man¶¦Œmatyo na vŒj¶ sudhuro jihŒna¬. Abhi priyŒÄi marm¾Üat parŒÄi kav¶~nricchŒmi saÅd¾Üe sumedhŒ¬.
Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun’s chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

3. Ni śîmidatra guhya ŏ dhrãnã ŏta kṣatrãya rodasî samañjan. Sam mātrābhirmamire yemururvi antarmañhi samrte dhãyase dhuḥ.
Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space
between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

4. Ātiṣṭhantāṁ pari viśve abhūṣaṅcchriyo vasāna-ścarati svarocīḥ. Mahat tad vṛṣṇo asurasya nāmā ’’iśvarūpo amṛtāṇi tasthau.

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

5. Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ kṣatram rājānā pradivo dadhāthe.

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.
between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

4. 

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

5. 

Asµuta purµvo abhµu¦aÛcchriyo vasŒna-Ücarati svaroci¬. Mahat tad v¾¦Äo asurasya nŒmŒ ''iÜvarµupo am¾tŒni tasthau.

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and V aruna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.


O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

7. Tadinnvasya vrñhabhasya dhenorã nãmahbir- mamire sakmyam go»h. Anyadanyadasuryam vasã»a ni mâyino mamire rûpamas»min.

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.
8. *Tadinnvasya saviturnakirme hiranyayimamatim yamaśīśret. Ā suṣṭutī rodasī viśvaminve Apīva yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.


Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.
10. Šunaṁ huvema maghavānamindramasmin bhare nṛtamāṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi sarījitam dhanānām.

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

**Mandala 3/Sukta 39**

**Indra Devata, Vishvamitra Gathina Rshi**

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song
of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so
does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

4. _Nakireśāṁ ninditā matryeṣu ye asmākaṁ pitaro goṣu yodhāḥ_. Indra eṣāṁ dṛṁhitā māhināvānud gotraṇi sasṛje damsanāvān.

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

5. _Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman_. Satyaṁ tadindro daśabhir- daśāgavaiḥ sūryaṁ viveda tamasi kṣiyantam.

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words
and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.


Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.


Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.


We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this
battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

Mandala 3/Sukta 40

*Indra Devata, Vishvamitra Gathina Rshi*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

1. *Indra tvā vrṣabhaṁ vayaṁ sute some havāmahe.*  
   *Sa pāhi madhvo andhasaḥ.*

   In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

2. *Indra kratuvidaṁ sutaṁ somāṁ harya puruṣṭuta.*  
   *Pibā vrṣasva tāṭrpim.*

   Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart’s content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.
In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.
6. **Girvāṇah pāhi naḥ sutāṁ madhordharabhīr-ajyase. Indra tvādātamid yaśaḥ.**

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

7. **Abhi dyumnāni vanina indraṁ sacante aksītā. pīvī somasya vāṛḍhe.**

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

8. **Arvāvato na ā gahi parāvastaśca vrtrahan. Imā juṣasva no girah.**

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.
9. *Yadantarā parāvatamarvāvatam ca hūyase.*
*Indreha tata ā gahi.*

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

**Mandala 3/Sukta 41**

*Indra Devata, Vishvamitra Gathina Rshi*

1. *Ā tū ā indra madryagghuvānaḥ somapītaye.*
*Haribhyām yāhyadrivalḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

2. *Satto hotā na rtviyastistire barhirānuṣak.*
*ayujran prātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.
3. **Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda.**
**Vihi śūra puroḷāśam.**

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

4. **Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.**
**Uktheṣvindra girvaṇaḥ.**

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season’s prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

5. **Matayaḥ somapāmurum rihanti śavasaspatim.**
**Indraṁ vatsam na mātaraḥ.**

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

6. **Sa mandasvā hyandhaso rādhase tanvā mahe.**
**Na stotāram nide karaḥ.**
Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

7. Vayamindra tvāyavo haviṣmanto jarāmahe. 
   Uta tvam-asmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

8. Māre asmad vi mumuco haripriyārvān yāhi. 
   Indra svadhāvo matsveha.

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

   Gṛtaṇśu barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the
heights of the sky.

**Mandala 3/Sukta 42**

*Indra Devata, Vishvamitra Gathina Rshi*


   Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow’s milk. Come by your chariot drawn by horses, self-programmed to reach us.


   Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

3. *Indramitthā giro mamācchāguriṣitā itaḥ. Āvrte somapītaye.*

   Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.
4. Indraṁ somasya pītaye stomairiha havāmahe. ukthebhīḥ kuvidāgamat.

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

5. Indra somāḥ sutā ime tān dadhiṣva śatakrato. Jaṭhare vājinīvaso.

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life’s energy.


We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.
7. *Imamindra gavāśiram yavāśiram ca nah pība. Āgatyā vrṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.


Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.


Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

**Mandala 3/Sukta 43**

*Indra Devata, Vishvamitra Gathina Rshi*
1. Ā yāhyarvāṇupa bandhureṣṭhāstavedanu pra-
divaḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

2. Ā yāhi pūrvirati carṣanirāṇ aryā āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyāṁ juṣāṇāḥ.

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

3. Ā no yajñam namovṛdhaṁ sajośā indra deva haribhiryāhi tūyam. Aham hi tvā matibhir-

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as
a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.
a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

4. ca tvœ metœ v¾œ vahœ to harœ sakhœ yœ sudhurœ svaœ gœ. Dhœnœvadindra¬ savana¬ juœ Äa¬ sakhœ sakhyu¬ ܾÄavad vandanœni.

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.


O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

6. Á tvœ bœhranto harayo yœjœnœ arvœgindra sadha¬ mœdo vahantu. Pra ye dvœtœ diva řœjœntyœtœh susanœmrœššœso vœšabhasya mœrœh.

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.


Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.
8. Śunaṁ huvema maghavānām indramasmin bhāre nṛtamaṁ vājasaṭau. Śṛṇvantamugr-āmūtaye samatsu ghanantaṁ vṛtrāṇi samjitaṁ dhanānāṁ.

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

Mandala 3/Sukta 44

Indra Devata, Vishvamitra Gathina Rshi

and the horses are sun-rays.)


   Lord of love and beauty, you shine the dawn.  
   Lord of light, you illuminate the sun.  
   Lord omniscient, light of the world, Indra, riding the sun-rays, you create and augment all the beauty and wealth of the world.


   The heaven which holds the light of the sun,  
   the earth which wears the green apparel of light,  
   and the middle regions between heaven and earth in which the light shines and the winds blow and where food for life abounds in plenty, Indra, lord of light and life holds it all and sustains.


   Rising and manifesting, the potent lord of light and showers of generosity illuminates the beautiful
world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and reveals the earth and her environment sprinkled over by cloud showers.

**Mandala 3/Sukta 45**

**Indra Devata, Vishvamitra Gathina Rshi**

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come.
2. Vṛtrakhādo valāṁrujaḥ purāṁ darmo apāmajaḥ.
   Sthātā rathasya haryorabhisvara indro ṅṛīṁ hūṁ
cidārvaḥ.

   Indra is the breaker of the clouds. He shatters
the caverns of the demons, routs the cities of sin and
releases the flow of waters. Sitting firm in the middle
of the chariot behind the horses in the uproar like the
sun on the back of the rays, he breaks even the
unbreakables.

   Pra sugopā yavasam ḍhenavo yathā ḍharaṁ kulyā
evāśata.

   Indra, lord of life, power and prosperity, you
promote and overfill the yajna and bless the yajamana
like the deep sea and protect the earths, cows and the
grass for them. As a good cowherd protects and feeds
the cows and guards the fodder for the cows, so do you,
O man, protect and promote the yajna. And as the cows
gain the food, and as the rivers and rivulets reach the
sea for self-fulfilment, so would you enjoy the delicacies
of life and reach the Lord, Indra, for self-fulfilment.

4. Ā nastuvaṁ rayiṁ bharāṁśaṁ na pratijānate.
   Vṛkṣaṁ pakvaṁ phalaṁkīva dhūnuṁhīndra
samāraṇaṁ vasu.

   Bring us wealth of the world, brilliant and
indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

Mandala 3/Sukta 46

Indra Devata, Vishvamitra Gathina Rshi

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.
Mahān asi mahiśa vrṣṭyebhirdhanasprṛdugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

P maṃrābhī ririch rācharmānā: p durbhbhūvibhūvata apṛtatāt: ā p mūṣyamānā dvāvāvāvāvā vijñānā: pāramā̄hā anantānta gātrān- jīṣī: ̄ 3 ̄


Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliances of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.
4. **Uruṁ gabhīram januṣābhyugram viśvavya-casamavataṁ maṅgaṁ. Indraṁ somāsah pardivi sutāsah samudram na sravata ā viṣanti.**

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

5. **Yaṁ somamindra prthividyāvā garbham na mātā bibhṛtastvāyā. Taṁ te hinvanti tamu te mṛjantya-dhvaryavo vrṣabha pātavā u.**

Indra, lord of power, honour and generosity, the soma, life’s joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

**Mandala 3/Sukta 47**

*Indra Devata, Vishvamitra Gathina Rshi*

1. **Marutvāṁ indra vrṣabho raṇāya pibā somam-anuṣvadham madāya. Ā siṅcasva jaṭhare madhva ūrmim tvam rājāsi pradivah sutānām.**
Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life’s joy and ecstasy to your heart’s content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.


Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.


Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel
darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.


Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.
Mandala 3/Sukta 48

**Indra Devata, Vishvamitra Gathina Rshi**

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

यज्ञार्थायस्तदहृस्य कामचक्ष्ण: पीयूषमपिबा गिरिद्राम।
तं तेन माता परि याषा जनित्री महः पितुदम आरिषज्ज्वयं

1. *Sadyo ha jāto vṛṣabhaḥ kanīnah prabhartumā-

vadandhasaḥ sutasya. Sādhoh piba pratikāmaṁ

yathā te rasāśiraḥ prathamaṁ somyasya.*

2. *Vajñāyātṛtadhrnyā kāmaṇḍkaḥ: pīyūṣam-piiba giriṁdram।

tāṁ tē maṁta parī yāṣja jāntītrie maḥ: pītudm āraṁja-

vayam.*
2. *Yajjāyathāstadararasya kameṁ’soh pīyūṣama-pibo giristham. Tam te maṭā pari yoṣā janitrī mahaḥ piturdama āśiṅcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life’s creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.


Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.


Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy
for development and, drawing it in from nature, he
drinks the soma from all sources of nature and humanity.

We invoke, invite and call upon Indra,
auspicious and benevolent giver, commander of wealth,
power and honour, best of men and leaders, for
protection, defence and victory in this battle of life. He
listens to prayer for protection in battles and rises, a
fierce fighter, destroyer of demons and dark clouds, and
winner of the wealths of life.

**Mandala 3/Sukta 49**

*Indra Devata, Vishvamitra Gathina Rshi*

1. \(\text{Śaṁśa mahāmindram yasmin viśvā ā krṣṭayah}
\text{somapāḥ kāmamavyan. Yaṁ sukratum dhiṣaṇe}
\text{vibhvataśtaṁ ghanam vṛtrāṇāṁ janayanta devāḥ.}

Celebrate and glorify Indra, ruler of the world,
great, hero of noble actions, fashioned by all pervading
divinity, breaker of the clouds and dispeller of the forces
darkness, whom the brilliances of the world elect
and heaven and earth consecrate as ruler, and in whom
all soma-makers and soma-lovers of the world find fulfilment of their heart’s desire.

2.  

Yamn nu nakh pṛtañāsu svarājam dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhīrīyō ha śūṣaiḥ pṛthūjrayā aminādāyudasyoḥ.

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

3.  

Sahāvā prutsu taraṇīnāva vyānaśi rodasi meha-nāvān. Bhago na kāre havyo matīnāṁ piteva cāruḥ suhavo vayodhāḥ.

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.
4. Dhartā divo rajasaspṛṣṭa ērdhvo ratho na vāyur-
vasubhir-niyutvān. Kṣapām vastā janitā sūryasya
vibhaktā bhāgam dhiṣaṇeva vājam.

Sustainer of the light of heaven and earth and
the skies, all pervasive, going high and higher like a
chariot, mighty as the wind, controller and ruler of the
people by the people, he is the light of dawn after the
night of darkness, creator and harbinger of new and
higher light, and, like the generous heaven and earth,
giver of our share of food, energy and success in life.

5. Śunām huvema maghavāṇamindramasmin bhare
nṛtamām vājasātāu. Śṛṇvantamugram-ūtaye
samatsu ghnantām vṛtrāṇi samjitām dhanānām.

In this battle of our life for food, energy and
victory in the struggle, we invoke, invite and call upon
Indra, best and highest of men and leaders, auspicious
and generous lord of power and prosperity. Bright and
blazing is he, listens graciously when we call upon him
in the battles for defence, protection and success,
destroys the demons of darkness, and wins the wealths
of life for his children and celebrants.
Mandala 3/Sukta 50

Indra Devata, Vishvamitra Gathina Rshi

1. **Indraḥ svāhā pibatu yasya soma āgatyā tumro vrṣabho marutvān. Öruvyacāḥ prṇatāmehbirannairāsyā havistanvah kāmamṛdhyaḥ.**

   Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee’s mission of earthly existence.

2. **Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvah. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.**

   For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.
1. Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

2. For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

3. With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

4. This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy
Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

5. Śūnāṁ huvema maghavānāmin drāmasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnaṁ vṛtrāṁ samjitaṁ dhanānām.

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

Mandala 3/Sukta 51

Indra Devata, Vishvamitra Gathina Rshi

Address these comprehensive words of prayer
and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

1. शातक्रतुमणवं शाकिनं नरं गिरा म इन्द्रमुर्य यन्ति विश्वतः।

2. सताक्रतुम-अर्णावं शाकिनं नरं गीर्मा इन्द्रम-उपा यांति विश्वतः।

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

3. Ākare vasorjaritā panasyate’nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanam stuhi.

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the
house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

4. नष्टामु त्वा नृत्तमं गिर्भिरुक्ताक्तथादि प वीरमचता सुबार्धः।
सं सहस्स सुरुम्या जिहीतं नम्मं अस्य पदिवं एकं इशं॥ ४ ॥

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistibly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

5. पुर्विरस्य निषिद्धा मत्येषु पुरुसं वसुनि पृथिवी विभिन्ति।
इन्द्रव्य द्वाय आर्षधीरूतापम् रूथियं र्र नृत्तं जीर्यर्वं
वर्णनं॥ ५ ॥

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

7. *Indra marutva iha pāhi somāṁ yathā śāryāte apibaḥ sutasya.* Tava praṇīti tava śūra śarme-nnā vivāsanti kavayaḥ suyajñāḥ.

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life’s joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliances of the world adored and investiture you with power and honour for the sake of grandeur and glory in life.


This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana’s own house.

10. *Idam hyanvojasā sutam rādhānāṁ pate. pibā tvasya girvaṇaḥ.*

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana,
elaborately distilled with vigour and splendour and offered with the voice of homage and reverence.

11. \textit{Yaste anusvadhāmasat sute ni yaccha tanvam.}  
\textit{Sa tvā mamattu somyam.}

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

12. \textit{Pra te aśnotu kukṣyoh prendra brahmaṇā śiraḥ.}  
\textit{pra bāhū śūra rādhase.}

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations.

**Mandala 3/Sukta 52**

\textit{Indra Devata, Vishvamitra Gathina Rshi}

1. \textit{Dhānāvantāṁ karambhiṇamapūpavantam-ukthinam. Indra prātarjuṣasva naḥ.}
Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

1. पुराणां पचाश्यं जुषस्वन्दा गुरस्व च।
   तुभयं हृदयानि सिस्रत॥ २ ॥

2. पुरोषाश्चं पाचत्यां जुषस्वन्द्रा गुरास्वा च।
   तुब्हयां हृदयानि सिस्रत॥ ३ ॥

   Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

3. पुरोषाश्चं च ना घसा जाष्यास गिररश्च नः।
   वध्यूरित्व याष्णाम॥ ३ ॥

   Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

4. पुरोषाश्चं सनन्ध्रुत पातः साव जुषस्व नः।
   इन्द्र कतुहि त्य ब्रह्म॥ ४ ॥

   Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.
Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day’s programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.


Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life’s dignity and excellence, and may they exalt you with glory day by day.

**Mandala 3/Sukta 53**

*Indra-parvata, Indra, Vak, Rathanga Devata, Vishvamitra Gathina Rshi*
1. **Indrāparvatā brhatā rathena vāmīrīṣa ā vahatam suvīrāḥ. Vītam havyānyadhvareṣu devā vardhethāṁ gīrbhirīlayā madantā.**

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

2. **Tiṣṭhā su kam maghavan mā parā gāḥ somasya nu tvā suṣutasya yaksi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvah.**

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father’s cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.
3.  Śaṁśāvādhvaryo prati me grñihīndrāya vāhaḥ kṛṇavāva juṣṭam. Edam barhiryajamānasya sidā’thā ca bhūdukthamindrāya śastam.

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we’ll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.


Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

5.  Parā yāhi maghavannā ca yāhīndra bhrātaru-bhayatrā te artham. Yatrā rathasya bṛhato nidhānaṁ vimocanam vājino rāsabhasya.

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)
or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः सामुमस्तमिन्तु प योहि कल्याणीजाया सुरणं गृह
t। यत्रा रथस्य बृह्ता निधानं विमाचनं बाजिना
दी वणावत॥ ६ ॥

6. Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā
suraṇāṁ grhe te. Yatrā rathasya bṛhato nidhānaṁ
vimocanaṁ vājino dakṣiṇāvat.

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

हरम भाजा अद्वीरसा विरूपा दिवस्पुत्रासा अपुरस्य वीरः:
विश्वामित्राय ददर्ता पुराणिं सहस्रसावं प तिरात्त
आयुः॥ ७ ॥

7. Ime bhojā aṅgiraso virūpā divasputrāso asurasya
vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve
pra tiranta āyuḥ.

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

सुपर्स्तुपं मुद्गवा बाभवतीति माया: कृणवानस्तनवं परिस्मां
स्वाम। त्रियहिव: परि मुहूतमागात्सवस्त्रछृत्तुपा ओऽताव॥ ८ ॥
8. **Rūpaṁrūpaṁ maghavā bobhavīti māyah kṛṇvānastanvaṁ pari svām. Triyad divaḥ pari muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.**

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

9. **Mahāṁ ṛṣirdevajā devajūto’stabhnāt sindhum-arnavaṁ nṛcaksāh. Viśvāmitro yadavahat sudā-samapriyāyata kuśikebhirindraḥ.**

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature’s energy as well as the ocean of nature’s particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.
8. RµupaÅrµupaÅ maghavŒ bobhav¶ti mŒyŒ¬ k¾ÄvŒnastanvaÅ pari svŒm. Triyad diva¬ pari muµurtamŒgŒt svairmantrairan¾tupŒ ¾tŒvŒ. Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

9. MahŒ~n ¾¦irdevajŒ devajµuto'stabhnŒt sindhum¬arÄavaÅ n¾cak¦Œ¬. ViÜvŒmitro yadavahat sudŒ- samapriyŒyata kuÜikebhirindra¬. Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.

10. HaÅsŒ iva k्रµutha ślokamadribhirmadanto girbhiradhvare sute sacŒ. DevebhirviprŒ řšayo nµcakšaso vi pibadhvaṁ kušikāḥ somyam madhu. Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliances of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

11. Upa preta kušikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsah. Rājā vṛtraṁ jaṅghanat prā-gapāgudagathā yajāte vara ā prthivyāḥ. O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,
north, south, up and down below, and then perform the yajna of unison on the wide earth.


   I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.


   Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.


   What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the
miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

15. Sasarpārīramatīṁ bādhāmānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.


That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged. May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.


Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.


Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the
motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमप्रसान्वनस्पतियमृ च हा मा च रीरिषत।
स्वस्त्या गृहभ्या आवसा आ विमार्चनात॥ २०॥

20. अयामस्मान वनस्पतिर्माचा हा मा का रिरिषत।
Svastyā gṛhebhya āvasā ā vimocanāt.

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रितिभिषबुलाभिनां अच्छ्य योच्छ्याभिर्मघवव्यं जिन्व।
या ना हुष्टनुद्रुः सर्पदीप्य यमु द्विष्मस्तमु पाणा ज्ञहातु॥ २१॥


Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परण्यं चिंद्र्य तपति शिम्बलं चिंद्र्य वृक्षचत।
उखा चिंदिन्तु यर्षन्ती पर्यस्ता फर्नमस्यत।॥ २२॥

22. Paraśuṁ cid vi tapati śimbalamḥ cid vi vr̥ścati.
Ukha cidindra yeṣanṭi prayastā phenamasyati.
Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.
Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.
3. *Yovorṛtaṁ rodasī satyamastu mahe śu ṇaḥ suvitāya pra bhūtam. Idaṁ dive namo agne pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.


O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life’s prizes, achieve the jewels of their heart’s desire.
5. Ko addhā veda ka iha pra vocad devāṇ acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāmsī pareṣu yā guhyeṣu vrateṣu.

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)


The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature’s divinity, making one but various home as the birds’ on the same one tree.

7. Samānyā viyute dūre ante dhruve pade tastha-turjāgarūke. Uta svasārā yuvaṭi bhavanṭi ādu bruvāte mithunāni nāma.

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).


I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.


O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.


Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.
10. \( \text{Imam stomam rodasi pra bravimyrdudarah srnavannagnijihvah. Mitrah samrajo varuno yuvana adityasa kavaya paprathana} \).

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

11. \( \text{Hiranyapanih savita sujihvastrir divo vidathe paryamanah. Devesu ca savita slokamaashre-radasmabhyma suva sarvatim.} \)

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.


Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

May our songs and yajakas, following the divine path of the creator of life’s honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

15. Indro Viśvairvīryaiḥ patyamāna ubhe a paprau rodasī mahitvā. Purandaro vytrahā dhṛṣṇuṣe-ṇaḥ saṅgṛbhyaḥ na a bharā bhūri paśvaḥ.

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.


Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and
moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.
18. *Aryamā no aditiryajñīyāsō’dabdhanī varuṇasya vratānī. Yuyota no anapatyānī gantoḥ prajavān nah paśumān astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

19. *Devānāṁ dūtāḥ purudha prasūto’nāgān no vocatu sarvatātā. Śrṇotu nah prthivī dyaurutāpah sūryo nakṣatrairurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.
20. Šṛṇvantu no vrṣaṇaḥ parvatāso dhruvākṣemāsa iḷayā madantaḥ.  Adityairno aditiḥ śṛṇotu yacchantu no marutaḥ śarma bhadram.

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.


May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.
Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

Mandala 3/Sukta 55

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

उषसः पूवा अध यद व्यूषुपमहदि जज्ञ अ गरं पद गा: ।
वाता दुवानामुपु नु पुभूर्षन्महद्वानीमसुर्वमकर्मम् ॥ १ ॥


Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakṛti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

माषूणा अत्र जुहर्न्त दुवा मा पूवर्य अग्य पितर्यः पद्यम्: ।
पुराण्या: सच्चना: कतुरूत्नमहद्वानिमसुर्वमकर्मम् ॥ २ ॥


Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose
and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.


My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the divinities of natural force.


One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakṛti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green
forests. One mother Prakrti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature’s divinities.

5. Ākṣit pūrvāsvaparā anūrūt sadyo jātāsu taruṇi-ṣvantaḥ. Antarvatīḥ suvate apravītā mahad devānām-asuratvam-ekam.

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature’s Divinity, one and only one.

6. Śayuḥ parastādadha nu dvimātā’bandhan-aścarati vatsa ekaḥ. Mitrasya tā varuṇasya vratāṁ mahad devānām-asuratvam-ekam.

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself. All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.


All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakṛti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.


Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life’s vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.
11. Nānā cakrāte yamyā vapūṃṣi tayoranyad rocate krṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.


Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.


Kissing and caressing the other’s child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature’s, by which region
of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens’ child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature’s law.)

Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryavim rerhāṇā. Ṛtasya sadma vi carāmi vidvān mahad devānām-āsuraṇam-ekam.

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord’s omnipotent Infinity.

Pade iva nihite dasme antastayoranyad guhyamā-viranyat. Sadhrīcīnā pathyā sā viśūcī mahad devānām-āsuraṇam-ekam.
 Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

16. Ā dhenavo dhunayantāmaśśivīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānivyā yuvatayo bhavanīrmahad devānām-asuratvam-ekam.

Let the ‘cows’, day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

17. Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retaḥ. Sa hi āryāvantā yāgaḥ sa rājā mahad devānām-asuratvam-ekam.

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakṛti. He alone is the beauty and majesty of the
nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

18.  

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

19.  

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and
thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.


Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord’s divinities, all one and united.


Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord’s divinities, all one and united.
thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

Mandala 3/Sukta 56

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.
2.  Śaḍ bhārāṁ eko acaran bibhartyaṁ varṣiṣṭhamupa gāva āguḥ. Tisro mahīruperāstas-thuratyā guhā dve nihite darśyekā.

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakṛti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakṛti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

3.  Tripājasya vrśabhō viśvarūpa utra tryudhā purudha praṇāvān. Tryanīkaḥ patyate māhināvāntsa retodhā vrśabhaḥ sāsvātināṁ.

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,
sattva, rajas and tamas. Lord of highest power, he rules
and sustains all. Lord of power, sun and shower, he bears
the seed of all the universal forms of existence.

अभीरं आसं पदवीरं बाध्यायाद्वितियां चारु नाम।
आपशिचिदस्मा अरम्भन् दुवी: पृथविर्जन्ती: परि षीम:-
वृण्जन ॥ ४ ॥

4. Ablīka āśām padavīrabodhyādityānāmahve cāru
nāma. Āpaścidasmā aramanta devīḥ pṛthag
vrajanīḥ pari śīmavṝṇjan.

Immanent in these stages of the evolution of
forms such as stars and living beings, the lord knows
them all and I, in love and devotion, invoke and chant
his gracious name. The celestial currents of water and
ergy love to flow for him, each in its separate path, to
him and from him.

त्री पृथस्था सिन्धवस्त्रि: कवीनामुत त्रिमाता विदर्शः पु
समात। क्रतार्वियार्बणासिात्त्रा अष्ठास्त्रिरा दिवा विदर्श
पत्यमाना: ॥ ५ ॥

5. Trī śadhasṭhā sindhavastriḥ kaviṇāmūta trimātā
vidatheśu samrāṭ. Rūtāvarīryoṣaṇāstisro apya-
strirā divo vidathe patyamānāḥ.

Self-refulgent creator is the ruling lord of light
and life in all cosmic acts of creation and sustenance.
Three are the rolling floods of light, air and waters, in
heaven and skies and on the earth. Of the vision, thought
and expression of the sagely poets and Rshis, he is the
origin and inspiration. Three are the streams of causal,
subtle and physical energy with cosmic truth and law
flowing to the life on earth like youthful maidens rushing
to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

6. **Trirā divāḥ savitarvāryāṇi divediva ā suva trirno ahaṁ. Tridhātu rāya ā suvā vasūni bhaga trātardhiśaṇe sātaye dhāḥ.**

   Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

7. **Trirā divāḥ savitā soṣavīti rājānā mitrāvaruṇā supāṇi. Āpaścidasya rodasī cidurvī ratnam bhikṣanta savituh savāya.**

   Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all
pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

8. Triruttamā dūṇaśā rocanāni trayo rājantya-
surasya vīrāḥ. Rātāvāna iṣirā dūḷabhāsastrirā divo
vidathe santu devāḥ.

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life’s energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

Mandala 3/Sukta 57

Vishvedeva Devata, Vishvamitra Gathina Rshi

1. Pra me vivikvāṅ avidanmanīśāṁ dhenum
caranīṁ prayutāmagopāṁ. Sadyaścid yā duduhe
bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,
the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

2. *Indraḥ su pūṣā vṛṣaṇā suhastā diva na pṛītāḥ
duduhre. Viśve yadasyāṁ raṇayanta
devāḥ pra vo’tra vasavāḥ sumnam-asyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliances of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

3. *Ya jāmayo vṛṣaṇa icchanti śaktim namasyanīr-
janate garbhhamasmin. Acchā putraṁ dhenavo
vāvasānā mahaścaranti bibhrataṁ vapūṃṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a
baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

4. *Acchā vivikmi rodasī sumeke grāvno yujāno adhvare manīśā. Imā u te manave bhūrivārā ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

5. *Yā te jihvā madhumati sumētha agne deveśūcyata urūcī. Tayeha viśvān avase yajatranāsādaya pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful
flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women’s contribution to the material prosperity and cultural grace of a happy home.)

6. *Yā te agne parvatasya eva dhārāsāscāntī pīpayad deva citrā. Tāmasmabhyaṁ pramatiṁ jātavedo vaso rāsva sumatiṁ viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

*Mandala 3/Sukta 58*

*Ashvinau Devata, Vishvamitra Gathina Rshi*
1. Dhenuḥ pratnasya kāmyaṁ duhānā’ntaḥ putra-
ścarati dakṣiṇāyāḥ. Ā dyotaniṁ vahati śubhr-
ayāmoṣasah stomo aśvināvaḡaḥ.

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

2. Suyug vahanti prati vāmṛtenordhvā bhavanti
pitareva medhāḥ. Jarethāmasmad vi paṇerma-
nīśāṁ yuvoravaścakṛmā yātamarvāk.

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

3. Suyugbhiraśvaiḥ suvṛtā ratheṇa dasrāvimāṁ
ṣṛṇutam ślokamadreḥ. Kimaṅga vāṁ pratyavar-
tiṁ gamiṣṭhā’’hurviprāso aśvinā purājāḥ.
Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven’t the sages of yore said of you that you are instant fighters against want and deprivation?

4. Ā manyethāmāgataṁ kaccidevairviśve janāsō aśvinā havante. Imā hi vāṁ gorjīkā madhūṇī pra mitrāso na dadurusro agre.

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.


Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.
let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.


Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.


Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.
Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart’s desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

Ashvins, leaders of the nation’s defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is
come to success. Let us call it a day!

**Mandala 3/Sukta 59**

*Mitra Devata, Vishvamitra Gathina Rshi*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or...
from near.

Anamîvāsa ilayā madanto mitajñavo varimannā prthivyāh. Ādityasya vratamup-akṣıyanto vayaṁ mitrasya sumatau syāma.

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

6. Mitrasya carṣaṇīdhṛto’vo devasya sānasi. Dyumnaṁ citaśravastamam

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.


Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.


Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

**Mandala 3/Sukta 60**

*Rbhus, Indra Rhbus Devata, Vishvamitra Gathina Rshi*

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhirmāyābhiḥ prati jūti varpasāḥ saudhanvānā yajñīyaṁ bhāgamānāsa.*
O Rbhus, leaders of science and technology, your intelligent fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endevour.

1. Iheha vo manasā bandhutā nara uṇijo jagmurah. Yabhirmāyabhāhi pratijāutivarpasa-naudhanavanā yajūiyaā bhāgamānaśa.


O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.


Men of intelligence, wisdom and vision, enjoy
the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

4. *Indreṇa yātha sarathāṁ sute sacāṁ atho vaśānāṁ bhavathā saha śriyā. Na vah āpratimai sukṛtāṁ vāghataḥ saudhanvanā ṛḥavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

5. *Indra ṛhubhirvājavadbhiḥ samuṣitaṁ sutam somamā vr̥ṣasvā gabhastyoh. Dhiyeśito maghavan dāśuṣo grhe saudhanvanebhiḥ saha matsvā nṛbhiḥ.*

Indra, lord of power and splendour, come with
the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the suppliants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

6. *Indra ṛbhumaṇān vājavāṇ matsveha no’smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānāṁ manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature along with the dharmic and karmic observances of humanity move but only in your service.

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomam jariturupa yāhi yajñiyam. Śatam ketabhir-iṣire-bhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life’s honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant’s song of thanks and praise offered in the yajna. Come
with fulfilments of a hundred cherished desires, leading
men by hundred ways of knowing and doing in the
business of yajnic living.

Mandala 3/Sukta 61

Usha Devata, Vishvamitra Gathina Rshi

उषा वाजन वाजिनि परचता: स्तामं जुषस्व गृणाता मंधानि।
पुराणी दंव्य युक्ति: पूर्विन्धिरनुं वृतं चरसि विश्ववार॥ १ ॥

1. ुषो वाजेन वाजिनि राजतः स्तोमं जुशस्वा
गृणता मघो। पुराणी दंब्य युक्ति: पूर्विन्धिरनुं वृतं चरसि विश्ववार॥ १ ॥

O Dawn, lady of light, mighty with spirit and
energy, replete with intelligence and revelation, mistress
of grandeur, accept and enjoy the celebrative address
of the admirer. Queen of splendour and generosity, old
yet ever youthful, versatile sustainer of many, loved and
adored by the whole world, you go on the rounds in
accordance with the laws of truth in pursuit of your own
discipline.

उषा दुल्हमत्या वि भोहि चन्दरस्या सून्तता दूर्यावति। आ
त्वं वहन्तु सुयम्मासा अश्वा हिरण्यवर्णां पृथुपाजसा
य॥ ॥ २ ॥

2. ुषो देवयमांत्याय वि भाहि कन्दरस्यासि सून्तसि
इरावति। आ त्वं वहन्तु सुयम्मासा अश्वा हिरण्यवर्णां
पृथुपाजसा ये॥

O Dawn, brilliant and generous harbinger of the
day, immortal divinity, shine and illuminate. Come
riding the chariot of the beauty and majesty of the moon,
inspiring mind and speech with the truth of life and
nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उर्षः पतीची भुर्वनामिनि विश्वाध्वा तिष्ठस्यमृतस्य कतुः।
समानमर्थं चरणीयमाना चक्रविंच नव्यस्या ववृत्तञ् ॥ ३ ॥

3. Uṣaḥ praṭīcī bhuvaṇāni viśvordhvā tiṣṭhasya-mṛtasya ketuḥ. Samānamarthaṁ caraṇīyamānā
cakramiva navyasyā vavṛtsva.

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अवः स्यूमच छिन्नति पुर्णाच्च यति स्यसरस्य पती।
स्वं जननति सुभगो सुदंसा आन्तादिवः पप्पठ आ
पृथिविन्यः ॥ ४ ॥

4. Ava syūmeva cinvatī maghonyuṣā yāti svasarasya
patnī. Svarjanantī subhagā sudāṁsā āntād divaḥ
papratha ā prthivyāḥ.

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छो वा दृवीमुष्यसं विभातीं प वा भरध्यं नर्मसा सुवृक्षिम ।
ऊर्ध्वं मधुधा दिवि पाजा अशृध्वं राज्ञाना रंचन्च रणव-सन्नूक ॥ ५ ॥
5. Acchā vo devīmuṣasaim vibhāṭīm pra vo bhara-
dhvāṁ namasā suvṛktim. Īrdhvāṁ madhudhā
divi pājo aśret pra rocanā ruruce raṇvasandṛk.

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

6. Rūtavāri diva arkaīrabodhyā revaṭī rodasī citra-
masthāt. Āyatīmagna uṣasāṁ vibhāṭīm vāma-meṣī
dravīṇam bhikṣamāṇah.

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart’s desire.

7. Rūtasya budhna uṣasāmiṣānyan vṛṣā mahī rodasī
dā viveṣa. Mahī mitrasya varuṇasya māyā candre-
va bhānum vi dadhe purutrā.
In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

Mandala 3/Sukta 62

Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)

1. Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujuyā abhūvan. Kva tyadindrāvarunā yaśo vāṁ yena smā sināṁ bharathāḥ sakhibhyah.

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.


Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

4. Brhaspate juṣasva no havyāni viśvadevyā. 
Rāsva ratnāni dāśuṣe.

Brhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the
This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).
O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).


Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor’s courting his youthful lady love.


The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.


We concentrate and meditate on the radiant glory...
of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

11. \textit{Devasya saviturvayaṁ vājayantaḥ purandhyā. Bhagasya rātimīmahe.}

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

12. \textit{Devam narah savitāraṁ viprā yajñaiḥ suvṛkти-Bhīḥ. Namasyanti dhiyeṣitāḥ.}

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

13. \textit{Somo jīgāti gātuvīd devānāmeti niṣkṛtam. Ṛtasya yonimāsadam.}

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses
and mind terminate, the very seat of light divine and origin of the spirit’s will to move into the existential flow.

सामः अस्माथ्यं द्विपदु चतुष्पदेः च पुषावः।
अनुमीव इष्टस्करत्॥ १४ ॥

*Anamīvā iṣaskarat.*

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अस्माकमायुवधय्य अभिमाति: सहःमानः।
सामः स्वद्ध्वमार्सद्वत॥ १५ ॥


May Soma, stream of life’s vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ नाम भित्रास्वरुपयात्रत्वमूलमु तम।
मध्यः राजासि सुक्रं ॥ १६ ॥

16. *Ā no mitrāvaruṇā ghrtaigavyūtimukṣatam.*
*Madhyā rajāmśi sukratū.*

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise
our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes.

\[
\text{उरुसांसः नमावृद्धा महो द्राज्य राजयः।}
\text{दार्शिष्ठाभि: शुचिवता। १७।।}
\]

17. *Uruśaṁṣā namavyādhā mahāna dakṣasya rājathaḥ. Drāghiṣṭhābhiḥ sucivrataḥ.*

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance.

\[
\text{गृणाना जमदग्निना यान्त्वृतस्य सीदतम।}
\text{पातं सार्वमृतावृधा। १८।।}
\]


Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life.
RIGVEDA

ऋग्वेदः

Vol. II

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ  a  आ  ā  इ  i  ई  ē  ऊ  ū  ऋ  ṛ  ॠ  ṝ  ए  e  ऐ  āi  ओ  ०  औ  ॐ  ए  ē  ऐ  ai  ओ  o  औ  au  अनुस्वार (‘) ŀ  विसंग (ँ) ṇ  (‘) ŋ

Consonants

Guttural

क  k  ख  kh  ग  g  घ  gh  ङ  āṅ

Palatal

च  c  छ  ch  ज  j  झ  jh  ञ  āṃ

Lingual

ट  t  ठ  ṭh  ड  ḍ  ढ  ḍh  ण  ṇ

Dental

त  t  थ  th  द  d  ध  dh  न  n

Labial

प  p  फ  ph  ब  b  भ  bh  म  m

others

य  y  र  r  ल  l  व  v  श  ś  ष  ṣ  स  s  ह  h  (च)  ’  छ  ŋ
MANDALA 4

Mandala 4/Sukta 1

Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi

Tvāṁ haṁ gṛtvā śaṭmatāṃ-sadmayo dūvāṁ dūvamārutiṁ nṛṛiṁ īṛti
cātvaḥ nṛṛiṁ. Āṃrtāṁ yajtā matṛṣṭvā dūvamārdavāṁ jñata
parētaśāṁ viśvamārdavāṁ jñata parētaśam ॥ १ ॥

1.  Tvāṁ hyagne sadamit samayavo devāso devam-
aratīṁ nyerira iti kratvā nyerire. Amartyaṁ
yajata martyēśvā devamādevaṁ janatapraceta-
sāṁ viśvamādevaṁ janata pracetasam.

Agni, light and fire of life, brilliant and
impassioned people always kindle you to action. Quick,
relentless and refulgent, a very home of rest and peace
and light as you are, they kindle and raise you with their
best and noblest effort and action. O men, join, honour
and respect this divine and imperishable power among
humanity to full force of illumination, generate this holy
power, intelligent, universal and living light for all,
generate and develop it to full beauty and delight over
the wide earth.

Sa bhrātaraṁ varuṇamagna ā vavṛtsva devāṁ
acchā sumatī yajñavanasaṁ jyeṣṭham yajñava-

nasam. Rātāvānāmādityāṁ carṣaṇīdhṛtam rājā-
nāṁ carṣaṇīdhṛtam.
And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,
beauty and the graces of life.

4. \[Tvəm no agne varuṇasya vidvān devasya heolo’va yāsisīṣṭhāh. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveśāṁsi pra mumugdhyasmat.\]

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

5. \[Sa tvəm no agne’vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yaksya no varuṇaṁ raraṇo vihī mṛlikaṁ suhavo na edhi.\]

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.
6. Asya śreṣṭhā subhagasya samādg devasya citramā martyēṣu. Śuci ghṛtam na taptamaghyāyāḥ spārhā devasya manihaneva dhenoḥ.

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghṛta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.


Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord’s consort Prakṛti, originally manifesting as sattva, rajas, and tamas.
On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijnanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)
On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

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However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation’s imagination.

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed
by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

11. *Sa jāyata prathamaḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīrṣā guhamāno antā’’-yoyuvāno vrṣabhasya niṣe.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakrti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.


With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy
and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.


Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

practical apparatuses, dedicated to their mission, they
discover the light and thus, with their intelligence and
sentiment, strengthen and do good to humanity.

They, best of men, leaders and impassioned
pioneers, with a searching mind pursuing the light
concentrate and meditate on the sun, all pervasive, ocean
deep, strong and bottomless treasure hold of infinite
light, language and knowledge, holding and at the same
time controlling and directing the radiation of light rays,
and they, with words of divine vision and mysterious
meaning open up and reveal the wealth of light, word
and knowledge.

First they study, reflect and meditate on the
seven ultimate forms of mother speech and thus realise
and know it in the essence through word, meaning and
the self-existent reality behind the word. And having
realised the content of divine speech, they celebrate the
red lights of the dawn bearing and revealing that lord
of speech manifesting by the splendour of the dawn of
knowledge.

नश्न्तमा दुर्धिक्तं राचतं ध्यान्द्रुव्यं उषसं भानुरंत। आ सूयां बृहतस्तिष्ठतर्जूं तर्पिषु वृजिनां च पर्यन्त॥ १७॥

17. Neśat tamo dudhitaṁ rocata dyaurud devyā uṣhaso bhānurarta. Ā sūryo bṛhatastiṣṭhadajrāṁ rju mar-teṣu vṛjinā ca paśyan.

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आदित्युपचा बुबुधाना व्यक्त्यार्थो गाठिदत्नं धारणन् बुद्धत्तम।
विश्रव विश्वासु दुर्यासु दुता मित्रे धिय वर्ण सत्य-मर्पतु॥ १८॥

18. Ādit paścā bubudhāna vyakhyannādid ratnam dhārayanta dyubahktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अच्छी वाचय शुशुचानमुद्ग्र्हं हातारं विश्वभरस्यं यजिष्ठम।
शुच्चूर्ध्वं अतृणं गवामन्थं न पूर्तं परिप्रेषिसङ्क्रांशं॥ १९॥
19. Acchā voceya śuśucānamagnim hotāram viśva-bharasaṁ yajiṣṭham. Śucyūdho atṛṇanna gavā-
mandho na pūtam pariṣktamaṁśoḥ.

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

20. Viśeṣāmaditiryajñīyānāṁ viśeṣāmatithir-
mānuṣāṇām. Agnirdevānāmava āvṛṇānah sumṛ-
ļiko bhavatu jātavedāḥ.

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

Mandala 4/Sukta 2
Agni Devata, Vamadeva Gautama Rshi

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

2. *Iha tvāṁ sūno sahaso no adya jāto jātāṁ ubhayāṁ antaragane. Dūta īyase yuyujāna rṣva rjumuskān vrśaṇah śukrāṁśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghṛtā, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.


Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

5. *Gomōnaṁ agne'vimetaṁ aśvastasya surajyata uruṣya.*
5. *Gomāṇ agne’vimāṇ aśvī yajño nṝvatsakhā sadamidapramṛṣyaḥ. Ilāvāṇ eṣo asura pra傑āvān dīrhgo rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.


Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer
Agni, giver of light and wealth, ruler of the world, in the home where the generous householder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

Wise visionaries, bold intrepid scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.


Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life’s joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

15. Adhā māturuṣasah sapta viprā jāyemahi prathamā vedhaso nṛn. Divasputrā aṅgiraso bhavemā’drīṁ rujema dhanīnaṁ śucantaḥ.

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

17. Sukarmāṇaḥ suruco devayanto’yo na devā janimā dhamantaḥ. Śucanto agnīṁ vavṛdhanta indramūr- vanaṁ gavyaṁ pariṣadanto agman.

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

18. Ā yūtheva kṣumati paśvo akhyad devānāṁ yajjanimāntyugra. Martānāṁ cidurvaśīrakṛpran vṛdhe cidarya uparasyāyoḥ.
As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life’s longevity.


We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.


These are the words of thanks and praise we
poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

Mandala 4/Sukta 3

Agni Devata, Vamadeva Gautama Rshi


All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

2. Ayāṁ yoniścakṛmā yaṁ vayaṁ te jāyeva patya uśaṁ suvāsāḥ. Arvācinaḥ parivīto ni śidemā u te svapāka praṭīcīḥ.

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her
best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

\[
\text{आश्र्यण्तः अदृश्यिताय नमः नृचं स सुप्रभीकायं वधः।}
\]

\[
\text{तुवायं शस्तिमप्रृतायं शांसू गार्वव साता मधुशुद्यामीत।}
\]

3. \[\text{श्रवण्ते अदिर्पिताया मन्म न्रक्षसेस सुमङ्किकाया वेध।}
\]

\[\text{देवाया सस्तिम-अमर्ताया साम्सा ग्रावेवा सोता मधुशुद्याये।}
\]

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

\[
\text{त्वं चिं: श्रम्यं अग्र अस्य ऋतसः बाध्यृतचित्वाध्यात्।}
\]

\[
\text{कऽदा तै उद्धा संध्माधानि कऽदा भवन्ति सुर्ख्या गृहं ते।}
\]

4. \[\text{Tvāṁ cīnnaḥ śamyā āgњ saasya ṛtasya bodhy-}
\]

\[\text{ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā}
\]

\[\text{bhavanti sakhyā ērhe te।}
\]

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?
5. Kathā ha tad varuṇāya tvamagne kathā dive
garhase kanna āgaḥ. Kathā mitrāya mīlhuṣe
prthivyai bravaḥ kadaryamne kad bhagāya.

“What is our sin, or crime or misconduct?” Agni,
ruler of the world, when and why would you speak thus
to Varuna, lord of justice and rectitude? to the lord of
light and knowledge? to the bountiful? to the earth and
the dear motherly woman? to the chief of law? to the
man of power and prosperity?

6. Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya
pratavase śūbamye. Parijmane nāsatyāya kṣe
bravaḥ kadagye rudrāya nṛghne.

Agni, ruler of the world, when would you be
growing with and among the intellectuals? And growing
with and among them, when would you speak to and
about the eminent in knowledge, strength, peace and
good will, all round goers, truthful and the landed
farmers? to the chief of justice about the killers of
humanity?
Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?


Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a
Ye leaders of the world, by the force of Rtam, nature’s law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature’s law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life’s energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a
friend.

र गै णा अग्नि तब र राणभी रार गैणः सुमाख पीणानः।
पति ष्ठूर्ब विर सुज बीडवंहा जहि र ग महि चिद्वान्धा-नम॥ १४॥


Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.


Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.
16. *Etā viśvā viduṣe tubhyāṁ vedho nīthānyyagne
niṣyā vacāmsī. Nivacanā kavaye kāvyānyāśaṁ-
siṣāṁ matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

**Mandala 4/Sukta 4**

*Agni Rakshoha Devata, Vamadeva Gautama Rshi*

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevā-
mavāṁ ibhena. Trṣvīmanu prasitiṁ drūṇāno’s-
tāsi vidhyā rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

2. *Tava bhramāsa āśuyā patantyanu sprāṣa dhṛṣatā
śoṣucānah. Patūṃśyagne juhvā pataṅgānasam-
dito vi srjā viṣvagulkāḥ.*
Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre
of flax.

5. Ūrdhvo bhava prati vidhyādhyasmadāviśkṛṇu-śva
daiyānyagne. Ava sthirā tanuhi yātujūnāṁ
jāmimajāmīṁ pra mṛṇīhi śatrūn.

Rise high and shine there, having fixed the
enemies far from us, and thus reveal the divine actions
of your own and of the enlightened. Loosen and reduce
the firm establishments of the gate crashers and the go-
getters whether related or unrelated, and destroy the
enemies of the order of enlightenment.

6. Sa te jānāti sumatiṁ yaviśtha ya īvate brahmaṇe
gātumairat. Viśvānyasmai sudināni rāyo dyumnā-
yaryo vi duro abhi dyaut.

Agni, most youthful power of enlightenment,
that person knows and enjoys your love and good will
who directs his voice and actions toward the magnificent
lord supreme of the universe, who dedicates all his
happy days and his wealth and good fortune to his
service, and who, being master of himself and his
fortune, wide opens and lights up his doors for his
devotees.

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अचामि त सुप्रति धाष्ट्यावक्सं ते वावाति जरतामियं गीः।
स्वव्यास्त्वा सुरथी मजयमाच्छम त्राणिं धारयरनु
ढूः ॥ ८ ॥

8. *Arcami te sumatīṁ ghosyarvāk sam te vāvātā jaratāmiyāṁ gīḥ. Svaśvāstvā surathā marjayemāṁ sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इह त्वा भूया चर्दुप त्मन्दार्यावस्तदीवांसमनु ढूः।
क्रिठ्न्यास्तव सुमर्दशः सयमाच्छभ धुम्ना तस्थिवांसा जनानेनाम
ढूः ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardī-
divāmsamanu dyūn. Krīlantastvā sumanasah sapemā’bhi dyumna tasthivāṁso janānām.*
Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,
master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.


Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.


Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.
mandal - 4 / sukta - 4

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by themselves see, all those holy yajnic powers of noble
action, O lord, protect and promote, so that the
repressive enemies may not be able to terrorise the poor
and the ignorant.

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.
Mandala 4/Sukta 5

Vaishvanara Agni Devata, Vamadeva Gautama Rshi

1. Vaiśvānarāya mīḥhuṣe sajośāḥ kathā dāśemā-gnaye bṛhadbhāḥ. Anūnena bṛhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.

   How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.


   Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.
1. Vāishvanara Agni Devata, Vāmadeva Gautama Rṣi

2. How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vāishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.


Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.


May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

6. Idaṁ me agne kiyate pāvakā’minate gurum bhāram na manma. Brhad dadḥatha dhrṣatā gabhīram yahvam prṣṭham prayasā saptadhātu.

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.


That equal, beautiful, constant and vital zone
of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths
serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

10. \textit{Adha dyūtānāḥ pitroḥ sacāsā’manuta guhyāṁ cāru prśneḥ. Mātuspade parame anti śad gor-vṛṣṇaḥ śociṣaḥ prayatasya jihvā.}

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

11. \textit{Ṛtaṁ voce namasā prṛchhyamānastavaśasā jātavedo yādīdam. Tvamasya kṣayasi yaddha viśvam divi yadu draviṇaṁ yat prthivyāṁ.}

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all
by drawing in and reducing it to the point of zero.

12. *Kim no asya draviniṃ kaddha ratnam vi no voco jātavedaścikītvān. Guhādhvanaḥ paramaṃ yanno asya reku padam na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don’t have to go empty handed, reviled and exposed.


What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?
14. Anireṇa vacasā phalgvena praītyena kṛdhunā- 
trpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa 
āsatā sacantām.

Agni, light and spirit of knowledge and master 
of the language of knowledge, listeners remain 
unsatisfied, their thirst for knowledge unquenched, with 
lifeless, unsubstantial, ambiguous and deficient words. 
Then what do the speakers speak of you, or to you, or 
about you, here? Being like warriors without arms, they 
should come to you, speakers as well as listeners, for 
light, knowledge and words for effective and living 
communication.

15. Asya śriye samidhānasya vṛṣṇo vasoranīkaṁ 
dama ā ruroca. Ruṣad vasānahā sudṛśikarūpah 
kṣitirna rāyā puruvāro adyaut.

For the expression of the grace and majesty of 
this Agni, lord of light and ruler of the world, bright 
and blazing, generous, home and haven of all like 
mother earth, his force and splendour shines in his home. 
And he himself, refulgent giver of radiance, magnificent 
in form, treasure home and universal giver of heavenly 
and earthly gifts for all, shines with regal magnificence 
and wealth of the world like mother earth shining with 
the greenery of her abundance and generosity.
Mandala 4/Sukta 6

Agni Devata, Vamadeva Gautama Rshi

1. \[\text{Urdhva ī śu ṇo adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvaṁ hi viśvamabhyasi manma pra vedhasaścit tirasi maniśām.}\]

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

2. \[\text{Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvam bhānuṁ savitevāśrenmeteva dhūmamā stabhāyadupa dyām.}\]

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.


The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.


Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

7. Na yasya sāturjanitoravāri na mātarāpiṣṭarā nū chinditrādhādṛtaṃ

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life’s desire cannot be denied.
since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.


Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.


Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghṛta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.
10. Ye ha tye-te sahamānā ayāsas-tvaṃso agne arcayaścaranti. Śyenāso na duvasanāso artham tuviśvanāso mārutam na śardhaḥ.

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.


Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

Mandala 4/Sukta 7
Agni Devata, Vamadeva Gautama Rshi

अयमिह पश्मा धार्य धातुर्भिहाता यत्जिह्न अध्वरण्वीर्यमः ।
यमप्रवाना भूर्गवा विरूचुर्वन्धुपु चित्रं विव्वं विशिव्विश ॥ १ ॥

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam. Adhā hi tvā jagṛbhrire martāso vikṣvīdyam.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?


When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,
commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.


Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.
6. That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

7. Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

8. Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

9. Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

10. The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

Mandala 4/Sukta 8
Agni Devata, Vamadeva Gautama Rshi

1.  Dūtaṁ vo viṣvavedasam havyavāhamamartyam. Yajiṣṭhamṛṇjase girā.

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

2.  Sa hi vedā vasudhitīṁ mahāṁ ārodhanam divaḥ. Sa devāṁ eha vakṣati.

Ye men and women of the world, that knower
alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature’s gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.
5.  *Te syāma ye agnye dadāśurhavyadātibhiḥ.*  
    *Ya īṁ puṣyanta indhate.*

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

    *Ye agnā dadhire duvah.*

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

7.  *Asme rāyo divedive sam carantu puruspr̥haḥ.*  
    *Asme vājāsa īratām.*

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

8.  *Sa vipraścarṣaṅīnāṁ śavasā mānuṣaṁānām.*  
    *Ati kṣipreva vidhyati.*
He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

**Mandala 4/Sukta 9**

*Agni Devata, Vamadeva Gautama Rshi*

1. **Agne mṛla mahān asi ya ēma devayum janam.**
   *Iyetha barhirāsadam.*

   Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

2. **Sa mānuṣīṣu dūlabho vikṣu prāvīramartyah.**
   *Dūto viśveśāṁ bhuvat.*

   He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

3. **Sa sadma pari niyate hotā mandro diviṣīṣu.**
   *Uta potā ni śidati.*

   3. That light and power, Agni, sacrificing,
sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उत ग्रा अग्निरध्वर उता गृहपतिदम्।
उत ब्रह्मा नि षीदति॥ ४ ॥

4. Uta gnā agniradhvara uto grhapatirdame.
Uta brahmā ni śīdati.

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

वषी द्वध्वरीयतामुपवक्त्का जनानाम।
हव्या च मानुषाणाम॥ ५ ॥

5. Veśi hyadhvariṇyatām-upavaktā janānām.
Havyā ca mānuṣāṇām.

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

वषीद्वस्य दूत्यं यस्य जुजाप्ता अध्यरम।
हव्यं मर्तस्य वाङ हव॥ ६ ॥

Havyaṁ martasya voḷhavae.

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to
communicate the meaning, message and fragrance to the destination where it is meant for.

अर्स्माके जाप्वध्वरपस्माके यज्ञमंज्जरः ।
अर्स्माके श्रुणुधी हर्षम् ॥ ७ ॥


You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परिः त दृउःब्या रथाचस्माः अर्ःनातु विश्वतः ।
युते र चेसि दाशुष्यः ॥ ८ ॥


Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

Mandala 4/Sukta 10
Agni Devata, Vamadeva Gautama Rshi

अग्नि तपस्याचतुं न स्तामङ्कंतु न भुद्य गृहद्यृश्यां ।
ऋधयामां त आहें ॥ ९ ॥

1. Agne tamadyā’śvam na stomaiḥ kratuṁ na bhadram hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service
offered in homage to you today, we augment, celebrate and glorify you, fast as nature’s waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अधा ह्वस्य कर्तारभद्रस्य दरस्य साधा: ।
रथिर्नतस्य वृहता बधृष्ट ॥ ॥


And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

एभिनाह अक्षयवा ना अबाद स्वपुरण ज्याति: ।
अग्नि विश्वविभ: सुमन्या अस्पैक्यण ॥ ॥


Agni, light and life of the world, majestic as the sun’s refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart’s desire.

आभित्रण्या अन्य गीष्ठगुणान्ताच्च दाशाम ।
प तै दिवा न स्तनयन्ति शुभ्या: ॥ ॥
4. Ābhīṣṭe adya gīrbhir-ग्रंщanto’gne dāśema.  
_Pra te divo na stanayanti śuṣmāḥ._

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

5. _Tava svādiṣṭhā’gne saṃdṛṣṭiridā cidahna idā cidaktoh. Śriye rukmo na rocata upāke._

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

6. _Ghṛtaṁ na pūtam tanūrarepāḥ śuci hiraṇyam. Tat te rukmo na rocata svadhāvah._

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghṛta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.
7.  
\[ \text{Kṛtam ciddhi śmā sanemi dveśo 'gna inoṣi martāṭ.} \]
\[ \text{Itthā yajamānādṛṭāvaḥ.} \]

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

8.  
\[ \text{Śivā nah sakhyā santu bhrātrā'gne deveṣu yuṣme.} \]
\[ \text{Sā no nābhiḥ sadane sasminnūdhan.} \]

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

**Mandala 4/Sukta 11**

**Agni Devata, Vamadeva Gautama Rshi**

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by
night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

\[
\text{वि षाह्यग्र गृह त मनीषां खं वर्धसा तुविजात स्तवानः।}
\text{विश्वभियद्वारवः शुकु दुर्बल ् ग्र रास्व सुग्म्हा भूरि मन्म्॥ २ ॥}
\]

2. *Vi ṣāhyagre grnate maniśāṁ kham vepasā tuviṸita stavānāḥ. Viśvebhiryad vāvanaḥ śukra devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

\[
\text{त्वदैः काव्या त्वन्ति:निषास्त्वदुक्तथा जौयन्ति राध्योऽनि।}
\text{त्वदैः दविणं वीरपशा इत्थाधिय दाशुष मत्याय॥ ३ ॥}
\]


Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in
circulation for the mortal man of versatile intelligence and generosity.

4. \(Tvad \, vājī \, vājambharo \, vihāyā \, abīṣṭikṛjjāyate \, satyaśūṣmaḥ. \) \(Tvad \, raiyirdevajūto \, mayobhustvadāśur-jūjuvān \, agne \, arvā.\)

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

5. \(Tvāmagne \, prathamaṁ \, devayanto \, devaṁ \, martā \, amṛta \, mandrajiḥvam. \) \(Dveśoyutamā \, vivāsanti \, dhībhīr-damūnasam \, gṛhapatim-amūram.\)

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.
6. Āre asmadamatimāre añha āre viśvāṁ durmatim yannipāsi. Doṣā śivaḥ sahasah sūno agne yan deva ā cit sacase svasti.

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

Mandala 4/Sukta 12
Agni Devata, Vamadeva Gautama Rshi

1. Yastvāmagna inadhate yatasruk triste annam kṛṇavat sasminnahan. Sa su dyumnairabhyaṣtu prasakṣat tava kratvā jātavedaścikītvān.

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.
2. \textit{Idhama\textasciitilde yaste jabharaccha\textasciitilde ram\textasciitilde no maho agne an\textasciitilde kam\textasciitilde saparyan. Sa idh\textasciitilde na\textasciitilde prati do\textasciitilde mu\textasciitilde \textasciitilde s\textasciitilde as\textasciitilde pu\textasciitilde \textasciitilde yan rayi\textasciitilde sacate ghnannamitr\textasciitilde n.}

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

3. \textit{Agnir\textasciitilde se \textasciitilde r\textasciitilde ha\textasciitilde k\textasciitilde atr\textasciitilde yasy\textasciitilde gnirv\textasciitilde jasya para\textasciitilde masya r\textasciitilde a\textasciitilde h. Dadh\textasciitilde ti ratnam vidhate yavi\textasciitilde tho vy\textasciitilde nu\textasciitilde san\textasciitilde marty\textasciitilde yaya svadh\textasciitilde v\textasciitilde n.}

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

4. \textit{Yacciddhi te puru\textasciitilde satra\textasciitilde yavi\textasciitilde th\textasciitilde a\textasciitilde cittibhi\textasciitilde cak\textasciitilde rm\textasciitilde kaccid\textasciitilde ga\textasciitilde h. Krdhi\textasciitilde vasma\textasciitilde n aditeran\textasciitilde g\textasciitilde n vye\textasciitilde n\textasciitilde msi \textasciitilde s\textasciitilde ratho vi\textasciitilde svagagne.}
Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.


Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.


Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed
with merit and virtue.

**Mandala 4/Sukta 13**

_Agni Devata, Vamadeva Gautama Rshi_


Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

2. *Ūrdhvaṁ bhānuṁ savitā devo aśred drapsaṁ davidhvad gaviṣo na satvā. Anu vratam varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life’s energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.
3. *Yam śīmakṛṣṇvan tamase viprche dhruvakṣemā anavasyanto artham. Tam sūryam haritah sapta yahvīḥ spaśaṁ viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.


O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn’t it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

Mandala 4/Sukta 14
Agni Devata, Vamadeva Gautama Rshi

1. Pratyagnirusāso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajñamupā no yātamaccha.

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

2. Urdhvaṁ ketun savitā devo aśrejjyotirviśvasmai bhuvanāya kṛṣṇan. Āprā dyāvāprthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.

May Savita, brilliant and generous, giver of light and life’s energy, create light and radiate energy high
up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.


Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

4. Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin yajñe vrṣaṇā mādayethām.

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

**Mandala 4/Sukta 15**

*Agni, Somaka Sahadevya and Ashvinau Devata,\nVamadeva Gautama Rshi*

1. *Agnirhotā no adhvare vājī san pari ṇīyate.\nDevo deveṣu yajñīyaḥ.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

2. *Pari tvivīṣṭyaḥdhvaram yātyagnī rathīriva.\nĀ deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our
corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life’s wealth for the generous giver.

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.
6. **Tamarvantair na sānasimarūṣaṁ na divaḥ śiśum.**
   **Marmrjayante divedive.**

   Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

7. **Bodhadyanmā haribhyāṁ kumāraḥ sāhadevyāḥ. Acchā na hūta udaram.**

   Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

8. **Uta tyā yajatā hari kumārāt sāhadevyāt.**
   **Prayatā sadya a dade.**

   I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

_Dīrghāyuṣastu somakah._

Divine Ashvins, teachers and preachers, may this youth, your celebate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.


_Dīrghāyuṣam kṛṇotana._

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

**Mandala 4/Sukta 16**

*Indra Devata, Vamadeva Gautama Rshi*

1. *Ā satyo yātu maghavāṁ rajīśī dravantvasya haraya upa naḥ. Tasmā idandhāḥ suṣumā sudakṣami- hābhīpitvāṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with
sustenance and protection in this world order.

2. Ava sya śūrādhvano nānte’smin no adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhā-ścikituse asuryāya manma.

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.


The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of
spectrum and development of light technology.)

4. \textit{Svaryad vedi sudrśikamarkairmahī jyoṭī ruru-
curyaddha vastoḥ. Andhā tamāmsi dudhitā
vicaksendṛbhyaścakāra nṛtamo abhiṣṭau.}

The heavenly light and paradisal bliss that is
revealed by the reflections of knowledge and radiations
of the sun, the greatness and sublimity of ultimate reality
that is revealed and shines as the dawn of the day, the
impenetrable layers of darkness that are laid open and
bare, all that, Indra, the best of men and highest of
leaders and divinities, does for the sake of humanity
for their highest good so that all may see and admire.

5. \textit{Vavakṣa indro amitamṛśīṣyubhe ā paprau radasī
mahītvā. Ataścidasya mahimā vi recyabhī yo viśvā
bhuvanā babhūva.}

Indra, lord supreme of nature and Rtam, the law
of nature, wields and sustains both heaven and earth,
immeasurable though they are. He pervades both and
transcends them with his power and grandeur. For this
very reason, his power and grandeur too exceeds
everything else of the universe since he pervades,
transcends and presides over all the regions of the
universe in existence.

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.


Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.
8. **Apo yadadrim puruhūta dardarāvirbhuvat saramā pūrvyaṁ te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhīr-grṇānaḥ.**

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

9. **Acchā kaviṁ nṛmaṇo gā abhiṣṭau svarśātā maghavan-nādhamānām. Útibhis-tamīśanō dyumnahūtāu ni māyāvānabrahmā dasyurarta.**

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.
10. Ā dasyughnā manasā yāhyastam bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni śadatam sarūpāvi vāṃ cikitsadṛtaciddha nārī.

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.


You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.


For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your
thunderous force and, like the solar orb, scatter the enemy forces all round.

13. \[Tvam\ piprum mṛgayāṁ śūśvāṁsam-ṛjiśv-ine vaidathināya randhīh. Paṅcāsat kṛṣṇā ni vapaḥ sahasrā 'tkāṁ na puro jarimā vi dardah.\]

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajnics, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

14. \[Sūra upāke tanvāṁ dadhāno vi yat te cetya- mṛtasya varpaḥ. Mrgo na hastī taviṣīmuṣāṇah siṅho na bhīma āyūdhani bibhrat.\]

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.
15. **Indraṁ kāmā vasūyanto agmantsvarmīḥhe na savane cakānāḥ. Śravasyavāḥ śaśamānāsā ukthairoko na raṅvā sudṛśīva puṣṭih.**

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisal home, all should go and join Indra, brilliant and potent ruler of the world.

16. **Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā purūṇi. Yo māvate jaritre gadhyaṁ cinma-kṣū vājam bharati spārharādhāḥ.**

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

17. **Tigmā yadantaraśaniḥ patāti kasmiṇcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavā-tyadha smā nastanvo bodhi gopāḥ.**

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning
upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

18. **Bhuvo’vitā vamdevasya dhīnāṁ bhuvaḥ sakā-vṛko vājasātau. Tvāmanu prmtimā jaganmoru-śamso jaritre viśvadha syāḥ.**

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world’s wealth for the faithful celebrant.

19. **Ebhirnṛbhirindra tyāyubhiṣṭvā maghvadbhir-maghavan viśva ājau. Dyāvo na dhumnairabhi santo aryah kṣapo madema śaradaśca pūrvīḥ.**

Indra, lord of glory, commander of the world’s honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons...
all the year round on top of the world.

Evedindrāya vrshabhāya vrṣṇe brahmākarma bhṛgavo na ratham. Nū cidyathā naḥ sakhyā viyoṣadasanāna ugrov’vītā tanūpāḥ.

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhṛgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

Nū ṣṭūta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyah sadāsāḥ.

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.
Mandala 4/Sukta 17

Indra Devata, Vamadeva Gautama Rshi

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens reverenced as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

1. Tvaṁ mahan indra tubhyaṁ ha kṣā anu kṣatraṁ maṁhanā manyata dyauḥ. Tvaṁ vrtraṁ śavasā jaghanvāntsrajaḥ sindhubrahminā jagrasānān.

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

2. Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svasya manyoh. Rdhāyanta subhvāḥ parvatāsa ārdandhanvāṇi sarayanta āpah.

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)


Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.
5. *Ya eka iccāvayati pra bhūmā rājā krṣṭināṁ puruhūta indraḥ. Satyamenamanu viśve madanti rātim devasya grṇato maghonah.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.


May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and
magnanimous, listens to people and wins fame, and
decides and acts with unique self-confidence. He creates
and bears food and energy and leads forward in progress
whoever approaches and cooperates with him. Let us
all be friends with him and win his love and confidence.

10. *Ayaṁ śrīve adha jayannuta ghnannayamutapra kṛṇute yudhā gāḥ. Yadā satyam kṛṇute manyumindro viśvaṁ dṝṅham bhayata ejadasmāt.*

  This ruler is Indra, of resounding fame is he,
winner of victories, destroyer of the killers and
destroyers of the world, fights, and by fighting expands
the lands of noble rule by the laws of peace. And when
he expresses his righteous anger in action against
misrule, the entire world, whether firm or unsettled, fears
and shakes in awe.


  By his strength and nobility, Indra wins over
lands rich in the wealth of cows, precious gold and noble
horses. Liberal and excellent he is and wins over the
people ancient and far off who may be. And with these
best of men and leaders, and by the power and talent of
these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.


How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?


Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.
These, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day’s activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.
birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

17. 

\[Trātā no bodhi dadṛśāna āpirabhikhyātā maṛditā somyānām. Sakhā pitā pitṛtamaḥ pitṛṇāṁ kartemu lokamuśate vayodhāḥ.\]

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

18. 

\[Sakhīyatāmavitā bodhi sakhā grṇāna indra stuvate vayo dhāḥ. Vyaṁ hyā te cakṛmā sabādha ābhiḥ śamībhirmahayanta indra.\]

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.
19. *Stuata indro maghavā yaddha ṛtrā bhūrīṇyeko apratīmi hanti.* Asya priyo jaritā yasya śarna-

nnakirdevā vārayante na martah.

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

20. *Evā na indro maghavā virapṣī karat satyā* carṣṇidhrdananvā. Tvaṁ rājā januṣāṁ dhe-

hyasme adhi śravo māhināṁ yajjaritre.

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.
21.  \(\text{Nū śṭuta indra nū grñāna iśam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyaḥ sadāsāḥ.}\)

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

**Mandala 4/Sukta 18**

*Indraditī Devata, Vamadeva Gautama Rshi*

\(\text{Ayaṃ panthā anuvittāḥ purāṇo yato devā udajāyanta viśve. Ataścadā janīsiṣṭa pravṛddho mā mātaramamuyā pattave kah.}\)

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

\(\text{नाहमता निर्रया दुगहहकंतिरश्चता पश्वाणिरगमाणि।} \)
\(\text{बहूनिं म अक्रुरता कर्त्तविनि युध्यक्ष्ण सं त्वन पृच्छेऽः २।} \)

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won’t evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

3. Parāyatēṁ mātaramanvacaṣṭa na nānu gāṇyanu nū gamāni. Tvaṣṭurgrāhe apibat somamindraḥ satadhanyāṁ camvoḥ sutasya.

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.
exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.


The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).


These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

7. *Kimu ādidasmatarunītā bhunāntra-vyāvhaṁ dīnādhyāntu āapā. Mābhān-poutra māhūta vādhaṁ vruṭṭe jñānānāṁ apraṇājā jājanāṅ।"*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.


Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.


Maghavan, lord of might and excellence, when
the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.


Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.


Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,
warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

\[\text{Kaste mātaraṁ vidhavāmacakracchayum kastvā-}
\text{majighāṁsaccaran} \text{tam. Kaste devo adhi mārdika}
\text{āśīd yatprākṣiṇāḥ pitaram pāda}\text{grhy} \text{a.}
\]

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

\[\text{Avar} \text{t} \text{ya śuna ān} \text{trāṇ} \text{e} \text{p} \text{e} \text{c} \text{n} \text{a de} \text{vēṣu vivide}
\text{marditār} \text{a} \text{m. Apaśyam jāyāmamahīyamānā-}
\text{madhā me śyeno madhvā jabhāra.}
\]

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother
Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

**Mandala 4/Sukta 19**

**Indra Devata, Vamadeva Gautama Rshi**


   Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vṛtra, demon of darkness, ignorance and selfishness.


   Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like
the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

3. Atrpṇuvantam viyatamabudhyamabudhyamānaṁ suṣupāṇamindra. Sapta prati pravata āśayānamahiṁ vjreṇa vi riṇā aparvan.

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vṛtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.


Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy
5. *Abhi pra dadurjanayo na garbham rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvam vrṭāṁ arinā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongside the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.


Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.
7. **Prāgruvo nabhanvo na vakvā dhvasrā apinvad-yuvaśīrta jñāḥ. Dhanvānyajrāṇ ṣaṃnākṣaṭā-ṇāṇ adhogindraḥ staryo dāṁsūpatnīḥ.**

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

8. **Pūrviṣuṣasāḥ śaradaśca gūrtā vrṭaṁ jaghanvān asṛjadvi sindhūn. Pariṣṭhitā atṛṇad badbadhānāḥ sīrā indraḥ sravitave pṛthivyā.**

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.


Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.


Sung and celebrated thus, Indra, O ruler of the
world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

**Mandala 4/Sukta 20**

*Indra Devata, Vamadeva Gautama Rshi*

1. **Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugrah.** Ojiṣṭhebhīṁrpatirvajrabāhuḥ saṅge samatsu turvaṇīḥ pṛatanyūn.

   May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

2. **Ā na indro haribhīrīyātvacchā’rvācino’vase rādhase ca.** Tiṣṭhāti vajrī maghavā virapśimāṁ yajñamanu no vājasātāu.

   May Indra, lord great and glorious, commanding
wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

3. 

_Imaṁ yajñam tvamasmākamindra puro dadhat-saniṣyasi kratūṁ naḥ. Śvaghnīva vajrintsanaye dhanānāṁ tvayā vayamarya ājimḥ jayema._

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

4. 

_Uśannu ṣu ṇah somanā upāke somasya nu suṣu-tasya svadāvah. Pā indra pratibhṛtasya madhv-vaḥ samandhasā mamadaḥ prṣṭhyena._

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and
wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

5. Vi yo rarapṣa ṛṣibhirnavēbhīrvṛkṣo na pakvah sṛṇyoho na jetā. Maryo na yośāmabhi manyamāno’cchā vivakmi puruhūtamindram.

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

6. Girirna yaḥ svatavāṁ ṛṣva indraḥ sanādeva sahase jāta ugraḥ. Ādartā vajraṁ sthaviraṁ na bhīma udneva kośaṁ vasunā nyṛśṭam.

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation’s honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.
Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāṛṣaṇastaviṣīva ugrā’smabhyam daddhi puruhūta rāyah.

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?


Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.
honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

Mandala 4/Sukta 21

*Indra Devata, Vamadeva Gautama Rshi*

1. ॐ यात्विन्द्रचर्चसं उपर्यं न इह स्तुतः संध्वमादेस्तु शौरः ।
   वातुधानस्तविप्रीयस्य पूर्वीद्याक् त्रयमध्यभूतिः पुष्यात् ॥ १ ॥

   May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

2. ॐ सत्यदिह स्तूवाथ वृण्याणि तुविदुमस्य तुविराधमाः नून ।
   यस्य कर्तौविदुद्धां न समात साहवान्तरत्रा अभ्यस्ति कृष्ठी ॥ २ ॥

   In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepide
Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable
confidence and initiative, wholly and faultlessly directs
the circulation of the nation’s wealth for development.

उप या नमा नरमसि स्त्रियानीयिति वाचं जनवन्यवल्घ्यः
ऋज्ञोसानं पुरुषवारं उक्तद्यं कृप्तीति सद्दनेष्व हाताः || ५ ||

5. Upa yo namo namasi stabhāyanniyarti vācam janayan yajadhyai. Rūjjasānāḥ puruvāra ukthai-
rendram kṛṇīta sadanesu hotā.

He who moves forward, who creates and holds
food stocks for the sake of consumption in emergency
and establishes courtesy and mutual respect as a value
of social culture, who creates and uses the language of
cooperation and social cohesion for the unity and
cooperation of the common wealth of order, who is
accepted and celebrated by many many people with
words of reverence, and who, by all these ways, creates
honour and prestige for the nation of humanity, calls
for the shots in world assemblies and rises higher as
ruler, as Indra above all.

धिष्या यदी धिषणयन्ति सर्पवान्सद्दत्ता अदिःमशिष्यजसय
गाहै। आ दुरार्षि पास्त्यस् हाता या नामुहान्तम्मवर्णाराशु
वार्षिः || ६ ||

6. Dhiṣā yadi dhīṣnyantah saranyān tsadanto adri-
māuśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo
no mahāntsamvarañeṣu vahniḥ.

If the wise people sitting in the house of a loving
and nobly ambitious man of yajna, were to do homage
with their intelligence and wisdom to the generous giver
and yajaka and to those who are realised souls worthy
of company, then the one, Indra himself, really great,
beyond anger and fear, would come and join there as
the leader and high priest, as indeed the very fire, winner
and carrier of fragrance, in the battles of life in the house
of the yajamana taking it as his own affair in his own
house.

7. Satrā yadīṁ bhārvarasya vṛṣṇah siṣakti śuṣmah
stuvate bharāya. Guhā yadimauśijasya gohe pra
yaddhiye prāyase madāya.

When truly in yajnic session in honour of the
lord sustainer of humanity, Indra, the light and power
of the generous lord showers upon the celebrant for his
fulfilment, then the hidden wealth and potential in the
mind and home of the loving and faithful yajamana
blooms forth for the fruition of his intelligence,
advancement and life’s joy.

8. Vi yad varāṁsi parvatasya vṛṇve payobhirjinve
apāṁ javāṁsi. Vidadgaurasya gavayasya gohe
yadī vājāya sudhyo vahanti.

When I open the flood gates of the cloud and
break open the path of the mountain, I augment the flow
of the rivers with fresh reservoirs. And then the wise
pioneers diving deep and reaching the depths of the
brilliance and generosity of nature’s resources carry on
researches for the food, energy and speed of life’s progress.
9. **Bhdrā te hastā sukṛtota pāṇī prayantārā stuvate rādha indra. Kā te niṣattīḥ kimu no mamatsi kim noduḥu harṣase dātavā u.**

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

10. **Evā vasva indraḥ satyāḥ samrāḍḍhantā vrtraṁ varivah pūrave kah. Puruṣṭuta kravā nah śagdhi rāyo bhakṣīya te’vaso daivyasya.**

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.
11. **Nū śṭuta indra nū grṇāna iṣaṁ jāritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāśāḥ.**

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

**Mandala 4/Sukta 22**

**Indra Devata, Vamadeva Gautama Rshi**

1. **Yanna indro jujuşe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.**

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.
2. Vṛṣaḥ vṛṣandhim caturaśrimasyannugro bāhu-bhyāṁ nṛtamah śacivāṁ. Śriye paruṣṇīmuṣamāṇaṁ īrṇāṁ yasyāṁ parvāṇi sakhyāya vivye.

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.


Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.
4. **Viśvā rodhāṃsi pravataśca pūrvīrdyaaurṣvājja-niman-rejata kṣāh. Ā mātarā bharati śuṣmyā gor-nṛvat-parijman-nonuvanta vātāh.**

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakṛti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

5. **Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhṛṣṇa dhṛṣatā dadhṛṣvānih ahim vajreṇa śavasāviveṣīḥ.**

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

6. **Tā tū te satyā tuvinṛṃṇā viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo javasā cakramanta.**
Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.


And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.


Distilled is the soma of exciting joy of life’s action as homage to you. May it reach you like the sea.
And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.


   O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaugths on the worshipful humanity.

10. Asmākamitsu śṛṇuhi tvamindrā’smabhyaṁ citrāṅ upa māhi vājān. Asmabhyaṁ viśvā iṣaṇah purandhīrasmākaṁ su maghavan bodhi godāḥ.

   Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.
11. \( \textit{Nū śṭuta indra nū grṇāna iṣāṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.} \)

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

**Mandala 4/Sukta 23**

**Indra, Indra Rtađeva Devata, Vamadava Gautama Rshi**

1. \( \textit{Kathā mahāmavṛdhakasya hoturyajñāṁ juṣāṇo abhi somamūdhaḥ. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvah sucate dhanāya.} \)

How to evolve and exalt the grandeur of life? Which creative yajaka’s holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother’s breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of
homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

Katha śūrṇatā hūyamāṇamānḍrāḥ: katha śūrṇa vṛcchāsāmasya veda. Kā asya pūrṇirupamātayo ha kathainamāhūḥ papurim jārītre.


Who is the brave who reaches the ecstasy of the lord’s company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord’s benediction? When does the lord’s grace flow for the protection and advancement of the supplicant in yajna?

Katha śūrṇatā hūyamāṇamānḍrāḥ: katha śūrṇa vṛcchāsāmasya veda. Kā asya pūrṇirupamātayo ha kathainamāhūḥ papurim jārītre.

3. Kathā śṛṇoti hūyamāṇamāndraḥ kathā śṛṇvanna-
vasāmasya veda. Kā asya pūrṇirupamātayo ha kathainamāhūḥ papurim jārītre.

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord’s gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?
4. Kathā sabādhaḥ śaśamāno asya naśadabhi
dravināṁ dīdhyānaḥ. Devo bhuvaṁvedā ma
ṛtānāṁ namo jagṛbhvāṁ abhi yajjuoṣat.

When does the supplicant, though bound in his
limitations yet intent upon his search for Divinity, attain
to the wealth of the lord’s grace?

When the lord self-refulgent and infinitely
generous becomes cognizant of my yajnas of service
and devotion, accepts my offers of food and fragrance
in the vedi, and owns me as his child and disciple in
faith, then does his grace shower on me.

5. Kathā kadasyā uṣaso vyuṣṭau devo martasya
sakhyāṁ jujoṣa. Kathā kadasya sakhyāṁ
sakhibhyo ye asmin kāmaṁ suyujāṁ tatasre.

When would the refulgent and generous lord in
this light of the dawn accept and cherish the devotion
and friendship of mortal humanity? When would his
love and friendship extend to the human friends who in
this yajna of love and covenant extend their love and
ambition over practical work in divine service?

6. Kimādāmatram sakhyāṁ sakhībhyaḥ kadā nu te
bhrātraṁ pra bravāma. Śriye sudṛśo vapuras-
ya sargāḥ svarṇa citratamamīṣa ā goḥ.
O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generosities of the sun for the love and sustenance of life.

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,
awakening and brightening up the man who hears, giving him the light of Divinity.

9. Ṛtasya dṛñhā dharuñāni santi purūṇi candrā vapuṣe vapūṃṣi. Rtena dīrgham-īṣānta prkṣa ṛtena gāva ṛtamā viveśuḥ.

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

10. Ṛtaṁ yemāṇa ṛtamidvanotṛtasya sūmamasturayā u gavyuḥ. Ṛtāya prthvī bahule gabhīre ṛtāya dhenū parame duhāte.

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

**Mandala 4/Sukta 24**

**Indra Devata, Vamadeva Gautama Rshi**

1. *Kā suṣṭutih śavasah sūnumindramarvācīnaṁ rādhasa ā vavartat. Dadirhi vīro grṇate vasūni sa gopatirnīṣṣidhāṁ no janāsah.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.
2. *Sa vṛtrahatyā havyah* *sa īdyah* *sa suṣṭuta indrāh* *satyarādhāh.* *Sa yāmannā maghavā martyāya* *brahmañyate* *suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.


People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

One who thus does honour and distinguished
service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord invests him with inner strength of valour and showers of unbounded generosity.

When the ruler of the land and noble head of
his people and destroyer of the enemies perceives a

tumult of battle around and afar, he displays his long
range deployment of arms and armies, while the
citizenry at home, as a sustaining and supportive force,
exhorts him and proclaims aloud his internal strength
of morale created and sharpened by the creators and
refiners of national energy.

7.  *Ya indrâya sunavatsomamadya pacâtpakt¶ruta
bhãjjãti  dhãnã¬. Prati manâyorucathãni haryan
tasmin dadhadvã¦aÄaÅ Üu¦mamindra¬.*

Whoever for Indra, today, distils and ripens the
soma of honour and excellence, confirms and
consolidates the gains of victory over darkness, evil and
want, and perfects the production for national
consumption: to such a person Indra responds, loving
and listening to his songs of praise arising from the heart,
and the lord in-vests him with inner strength of valour
and showers of unbounded generosity.

8.  *YadŒ samaryaÅ  vyaced¾ghŒvŒ d¶rghaÅ yadŒji-
mabhyakhyadrya¬. Acikradadvã¦aÄaÅ patnya-
cchŒ duroÄa Œ niÜitaÅ somasudbhi¬.*

When the ruler of the land and noble head of
his people and destroyer of the enemies perceives a
tumult of battle around and afar, he displays his long
range deployment of arms and armies, while the
citizenry at home, as a sustaining and supportive force,
exhorts him and proclaims aloud his internal strength
of morale created and sharpened by the creators and
refiners of national energy.

9.  *Bhûyasã vasnamacarat kanîyo’vikrïto akânišaṁ
punaryan. Sa bhûyasã kanîyo nãrireçïd ðînã
dakṣã vi duhanti pra vãñam.*

The poor ignorant trader buys the pleasure of
glitter and sense at the great price of the spirit. Drained
out, exhausted and disvalued, he goes back: “I want
back what I had parted with in exchange for what I had
got.” No, not now. With all that he can surrender, he
cannot redeem even a little of what he has lost. The
poor as well as the intelligent get back only what they
bargain for in word and action.

10.  *Ka imaṁ daśabhirmamendram krîṇâti dhenuvbhiḥ.
Yadâ vṛtrâṇi jaṅghanadathainam me punardadat.*

Who can buy this Indra, this spiritual glory, from
me for all time with the ten senses and their pleasure?
None. Yes, when one dispels the evils of darkness,
ignorance and indulgence, then the lord gives it back to
Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

Mandala 4/Sukta 25

**Indra Devata, Vamadeva Gautama Rshi**


Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.


Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life’s peace and joy is favourably in tune with the nature and operation of
the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.


To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.


Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable
wealth, blesses him with abundant peace and joy in a
happy home, for, to Indra, the one who does good is
dear, the lover of Divinity is dear, the follower of the
path of rectitude is dear, and the creator of comfort, joy
and enlightenment for life is dear to this lord.

6. *Suprāvyāḥ prāsusālesa vīrah suṣveḥ paktiṁ
krṣute kevalendraḥ. Nāsusverāpirna sakhā na
jāmirdusprāvyo’vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of
enmity, is openly accessible to the person who creates
and produces good things and thus contributes positively
to the peace, progress and happiness of life, and he fully
protects and promotes such people and raises them to
maturity as the sun ripens grain. But to the person who
is uncreative, and malignant scandalizer, he is not
accessible, not a friend, or a brother, or protector, in
fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude
to life is a value, while uncreativeness and a negative,
destructive attitude is a dangerous disvalue. The former
is to be protected and promoted, but the latter has to be
opposed and eliminated.)

7. *Na revatā paṇinā sakhyindro’suvatā sutapāḥ
saim grāṇīte. Āsyā vedāḥ khidati hanti nagnāṁ vi
suṣvaye paktaye kevalo bhūt.*
Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

Mandala 4/Sukta 26

Indra Suparna Brahma Devata,
Vamadeva Gautama Rshi
I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

In the state of perfect bliss, I first move ninty and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.
4. **Pra su ṣa vibhyyo maruto virastu pra ṣyenah ṣyenebhyya āśupatvā. Acakrayā yatsvadhayā suparno havyām bharamanave devajūṣṭam.**

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

5. **Bharadyadi virato vevijānati pathoruṇā manojavā asarjī. Tūyāṁ yayau madhunā somyenota śrava vivide śyeno atra.**

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.
The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

7. Ādāya śyeno abhart somāṁ sahasram savāṁ ayutāṁ ca sākam. Atrā purandhir-ajahād-arāṭīrmade somasya mūrā ōmūrah.

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

Mandala 4/Sukta 27

Indra Devata, Vamadeva Gautama Rshi

Having been in the mother’s womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,
senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul’s journey through births and death’s across the body forms and then the release to the freedom of Moksha.)

2. \( \text{Na ghæ sa mæmapa joæam jabhæræ’bhæmæsa } \)
\( \text{tvææsaæ vîryæna. Ærmæ purandhirajahædarætær- } \)
\( \text{uta vææn ataracchæšuvænah.} \)

That womb of nature couldn’t hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

3. \( \text{Ava yæcchyøno asvanædadha dyorvi yadyæi vææn } \)
\( \text{ûhæh purændhim. Særæjæadasæ ava ha kæpa- } \)
\( \text{jæyæm kræænuræstæ manæsa bhæraæyan.} \)

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of
the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.


The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.


Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord’s grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink
for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

**Mandala 4/Sukta 28**

*Indra-Soma Devata, Vamadeva Gautama Rshi*


With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.


Soma, power of cool and bliss of nature’s cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajña in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajña in the home of the family and fortress of the ruler.


Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth’s vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

Mandala 4/Sukta 29

Indra Devata, Vamadeva Gautama Rshi

1. अ नах सुता उप वाजिभिरूति इन्द्र याहि हरिभिरी-मन्दसानाह। तिरिष्ठिदयं सवर्ना पुरुणांगुरूषभिमृणान् सत्यराधा।

2. अ हि श्मा याति नयोशिचिकित्वान्हूदंपन्नः सातृभिरूपं युज्यं।

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.
And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.
thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.


Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

**Mandala 4/Sukta 30**

**Indra, Indra and Usha Devata, Vamadeva Gautama Rshi**


Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.
In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.


Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.


Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

5. Yatra devān ṛghāyato viśvān ayudhya eka it. Tvamindra vanūṇrahan.

Where in the battle against the evil and the
violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

6. *Yatrota martyāya kamariṇā indra sūryam.*

Prāvaḥ śacībhiretaśam.

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.


And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

8. *Etad gheduta vīryamindra cakartha pauṁsyam.*

Strīyāṁ yaddurhaṇāyuvāṁ vadhiṛduhitaram divaḥ.

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,
though, is the daughter of heaven like the dawn, the light of which, too, you overcome.


Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.


Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)


When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.


And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.


Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.
15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.
   Adhi pañca pradhīṅriva.*

   But destroy the hundreds and thousands of the
   violent demons who are fixed in society like five fellies
   fixed round the spokes of a wheel.

    Uktṛesvindra ābhajat.*

   And Indra, who performs hundreds of yajnic acts
   of creation and generosity with his knowledge of the
   Shastras, invites the formidable children of leading
   pioneers of the nation to participate in the theoretical
   and practical affairs of the state.

17. *Uta tyāṁ turvaśāyadū asnātārā śacīpatiḥ.
    Indro vidvān apārayat.*

   Indra, lord of the people and the sacred voice,
   ruler of the world and master of knowledge, helps the
   man of efficiency, the man of effort, and also the simple
   folk who do not know how to swim and enables them
   all to cross the hurdles of life over to the shore.

18. *Uta tyāṁ sadya āryā sarayorindra pārataḥ.
    Arṇācitrarathāvadhīḥ.*
Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नैयाचन्धं श्राणं च वृत्रहन।
न तत्त्व सुमनम्पर्व। १९।


Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

श्रत्तमन्मयीनां पुरामिन्द्रा व्यास्यत।
दिवांदासाय दशुषं॥ २०॥

20. Śatamaśmanmayināṁ purāmindro vyāsyat. Divodāsāya dāśuṣe.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयत्वभीतं सहस्रा त्रिशतं हथया।
दशानामिन्द्रं माययां॥ २१॥


Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-
Indra, lord of goodness and nobility of power,
always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-abiding servants of the nation and for keeping down of the violent.

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world’s law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance
bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

**Mandala 4/Sukta 31**

*Indra Devata, Vamadeva Gautama Rshi*


   When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?


   What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?
3. Abhī śu ṇaḥ sakhīnāmavitā jariṭīṇām.
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अभी न आ वेद्वृत्तचक्रं न वृत्तमवतः।
नियुद्भिःचर्षिनाम। ॥ ४ ॥

4. Abhī na ā vavṛtsva cakram na vṛttamarvataḥ.
Niyudbhiś-carṣिनām.

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

पवता हि करूनामा हा पदव गच्छिस।
अभी सूय सचा। ॥ ५ ॥

5. Pravatā hi kratūnāmā hā padeva gacchasi.
Abhaksī sūrye sacā.

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं यर्ते इन्द्र मून्यवः सं चक्राणि दधन्विर।
अधृ त्व अधृ सूयं। ॥ ६ ॥


Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and
reach you and then later to the sun.

उत्त स्मि हि त्वामहृिर्न्मघवानं शचीपति।
दातारंमविविधायुम।॥ ७ ॥

7. Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.
Dātāramavidīdhayum.

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उत्त स्मि सुधा इत्वरि शशामानाय सुन्तु।
पुरुचिन्मंहस्वस्तु॥ ८ ॥

8. Uta smā sadya itpari śaśamānāya sunvate.
Purū cinmaṁhase vasu.

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

नहि ष्ठै त शातं चुन राधा वर्न्त आमुरः।
न च्यािञ्जानि करिष्यतः।॥ ९ ॥

Na cyautnāni kariṣyataḥ.

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.
10. **Asmāṉ avantu te ṣatam-asmānt-sahasram-ūtayah. Asmāṉ-viśvā abhiṣṭayah.**

Indra, lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

11. **Asmāṉ ihā vrṇīśva sakhyāya svastaye. Maho rāye divitmate.**

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

12. **Asmāṉ aviḍḍhi viśvahendra rāyā parīṇasā. Asmāṉ viśvābhir-ūtibhiḥ.**

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

13. **AsmabhyaÅ tāṇ apā vṛdhi vrajāṇ asteva gomataḥ. Navābhirindrotibhiḥ.**
Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth like the earth’s ruler and protector, open the doors for us with the latest safeguards and methods of protection.


Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.


Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

**Mandala 4/Sukta 32**

*Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi*

आ तू नें इन्द्र वृद्ध्रह गृहात्मकांध्रयां गंग्हि।

महान्महीबिभ्रुप्रतिभि: । १ ।।
1. Ā tū na indra vrtrahannasmākamardhamā gahi. Mahān mhībhirūtibhiḥ.

   Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.


   You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

3. Dabhrebhiścicchaśtītyāṁsaṁ haṁsi vrādhantamojasā. Sakhibhirye tve sacā.

   You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.


   Indra, ruler of the world, we are with you, wholly
dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

5. *Sa naścitābhiradrivo’navadyābhirūtibhiḥ.*
   *Anādhrṣṭābhirā gahi.*

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

   *Yujo vājāya ghrṣvaye.*

   Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

7. *Tvāṁ hyeka īśīṣa indra vājasya gomataḥ.*
   *Sa no yandhi mahīmiśam.*

   Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

The supplicants do not ask of you anything otherwise since, O lord of power and world’s wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.


Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.


Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.
11. \textit{Tā te grṇanti vedhaso yāni cakartha pauṁsyā. Suteśvindra girvaṇaḥ.}

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

12. \textit{Avīṛdhanta gotamā indra tve stomavāhasaḥ. Aiṣu dhā vīravad yāśaḥ.}

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

13. \textit{Yacciddhi śaśvatāmasīndra sādharaṇastvatvam. Tam tvā vayam havāmahe.}

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

14. \textit{Arvōcāno vaso bhavō'sme su matsvōndhasaḥ. Somōnōmindra somapō.}

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augmenter of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.
14. **Arvācīno vaso bhavā’śme su matsvāṇḍhasah. Somānāmindra somapāḥ.**

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augmenter of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

15. **Asmākaṁ tvā matīnāmā stoma indra yacchatu. Arvāgā vartayā harī.**

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

16. **Purolāśaṁ ca no ghaso jośayāse girāscā naḥ. Vadhūyuriva yoṣaṁ.**

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

17. **Sahasraṁ vyatīnaṁ yuktānāmindramāmahe. Śataṁ somasya khāryaḥ.**
Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

18. *Sahasrā te śatā vayam gavāmā cyāvayaṁmāsī.*

Asmatrā rādha etu te.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

19. *Daśa te kalaśānaṁ hiraṇyānaṁadhimahi.*

Bhūridā asī vṛtrahan.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

20. *Bhūridā bhūri dehi no mā dabhraṁ bhūryā bhara.*

Bhūri ghedindra ditsasi.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear
Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature’s complementaries ever shine and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.
blissfully in the hours of human yajna.

अरम् उद्यामण्चारमनुद्यामणः बभु यामवेस्तिथा ॥ २४ ॥


May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

Mandala 4/Sukta 33

Rbhavah Devata, Vamadeva Gautama Rshi


I send up my words to the Rbhus, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

२. Yadāramakrannṛbhavah pitṛbhyaṁ parivisṭī veṣaṁ daṁsanābhiḥ. Āditdevānāmupa sakhyamāyan dhīrāsaḥ puṣṭimavahan manāyai.
When the Rhbus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.


And then they, the Rhbus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.


The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life’s enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, ‘kama’, material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

6. RathaÅ ye cakru¬ suv¾taÅ nare¦¢hŒÅ ye dhenuÅ viÜvajuvaÅ viÜvarupŒm. Ta Œ tak¦antv¾bhavo rayiÅ na¬ svavasa¬ svapasa¬ suhastŒ¬.

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus’ cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.


When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).


The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a
universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.


The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the ‘devas’, following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create
the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

11.  \[\text{Idāḥnaḥ pītimita vo madam dhurna ōte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni trīye asmintsavane dadhāta.}\]

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

**Mandala 4/Sukta 34**

*Rbhavah Devata, Vamadeva Gautama Rshi*

1.  \[\text{Rbhurvibhvā vāja indro no acchemam yajñam ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā- madhāt pītiṁ saṁ madā agmatā vaḥ.}\]

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers
of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

2. Vidānāsā janmano vājrabhāta uta ṛtubhirṛbhavā mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.


O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.
4. **Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi trī-yaṁ savanaṁ madāya.**

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

5. **Ā vājā yātopa na ṛabhukṣā maho naro draviṇasā grṇānāh. Ā vaḥ pītayo’bhipitve aihnāmimā astaṁ navasva iva gman.**

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

6. **Ā napātaḥ śavaso yātanopemaṁ yajñāṁ namasā hūyamanāh. Sajoṣasah sūrayo yasya ca stha madhvaḥ pāta ratnadhā indravantaḥ.**
Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

Sajoṣā indra varuṇena somam sajoṣāḥ pāhi
girvāṇo marudbhiḥ. Agrepābhīrṛtupābhiḥ sajoṣā
gnāspatnībhī ratnadēbhiḥ sajoṣāḥ.

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

Sajoṣasa ādityairmādayadhvam sajoṣasa
ṛbhavāḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā
sajoṣasah sindhubhī ratnadēbhiḥ.
O Rbhush, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

Who are the Rbhush? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

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10. *Ye gomantam vājavantam suvīram rayim dhattha vasumantam purukṣum. Te agrepā ṛḥhavo mandasānā asme dhatta ye ca rātimi gṛṇanti.*

Those who create, bear and bring life’s wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.


O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life’s beauty more and ever more.

   O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel disparaged. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.


   Let the jewel wealth of the Rbhus’ performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.


   You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,
this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.


What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

5. *Śacyākarta pitarā yuvānā śacyākarta camasaṁ devapānam. Śacyā hariṁ dhanutarāvataṣṭendra- vāhāivrebhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life’s beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world’s presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

7. Prātaḥ sutamapibo haryaśva mādhyandināṁ savanaṁ kevalam te. Samṛbhuhūḥ pibasva ratnadhebhiḥ sakhiṁ yāṁ indra cakrṣe sukṛtyā.

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

8. Ye devāso abhavatā sukṛtyā śyenā ivedadhi divi niṣeda. Te ratnam dhāta śavaso napātaḥ saudhan-vanā abhavatāmṛtāsah.
The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life’s essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

Mandala 4/Sukta 36

_Rbhavah Devata, Vamadeva Gautama Rshi_

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled
without reins, created as your grand realisation of the
divine formula, goes round and round over the earth,
across the skies unto the regions of space without erring,
and the same you control and feed.

रथ्यं च चरकः सुचतसाचविहर्तं मनसस्मयरि ध्ययाः।
ताँ ऋ न्यात्स्य सर्वनय्स्य पीतयाः आ वा वाजा ऋश्ववा
वदुयामसि॥ २ ॥

2. Rathaṁ ye cakruḥ suvṛtaṁ suce tas'o vihvarantam
manasaśpari dhyayā. Tāṁ u nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.

Those Rbhus, scientists and engineers of
exceptional genius, alert of mind and vision, who created
the well structured, well controlled unerring chariot with
their thought, imagination and meditation beyond the
mind, we recognise and invite to this soma session of
scientific yajna for the order of national honour.

तद्वा वाजा ऋश्ववः सुपवाचनं दूवषु विभवः अभवन्य-
हित्वनम। जिवी यत्सन्तां पितरं सनाजुरा पुनयुवाना
चरात्युम त रथं॥ ३ ॥

3. Tadvo vājā ṛbhavaḥ supravācanāṁ deveṣu vibhvo
abhavanmahitvanam. Jivrī yatsantā pitarā
sanājurā punaryuvānā carathāya takṣatha.

O Rbhus, fast and imaginative scientists and
engineers universally recognised and honoured, that
practical realisation of yours of the divine word and
formula becomes a great news for the brilliant leaders
and scholars, since by that you rejuvenate the parental
ancestors old and worn out for long and equip them
with new life and energy of youth to go about and
onward in time.

4. **Ekaṁ vi cakra camasaṁ caturvayaṁ niścarmaṇo gāmariṇīta dhitibhiḥ. Athā deveṣvamṛtavamā- naśa śrūṣṭī vājā ṛhavas-tadva ukthyam.**

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

5. **Ṛbhuto rayiḥ prathamaśravastamo vājaśrutāso yamajījanannaraḥ. Vibhvaṣṭo vidatheseṣu pravācyo yanm devāso’vathā sa vicarṣanīḥ.**

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.
Sa vājyarvā sa ṛṣirvacasyayā sa śūro astā prta-nāsu duṣṭaraḥ. Sa rāyaspoṣam sa suvīryaṅ dadhe yam vājo vibhvāṁ ṛbhavo yamāviṣuḥ.

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.
8. \(Yūyamasmabhyaṁ dhiśaṇābhyaspari vidvāṁso\) viśvā naryāṇi bhojanā. Dyumantāṁ vājam vṛṣaṇusmanuttamamā no rayimṛbhavastakṣatā vayaḥ.

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life’s wealth and health and age.

\[\text{उप्य ना जाजा अध्यारमृभु ग व्रती चात पथिर्भिद्वयाने मर्जा यथार्थ मनुष्या वि वाञ्चसु दधिध्वं रण्वा: सुदिन्त्व-हृक्ष्}
\]

9. \(Iha prajāmiha rayim rarāṇā iha śravo vīravattakṣatā naḥ. Yena vayaṁ citayemātyanyān tam vājam citramṛbhavo dadā naḥ.\)

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

Mandala 4/Sukta 37

\textit{Rbhavah Devata, Vamadeva Gautama Rshi}
1. **Upa no vājā adhvaramṛbhukṣā devā yāta pathi-bhirdevayānaiḥ. Yathā yajñāṁ manuṣo vikṣvāsu dadhidhve raṇvāḥ sudineśvahnām.**

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

2. **Te vo hṛde manase santu yajñā juṣṭāso adya ghṛtanirṇijo guḥ. Pra vah sutāso harayanta pūrṇāḥ kratve daksāya harṣayanta pūtāḥ.**

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghrta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

3. **Tryudāyaṁ devahitaṁ yathā vah stomo vājā rbhuksaṇo dade vah. Juhve manusvaduparāsū vikṣu yuṣme sacā bhṛhaddiveṣu somam.**

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology
and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.


O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.


O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)
O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Índra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Índra, never failing, ever true, teach us, give us that order of wealth and
speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

Mandala 4/Sukta 38

_Dyavaprthivi, Dadhikra Devata, Vamadeva Gautama Rshi_

1. _Uto hi vām dātrā santi pūrā vā pūrubbyāstra- sadasyurnitoṣe. Kṣetrāsāṁ dadathururvarāsāṁ ghanāṁ dasyubhyo abhibhūtimugram._

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

2. _Uta vājināṁ puruniṣṣidhvānam dadhikrāmu dadathurviśvakṛṣṭim. Ṛjipyāṁ śyenāṁ pruṣita-psumāśuṁ carkṛtyamaryo nrpatim na śūram._

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man
of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master’s order.

3. \( \text{Yahn simanu pravateva dravantam viıśvah pūrur-
madati harśamānaḥ. Padbhirgrdhvantam medhaya-
uṁ na śuraṁ rathaturam vātamiva dhrajantam.} \)

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

4. \( \text{Yah smārundhāno gadhyā samatsu sanutara-
ścarati gośu gacchan. Āvirjīko vidathā nicikyat
tiro aratiṁ paryāpa āyoḥ.} \)

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.


Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.


And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on
making things straight and favourable for all.


And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.


And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

Mandala 4/Sukta 39

_Dadhikra Devata, Vamadava Gautama Rshi_

1. आशुः दधिकां तमु नु ठूवाम दिवस्पृथिव्या उत चकिराम।
उच्छन्तीमामुप्रस: सूदयन्तवति विश्वानि दुरितानि पशन॥ १ ॥

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

2. _MahaŚcarkarmyarthataḥ kratupraḥ dadhikravṇaḥ puruvārasya vrśṇaḥ._ Yaṁ pūrūbhyo dīdivām-saṁ nāginiṁ dadathur-mitrāvaruṇā taturim॥ २ ॥

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war
horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe aṅgā uṣaso vyuṣṭau. Anāgasarīn tamaditiḥ kṛṣṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.


While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of
thunder.

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamupaprayantah. Dadhikrāmu sūdanasā martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.


We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

Mandala 4/Sukta 40

*Dadhikra, Surya Devata, Vamadeva Gautama Rshi*
1. **Dadhikrāvṇa idu nu carkirāma viśvā inmā- muśasah śūdayantuh. Apāmagneruśasah sūryasya brhaspaterāṅgirasasya jiṣnoḥ.**

   We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

2. **Satvā bhariśo gaviśo duvanyasacchravasyādiśa uṣasasturaṃyasat. Satyo dravo dravaraḥ pataṅ- garo dadhikrāveṣamūrjamāvitarjanat.**

   Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

3. **Uta smāsa ya dravatasturanyataḥ parṇam na veranavāti pragardhinah. Śyenasyeva dhrajato aṅkasaṃ pari dadhikravṇah sahorjā taritrataḥ.**

   And like the wings of an arrow, everything follows the curves and waves of the motion of this
Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.


And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.


Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.
Mandala 4/Sukta 41

Indra-Varuna Devata, Vamadeva Gautama Rshi

1. Indrā ko vāṁ varuṇā sumnamāpa stomo havi-śmāṇ amṛto na hotā. Yo vāṁ hṛdi kratumāṇ asmaduktah pasparśadindrāvaruṇā namasvān.

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

2. Indrā ha yo varuṇā cakra āpī devau martaḥ sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu śatrūn-avobhirvā mahadbhiḥ sa pra śrīve.

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.
2. Indrā ha ratnam varuṇā dheṣṭhetthā nṛbhyah śaśamānēbhyastā. Yadi sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.


Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

5. Indrā yuvaṁ varuṇā bhūtamasā dhiyāḥ pretārā vṛṣabheva dhenoh. Sā no duhiyadyava-seva gatvē sahasradhārā payasā mahī gauḥ.
Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.
Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.
These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls’ institution of education waiting upon their teacher mother.

10. Aśvyasya tmanā rathyasya puṣṭernityasya rāyah patayah syāma. Tā cakrāṇā ūtibhirnavyasībhīrasmatrā rāyo niyutaḥ sacantām.

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

11. Ā no bṛhantā bṛhaībhirūtī indra yātam varuṇa vājasātāu. Yad didyavaḥ prtanāsu prakṛīlān tasya vāṃ syāma sanitāra ājeḥ.

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and
join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

**Mandala 4/Sukta 42**

*Atma, Indra-Varuna Devata,*  
*Trasadasyu Paurukutsya Rshi*


I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna
is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

1. Mama dvitė rūdra katriyasā viśvarūpya
    amātā yathā na¬. Kratuḥ sacante varuṇasya
devaj rūjmi kṣērupamasya vavre¬.

I am Indra, sovereign spirit of the universe.

2. Ahaṁ rājā varuṇo mahyaṁ tānyasuryāni pra-thamā dhārayanta. Kratuṁ sacante varuṇasya
devā rājāmi kṛṣṭerupamasya vavreḥ.

   I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

3. Ahamindro varuṇaste mahitvorvī gabhīre rajasī
    sumeke. Tvaṣṭeva viśvā bhuvaṇāni vidvānt-
samairayam rodasī dhārayam ca.

   I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.


The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.


I do all those acts of creation, sustenance and
vinduṣṭḥ kriśvā bhūvaṇāni tasya tā p bāṃvīṣi vārūṇaṇāy vaddhā. 

tvaṃ vṛtraṇi śṛṇviṣe jaghaṇvān tvaṃ vṛtān ariṇā indra sindhūn.

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

āsmpaṇākmatra pitarastā āsansaptā vṛtān indrāṁ na vṛtraturam-ardhadevam.

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vṛtra and presides over half of this world with his light (until light and life is restored).
9. **Purukutsāni hi vāmadāśaddhayebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syuma-syā vṛtrahaṇañām dadathur-ardhadevam.**

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth’s ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

10. **Rāyā vayāṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrā-varuṇā yuvāṁ no viśvāḥaḥ dhattam-anapasphurāntīṁ.**

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

**Mandala 4/Sukta 43**

**Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis**

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.


Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?


Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming
from the heavens, divine with wings of light, by which one of nature’s immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमाति: कया न आश्विना गमथा हूयमान।
का वां महाशिवत्यंजसा अभीरक उरुखयंत माध्वी दस्त्रा न
उत्ती। ४ ॥


Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि न गति द्यामा यत्समुदादुभि वर्त्तं वाम।
मध्वा माध्वी मधुं वां पुष्यायन्यतसैं वां पूं गा भुरजान्ति
पुक्वा। ५ ॥

5. Uru vāṃ rathaḥ pari nakṣati dhyāmā yatsamu-
drādabhi vartate vām. Madhvā mādhvī madhu vāṃ pruṣāyan yat sūṁ vāṃ prkṣo bhurajanta pakvāḥ.

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.
The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

Mandala 4/Sukta 44

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divaṁ napātā vanathah śacībhiḥ. Yuvor-vapur-abhi prkṣaḥ sacante vahanti yatkakuhāso rathe vāṁ.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.


Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of
protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

Hiranyakyaṇa puṣrāḥ rāthāṇm yujnāṃ nāṣatyaṇaḥ yātām. Pībātha inmadhunaḥ somyasya dadhato ratnaṁ vidhate janāya.

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

Ā no yātām devo acchā pṛthivyā hiranyakyaṇa suvrīrā rathena. Mā vāmanye ni yaman deva-yantah saṁ yaddade nābhīḥ pūrvyā vām.

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritārāṁ yuvāṁ ha śritaḥ kāmo nāsatyaṁ yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

*Mandala 4/Sukta 45*

*Ashivns Devata, Vamadeva Gautama Rshi*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.


On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.


Ashvins, drink the sweets with lips addicted to
the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweet of success as the sun and wind bear the cloud of showers.


Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.


Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise
priest, saviour from sin and disease, grinds with stones
the holy plant of soma for honey juice and all wait for
your arrival, O Ashvins, harbingers of morning joy.

6. Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ
tanvanta ā rajaḥ. Suraścidaśvān yuyujāna āyate
viśvāṁ anu svadhayā cetathaspathaḥ.

While the approaching and vitalising morning
rays everyday dispel the darkness and spread the brilliant
light across the skies like regions of heaven, and the
sun, using the rays as chariot horses, goes in majesty,
you show the paths of the world by virtue of your own
power.

7. Pra vāṁ-avocam-aśvinā dhiyandhā rathah svaśvo
ajaro yo asti. Yena sadyaḥ pari rajāṁsi yātho
haviśmantam taraṇīṁ bhojamaccha.

Ashvins, path makers of the world, having the
knowledge and intelligence that I have attained, I speak
to you of the chariot that’s yours, which is imperishable,
equipped with unfailing horse power, by which you
instantly and all time go over the skies and spaces and
by which you bear and bring excellent food and energy
full of sacrificial vitality that carries us across the seas
of life.
Mandala 4/Sukta 46

*Indra-Vayu Devate, Vamadeva Gautama Rshi*

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

1. *Agraṁ pibā madhūnāṁ sutam vāyo diviśiṣu. Tuṁ hi pūrvapā asi.*

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.


Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart’s content.

Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथ्यं हिरण्यवन्धुर्मिन्द्रवायु स्वध्वरम्।
अहि स्थाथः दिविस्पृशम्॥ ४ ॥


Indra and Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

रथर्य पृथुपार्जनं दाःवांसम्पुर्ण गच्छतम्।
इन्द्रवायु इह गतम्॥ ५ ॥

5. *Rathena prthupājasaṁ dāśvāṁsamupas gaccha-tam.*

Indra and Vayu, friends with the devas, generous brilliances of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart’s content.

इन्द्रवायु अयः सुतस्तं दुवभि: सुजार्जसा।
पिबन्तं दाृष्णा गृहं॥ ६ ॥

6. *Indravāyū ayaṁ stutastam devebhiḥ sajoṣasā.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

इन्द्रवायु अर्थ्य सुतस्तं दुवभि: सुजार्जसा।
पिबन्तं दाृष्णा गृहं॥ ७ ॥

Rgveda
7. \textit{Iha prayāṇamastu vāmindravāyū vimocanam.}
\textit{Iha vāṁ somapītaye.}

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sutra may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

\textbf{Mandala 4/Sukta 47}

\textit{Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi}

\begin{enumerate}
\item \textit{Vāyo śukro ayāmi te madhvo agraṁ diviśiṣṭu.  
Ā yāhi somapītaye spārho deva niyutvatā.}

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

\item \textit{इन्द्रः वायवष्कासम्मानं पीतिमंहथः।  
युवां हि यन्तीन्द्रवः निम्ममाप्य न सध्यक।}  
\end{enumerate}
2. \textit{Indraśca vāyaveśāṁ somānāṁ pītimarhathaḥ.}
\textit{Yuvāṁ hi yanḍīndavo nimnamāpo na sadhryak.}

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

3. \textit{Vāyavindraśca suṣmiṇā saratham śavasaspaṭī.}
\textit{Niyuttānta na ātaya ā yātam somapītaye.}

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

4. \textit{Yā vāṁ santi purusprho niyuto dāśuṣe narā.}
\textit{Asme tā yajñavāhasendravāyū ni yacchatam.}

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.
Mandala 4/Sukta 48

Vayu Devata, Vamadeva Gautama Rshi

विहि हात्रा अवीता बिपा न राया' अयः।
वायुवा चन्द्रण रथन याहि सुतस्य पीतयः॥ १॥

1. Vihi hotrā avītā vipo na rāyo aryah.
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नियुवाणा अशेस्तीनियुत्तवः इन्द्रसारथि:।
वायुवा चन्द्रण रथन याहि सुतस्य पीतयः॥ २॥

2. Niryuvāṇo aśastīniyutvāṇ indrasārathih.
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु वृष्ण वसुधिति सुमाति विशवपर्शसा।
वायुवा चन्द्रण रथन याहि सुतस्य पीतयः॥ ३॥

3. Anu kṛṣṇe vasudhiṣṭi yemāte viśvapeśasā.
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world
and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

4. Vahantu tvā manoyujo yuktāso navatirnava.
   Vāyavā candreṇa rathena yāhi sutasya pītaye.

   Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

5. Vāyo śataṁ harīṇāṁ yuvasva poṣyāṇām.
   Uta vā te sahasrīṇo ratha ā yātum pājasā.

   Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

Mandala 4/Sukta 49

Indra-Brhaspati Devate, Vamadeva Gautama Rshi

1. Idaṁ vāmāsyē havīḥ priyamindrābhṛhaspatī.
   Ukthāṁ madaśca śasyate.
Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अयं चाँ परिं विच्यत सामं इन्द्राभ्रस्तिः।
चारुमदाय पीतव्यः॥ २ ॥


Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ नं इन्द्राभृहस्ति गृहमिन्दश्रच गच्छतम।
सामपा सामपीतव्यः॥ ३ ॥

3. Ā na indrābhṛspaṭi grhamindraśca gacchatam. Somapā somapītaye.

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अस्म इन्द्राभृस्तिः रूप्यं धर्तं शतग्विन्म।
अश्रावन्तं सहस्त्रीणम॥ ४ ॥


May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,
and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

5. \textit{Indrābrhraṣpaṭi vayaṁ sute gīrbhirhavāmahe.}
   \textit{Asya somasya pītaye.}

   Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

6. \textit{Somamindrābrhraṣpaṭi pibatanā dāśuṣo grhe.}
   \textit{Mādayethāṁ tadokasā.}

   Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

\textbf{Mandala 4/Sukta 50}

\textit{Brhaspati, Indra-Brhaspati Devate, Vamadeva Gautama Rshi}

1. \textit{Yastastambha sahasā vi jmo antān bṛhaspati-
   triṣadāstho ravena. Taṁ pratnāsa rṣayo didhyā-
   nāḥ puro viprā dadhire mandrajivam.}

   Brhaspati, the sun, which, positioned in the
midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

2. Dhunetayaḥ supraketaṁ mandanto bṛhaspate aghi ye nastatasre. Pṛṣantaṁ srpramadabdhamūrvan bṛhaspate rakṣatādasya yonim.

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in
culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

3. **Brhaspate yā paramā parāvadata ā ta ṛtasprāso ni śeduḥ. Tubhyāṁ khātā avatā adridugdhā madhvāḥ scotantyabhito virapśam.**

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

4. **Brhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptarasmir-adhamat-tamāmsi.**

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.
(So should the ruler and the scholar be in knowledge and power.)

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.
7. **Sa id rājā pratijanyāṇī viśvā śuṣmeṇā tasthāvabhī vīryeṇa. Brhaspatim yāḥ subhṛtam bibharti valgūyati vandate pūrvabhājam.**

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

8. **Sa itkṣeti sudhita okasi tasmā ilā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.**

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

9. **Apraṭīto jayati saṁ dhanāṇi pratijanyāṇyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.**

Unchallenged, unopposed, that ruler wins over
and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

10. *Indrašca somam pibatam brhaspate’smin yajñe mandsānā vrṣaṇvasū. Ā vām viśantvindavaḥ svābhuvavo’sme rayim sarvavīram ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.


Brhaspati and Indra, scholar teacher of science
and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

**Mandala 4/Sukta 51**

*Usha Devata, Vamadeva Gautama Rshi*


   Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night’s darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day’s action.


   The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure
and purifying as flames of fire, opening the doors of light from the deep folds of the night’s darkness.

\[
उच्छन्तीरथ चित्तयन्त भाजानाधादयायाणसा मुघानीः।
अचित्र अन्तः पुणर्: सस्तन्त्वबुध्यमानास्तरस्तर्विन्ध्य। ३ ॥
\]

3. \textit{Ucchant\textit{ir}adya citayanta bhoj\textit{an} r\textit{ā}dhodeyā-}
yoṣas\textit{o} maghonīḥ. Acit\textit{re} antah paṇ\textit{ayaḥ} sas\textit{ant}ya-}
budhyamānās-tamaso vimadh\textit{ye}.

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

\[
कृवित्स द\textit{वीः सुनया नवा वा यामा बभूयादुस्पसा वा अद्य।}
यना नवगुः अन्धिर् दश्यग्व सुसास्य रवती रूबः। ४ ॥
\]

4. \textit{Kuvitsa deviḥ sanayo navo vā yāmo babhū-}
yāduṣ\textit{aso} vo adyā. Yenā navagve aṅgire daśagve}
saptāsyē re\textit{va}ṭī revadūṣa.

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

\[
यूरं हि द\textit{वः त्वरत्युगभिरश्वरेणरिपयाथ भुर्वनानि सुधः।}
पुष्पाध्यक्\textit{र्तीरुसः ससन्तं द्विपाच्चतुष्पाच्चर्थाय जीवम।} ५ ॥
\]

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day’s activity.

6. Kva sivadāsāṁ katamā purāṇī yayā vidhānaṁ vidadhur-ṛbhūnāṁ. Śubham yacchubhrā uṣasa-ścaranti na vi jñāyante sadṛśir-ajuryāḥ.

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.


For sure those were the dawns of ancient time, givers of abundant wealth of one’s heart’s desire, born of the law of Divinity, rooted in eternal truth and
rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.
rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

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Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from ‘daughters of heaven’ to heavenly daughters of humanity’, enlightened women, makers of happy homes. A happy home is a very heaven, he says.)
Mandala 4/Sukta 52

Usha Devata, Vamadeva Gautama Rshi

1. Prati sya sūnaī jani vyucchantī pari svasuḥ. Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.


Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature’s light and bliss, the dawn is a friend of the Ashvins, the sun and moon.


O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.
4. Yāvayaddveṣasaṁ tvā cikitvitsūṅrtāvare.  
Prati stomairabhutsmahei.

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

5. Prati bhadrā adṛkṣata gavāṁ sargā na raśmayaḥ.  
Ośā aprā uru jrayah.

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

6. Āpapruṣī vibhāvari vyāvarjyotisā tamaḥ.  
Uśa anu svadhāmava.

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

7. Ā dyāṁ tanosi raśmibhir-āntarikṣamuru priyam.  
Uśaḥ śukreṇa śociṣā.
O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

Mandala 4/Sukta 53

_Savita Devata, Vamadeva Gautama Rshi_

1. _Tad devasya saviturvāryaṁ mahad vṛṇīmahe asurasya pracetasaḥ. Chardiryena dāṣuṣe yachati tmanā tanno mahāṁ udayānḍevo aktubhīḥ._

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.
2. Devo dhartā bhuvanasya prajāpatiḥ piṣaṅgaṁ drāpiṁ prati muñcate kaviḥ. Vicakṣaṇaḥ pratha-
yānāprṛṇannurväjījanat savitā sumnamukth-yam.

Upholder of the heaven of light, sustainer of the
universe, Prajapati Savita, lord of light and vision, wears
the refulgent mantle of many forms and colours and, all
watching, illuminative, radiating and expansive, filling
all regions with the life breath of energy, creates and
inspires adorable peace and joy of living.

3. Āprā rajāmsi divyāni pārthivā ślokam devah
kṛnte svāya dharmaṁe. Pra bāhū asrāksavitā
savīmāni niveśayan prasuvannaktubhirjagat.

Savita, self-refulgent creator, giver of light and
life, pervades the highest regions of light, the middle
regions of the skies and the regions of the earth and
creates the poetry of omniscience for the revelation and
communication of his own divine law. He extends the
arms of his omnipotential power and presence thereby
in-vesting and advancing the world of his creation into
the honour and excellence of life day and night.

4. Adābhyo bhuvanani pracākaśad vratāni devah
savitābhi rakṣate. Prāsrāgbāhū bhuvanasya
prajābyo dhṛtavrato maho ajmasya rājati.
Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

Lord giver of abundant peace and joy, creator sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

Lord giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

Lord giver of abundant peace and joy, creator
sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

7. Āgandeva ṛtubhir-vardhatu kṣayaṁ dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiśca jinvatu prajāvantam rayimasme saminvatū.

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

Mandala 4/Sukta 54

Savitā Devata, Vamadeva Gautama Rshi

1. Abhūḍdevaṁ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānave-bhyāḥ śreṣṭham no atra draviṇaṁ yathā dadhat.

Lord Savita, giver of abundant light and joy, is adorabe for all of us, the lord who is now praised and
worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

2. *Devebhyo hi prathamam yajñīyebhyo’mr tatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrṇuše’nucinā jīvitā mānuṣebyah.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

3. *Acitti yaccakṛmā daiyve jane dinairdakṣaiḥ prabhūṭi pūruṣatvatā. Devesu ca savitarnūṣesu ca tvam no atra suvatādaṅgasaḥ.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

5. *Indrajyeṣṭhān brhadbhyaḥ parvatebhyah kṣayān ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

Mandala 4/Sukta 55

Vishvedeva Devata, Vamadeva Gautama Rshi


O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.


I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ परवतस्य मृतामवांसि दुस्वत्य त्रातुरवि भरगस्य।
पात्यतिजन्यादंहेसा ना मित्रा मित्रियादुत ैं उरुष्यत ॥ ५ ॥

5. Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṁhaso no mitro mitri-yāduta na uruṣyet.

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रादसी अहिना बुधन्यन स्तुवीत दंवी अप्यभिरिष्ठ्या
समुदं न संचरं मन्दिरवाष्ट्रस नदाँते अप्य वन ॥ ६ ॥


As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.
commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence
and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

\[
\text{तत् सु नेः सविता भगा वरुणा मित्रा अयमा।}
\]

\[
\text{इन्द्रा ना राधसा गमत॥ १०॥}
\]

10. \textit{Tat su naḥ savitā bhago varuṇo mitro aryamā.} 
\textit{Indro no rādhasā gamat.}

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

**Mandala 4/Sukta 56**

\textit{Dyavaprthivi Devata, Vamadeva Gautama Rshi}

\[
\text{मही द्यावपृथ्वी इह ज्याढ रूचा भवतां शुचयद्धिर वक्त।}
\]

\[
\text{यत्सीं वरिष्ठ बृहती विमिन्वतुवन्द्भु ए पर्यावान्विन्यर्व्य॥ १॥}
\]

1. \textit{Mahī dyāvāprthīvī iha jyeṣṭhe rucā bhavatāṁ śucayadbhir-arkaih.} \textit{Yatisīṁ varisṭhe brhatī viminvan ruvaddhokṣā paprathānebhir-evaiḥ.}

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

\[
\text{दुवी दुवधिरिप्रजात यज्ञश्रेष्ठिनती तस्थतुतुम्मामाण।}
\]

\[
\text{ऋतार्थी अदुहा दुवपुत्र युजस्य नित्वी शुचयद्धिर कह॥ २॥}
\]

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.


That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

5. *Pra vāṁ mahi dyavī abhyupastutim bharāmahe. Śucī upa praśastayē.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.


Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

Mandala 4/Sukta 57

*Kshetrapati, Shuna, Shunasira, Sita Devata, Vamadeva Gautama Rshi*

1. *Kṣetrasya patinā vayāṁ hiteneva jayāmasi.*  
   Gāmaśvāṁ poṣayitnvā sa no mrīḍādirṣe.

   We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.


   Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghṛta seasoned with honey for the peace and joy of us all.

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

4. Śunāṁ vāhāḥ śunāṁ naraḥ śunāṁ krṣatu lāṅgam. Śunāṁ varatrā badhyantāṁ śunamaṣṭrā-mudiṅgaya.

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

5. Śunāśīrāvimāṁ vācaṁ juṣethāṁ yad divi cakra-thuḥ payaḥ. Tenemāmupā siṅcatam.

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which
you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अवाची सुभण्ड भव सीतः वन्दनमह त्या।
यथा न: सुभण्डस्यस्य यथा न: सुफलास्सिः।!

   Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.*
   
   O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्दु: सीतान नि ग्रृटु तां पूषानु यच्छतु।
सा न: पवेश्वरी दुहामुर्तरामुर्तरां समाम।!

7. *Indraḥ sitāni ni gṛhṇātu tāṁ pūśānā yacchatu.
   Sā naḥ payasvati duhām-uttarāmuttarāṁ samām.*
   
   Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

श्रुंन न: फाल्ग वि कृष्णतु भूर्मिं श्रुंनं कीनाशा।
अभि वेन्तु बाह्यं श्रुंनं पुजन्या मधुनां पयाभि: शुनासीरा शुनमस्मासु
धत्तम।!

8. *Śunam naḥ phālā vi kṛṣantu bhūmim śunam
   kīnāśā abhi yantu vāhaiḥ. Śunam parjanyo ma-
   dhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*
   
   Let the ploughmen plough the land happily for
our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

**Mandala 4/Sukta 58**

*Agni, Surya, Apah, Gavah, or Ghrtam Devata, 
Vamadeva Gautama Rshi*


   From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.


   The name and identity of that spirit of energy and immortality we sing and celebrate in divine words
in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

3. Catvāri śṛṅgā trayo asya pādā dve śiṁse sapta hastāsō asya. Tridhā baddho vṛṣabho roravīti maho devo martyāṅ ā viveśa.

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

4. Tridhā hitam paṁ nibhirguhyamānāṁ gavi devāso ghṛtamanyavindan. Indra ekāṁ sūrya ekāṁ jajāna venādekaṁ svadhaya niṣṭatakṣuḥ.
Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.


These streams of light and life’s energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.


These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter’s arrows towards the shelter of the divine saviour.

The streams of ghrta, life’s energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.


As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka’s offer.

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.


Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghrta flow for the fire divine.

11. *Dhāman te viśvaṁ bhuvantamadhi śrītamanṭaḥ samudre hr̥dyantarāyuṣī. Apāmanīke samithe ya ābhṛtastamaśyāma madhumantam ta ūrmin.*
O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम॥
MANDALA 5

Mandala 5/Sukta 1

Agni Devata, Budha-Gavishthara of Atreya Family Rshis

Abodhyagniḥ samidhā janānāṁ prati dhenumi-vāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānahaḥ sisrate nākamaccha.

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruṣadārṣi pājo mahān devastamaso nīramoci.

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night’s darkness.
3. 

Agni Devata, Budha-Gavishtha of Atreya Family Rshis

1. Abodhyagni¬ samidhŒ janŒnŒÅ prati dhenumi-
vŒyat¶mu¦Œsam. YahvŒ iva pra vayŒmujjihŒnŒ¬
pra bhŒnaha¬ sisrate  nŒkamaccha.

Agni is seen and known while rising by the
burning samidhas lighted by the yajakas at dawn coming
up like a cow early in the morning, and the flames, like
branches of a mighty tree, rise brilliantly and touch the
sky where there is no pain, no darkness.

2. Abodhi hotŒ yajathŒya devŒnµurdhvo agni¬
sumanŒ¬ prŒtarasthŒt. Samiddhasya ruÜada-
dräü pŒjo mahŒn devastamaso niramoci.

The yajaka Agni, good at heart, is seen to invoke
the divinities and noble sages to the yajna and rises high
while the fire keeps burning and rising. The light of the
burning fire is seen as a blissful divine power and then
the great refulgent sun rises from the night's darkness.

3. Yad¶Å gaÄasya raÜanŒmaj¶ga¬ ÜuciraÆkte
Üucibhirgobhiragni¬. ddak¦iČ yujyate vŒjaya-
tyuttŒnŒmµurdhvo adhayajjuhµubhi¬.

When the pure and lustrous fire of yajna, as the
sun, rises with its pure bright flames and takes over the
reins of the conduct of the yajnic world around, then
the invigorating and powerful dakshina offering is made
with the ladles, the flames of fire rise high, and the fire
higher and higher up voraciously consumes the offering.

4. Aghimacchã devayatãm manãnsi cak¡µmsíva
sürye sam caranti. Yadãm suvãte uãsã virµpe
šveto vãjì jãyate agre ahnãm.

The minds of holy celebrants of Divinity turn
intently to Agni as their eyes wait for and turn to the
rising sun. And when the heaven and earth, both
different of form, one bright and the other dark and
green, bring forth this Agni at the rise of the dawn, day
light appears and the world grows bright.

5. Janišôta hi jenyo agre ahnãm hito hitešvarušo
vanešu. Damedame sapta ratnã dadhãno’gnir-
hotã ni šasãdã yajîyãn.

Arises Agni, victorious yajaka, the fire and the
sun, for sure in advance of the day every morning,
benevolent, active in everything good and holy, bright
in the woods and every home, bearing sevenfold jewels
of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life’s business, who pervades heaven and earth with light and fragrance and blesses the people
with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghṛta, and refine the light and power to shine it more and more.


Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

9.  Pra sadyo agne atyesyanyānāviryasmai cāru-
tamo babhūtha. Īlenyo vapusyo vibhāvā priyo viśāma-tithirmānuṣīṇām.

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and
most welcome guest of all communities and habitations of men and women.

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

**Mandala 5/Sukta 2**

*Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis*

1. *Kumāraṁ mātā yuvatiḥ samubdhaṁ guhā bibharti na dadāti pitre. Anīkamasya na mina-jjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

I see him born of the mother’s womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and
then they grow youthful again.

Ke me maryakaṁ vi yavanta gobhirna yeśāṁ gopā araṇaścidāsa. Yaṁ jagṛbhurava te sṛjantvājāti pāśva upa naścikitvān.

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

Vasāṁ rājānaṁ vasatiṁ janānāmaratayo ni da-dhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

Shunśichchhyāṁ nirditaṁ sahaśraṇaṇādaṁ mṛtyuḥ Asmāmiṁ hi ṣ: | 
Evaśaaṁdṛg Bhū yair mṛṣuṣaṁ pashā-ḥatāścikilv ih ī duṁ niṣpatā || 7 ||
7. Šunaściccheṣpatṁ niditaṁ sahasrād yūpāda-
muṇco aśamiṣṭa hi śaḥ. Evāsmadagne vi mumu-
gdhi pāśāṁ hotościkītva iha tū niṣadya.

Agni, O lord of light and ruler of the world, you
save even shunah-shēpa, the connoisseur lost in senses,
reviled and condemned; you save him from a thousand
snares of the world so that the man settles back in peace
of mind. Same way, O lord and light of the world, come,
O highpriest of the yajna of life, grace our yajna here
and snap the snares of suffering and slavery off our body,
mind and soul.

8. Ḡṛṇīyamāno apa hi madaiyēḥ pra me devānāṁ
vratapā uvvāca. Indro vidvān anu hi tvā cacakaśa
tenāhamagne anuśīṣṭa āgām.

The observer of the laws of righteousness and
divinity says: Let the element of hate and anger be away
from me. Indra, man of knowledge and power, who
knows and speaks of you, O Agni, destroyer of the
pollution and impurity of body, mind and soul, has
spoken to me and, instructed by him, I come to you in
search of purity and purgation.

9. Vi jyotīṣā bṛhatā bhātyagnirāvirviśvāni krṣute
mahitvā. Pradevīṁāyāḥ sahate durevāḥ śīśe
śṛṅge rakṣase vinikṣe.
Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life’s positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,
if you are kind and gracious to accept it, then by the
same song we would win sweet and heavenly waters of
life, light and energy for the joy of life.

12. \textit{Tuvigrívo vṛṣabho vāvṛdhāno’śatrvaryah sama-
jāti vedah. Itīmam-agnim-amrta avocan barhi-
śmate manave śarma yaṁsaddhaviśmate manave śarma yaṁsat.}

Agni, strong and graceful power and flame,
roaring as a bull and generous as cloud showers,
growing and promoting, free from enemies, master ruler
and sustainer, creates and bestows wealth and power of
the noblest kind: Thus do men of spiritual vision and
divine wisdom celebrate this Agni in holy words. May
Agni bless the man of generosity and self sacrifice, man
of thought and discrimination, with a happy and peaceful
life, holy family and a happy home.

**Mandala 5/Sukta 3**

\textit{Agni Devata, Vasushruta Atreya Rshi}

\textit{वरुणः जायसि यत्यतं मित्रा भवसि यत्समिद्वः।}
\textit{व्यवास्त्वमिद्वा दृश्याः मत्याः। १।}

1. \textit{Tvamagne varuṇo jāyaso yat tvaṁ mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāṣuše martyāya.}

Agni, flaming fire, light of knowledge and
power of the world, when you are born, you shine like
Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature’s divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow’s milk and butter.

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office
of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.


   O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life’s benefits.


   Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life’s contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.


Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature’s wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.


Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.


Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.


These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,
whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

Mandala 5/Sukta 4

Agni Devata, Vasushruta Atreya Rshi

1. **Tvāmagne vasupatiṁ vasūnāmabhi pra mande adhvaresu rājan. Tvayā vājam vājayanto jayemā’bhi syāma pṛtsuir-martyānām.**

   Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

2. **Havyavālagnir-ajaraḥ pitā no vibhourvibhāvā sudṛśikō asme. Sugārhapatyāḥ samiśo didihyasmadryak-saṁ mimīhi śravāmsi.**

   Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and
fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

Agni, all knowing lord of light and destroyer of
enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble
enlightened people and replenish the powers of nature
and thus strengthen and promote us in our joint
endeavour of living.

वृयं ते अग्र उक्तःखिंधम सूयः हृद्यःपांवक भद्रशः। अस्म
रूयं विश्वार्रं सर्मिन्वास्म विश्वानि दर्विणानि धर्मि॥ ७ ॥


Agni, noble ruler of life and humanity of the
earth, pure and purifying power, rising in flames of piety
and well being, with holy songs of celebrative
knowledge and practical work and with correct inputs
of yajnic materials, we offer you homage and service
for human progress and all round welfare. For us, create,
collect and receive the wealth of universal value and
hold in trust the honour and prestige of the entire human
nation.

अस्माकम्यग्र अध्वरं जुष्पव सहस: सूया त्रिषिदस्थु हृव्यम्।
वृयं तुवर्षु सुकृतः स्यामु शम्या नात्रिवरुथ्यन पाहि॥ ८ ॥


Agni, blazing light and fire, child of omni-
potence, ruler of three worlds, join and bless our non-
vviolent yajna of creation and production for the good
of life. Let us be blest, we pray, to be followers of
universal Dharma and piety of action, and protect and
promote us with peace and comfort in a happy home of
threelfold bliss for body, mind and soul through three
seasons for the human family.

\[9. \text{Viśvāni no durgahā jātavedaḥ sindhum na nāvā duritāti parṣi. Agne atrivannamāsā grṇāno’sm-ākaṁ bodhyavitā tanūnām.}\]

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

\[10. \text{Yastvā hṛḍā kīrṇā manyamāno ’martyaṁ martyo johavīmi. Jātavedo yaśo asmāsu dhehi prajābhiragne amṛtatvamaśyām.}\]

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a supplicant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.
Yasmai tvam sukṛte jātaveda u lokamagne kṛṇavaḥ syonam. Āśvinam sa putriṇaṁ vīrava-ntaṁ gomantaṁ rayim naśate svasti.

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all all the bliss of well being.

Mandala 5/Sukta 5

Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi

Susamiddhāya śociṣe ghṛtaṁ ūvram juhotana. Agnaye jātavedase.

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghrta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.
2. \textit{Narāśaṁsaḥ suśūdatīmāṁ yajñamadābhyāṁ. Kavirhi madhuhastyāḥ.}

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

3. \textit{Īlīto agna ā vahendraṁ citramiha priyam. Sukhai rathebhirūtaye.}

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

4. \textit{Ūrṇamradā vi prathasvā’bhyarkā anūṣata. Bhavā naḥ śubhra sātaye.}

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.
5. *Devīrdvāro vi śrayadhvam suprāyaṇā na ātaye.*
*Prapra yajñam prṛṇitana.*

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

*Doṣāmuṣāsamīmahe.*

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature’s law and makers of yajna.

7. *Vātasya patmāṇīlītā daivyā hotārā manuṣaḥ.*
*Imāṁ no yajñamā gatam.*

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.
8. \( Ila\ sarasvat\|i\ mah\|i\ tisro\ dev\|irmayobhuva\|h. \)
\( Barhi\h\ s\iddantvasridha\h. \)

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existential knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

\( \text{श्रीवस्तवेष्टहा गाहि विभूः पार्ष उत त्यना।} \)
\( युज्यर्जः न उदवः II 9 II \)

9. \( \text{Śivavstaṭarihā gahi vibhuḥ poṣa uta tmanā.} \)
\( Yajñeyajñē na udava. \)

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

\( \text{यत्र वत्थ वनस्पतं दुवानां गुह्यं नामानि।} \)
\( तत्रेच हृव्यानि गामय। II 10 II \)

10. \( Yatra vettha vanaspate devānāṁ guhyā nāmāni. \)
\( Tattra havyāni gāmaya. \)

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

\( \text{स्वाहूग्रुहू चरुणाय स्वाहन्दौय मुरुद्ध्यः।} \)
\( स्वाही दुवभ्या हुविः। II 11 II \)
11. **Svāhāgnaye varuṇāya svāhendrāya marud-bhyah. Svāhā devebhyo haviḥ.**

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

**Mandala 5/Sukta 6**

*Agni Devata, Vasushruta Atreya Rshi*

1. **Agniṁ tāṁ manye yo vasurastāṁ yam yanti dhenavāḥ. Astamarvanta āśavo’stāṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.**

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,
set into motion.)

2. So agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. 
   Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya 
   iṣāṁ stotṛbhya ā bhara.

   That is Agni which is the abiding power, 
   pervasive and moving force, and that is what I study 
   and celebrate. The cows and horses, stars and planets 
   and the rays of light, and sound and word come from, 
   move by and go unto it, from which and into which and 
   by which the slow moving ones move and function; 
   and by which and toward which brave and eminent 
   scholars rise to fame and create and produce the wealth 
   of food and energy for the celebrants and suppliants.

3. Agnirhi vājinaṁ viśe dadāti viśvacarṣanīḥ. Agnī 
   rāye svābhuvaṁ sa prīto yāti vāryamiśaṁ stotṛ- 
   bhya ā bhara.

   Agni, light and energy of existence, alone 
   provides fast modes of transport for the people. Studied 
   and developed for wealth, Agni provides automatic and 
   self-sustaining energy for the people. O scholar scientist, 
   create and bring choice foods and energies for the 
   celebrants and suppliants.
4. Ā te agna idhīmahi dyumantam devājaram. Yaddha syā te panīyasī samiddidayati dyaviśaṁ stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

5. Ā te agna ṛcā haviḥ śukrasya śociśaspate. Suścandra dasma viśpate havyavāṭ tubhyam hūtaya iṣaṁ stotṛbhya ā bhara.

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.


Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they
animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.


Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

8. Navā no agna ā bhara stotṛbhyaḥ sukṣiṭīrisaḥ. Te syāma ya āṅrcus-tvādūtāso damedama iṣam stotṛbhya ā bhara.

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.
animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

Agni, mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

**Mandala 5/Sukta 7**

*Agni Devata, Isha Atreya Rshi*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.


Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

3. Sam yadiṣo vanāmahe samī havyā mānuṣaṇām. Uta dyumnasya śavasa ṛtasya raśmimā dade.

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.
1. Sakhöya¬ saÅ va¬ samyaÛcami¦aÅ stomaÅ cŒgnaye. Var¦i¦¢hŒya k¦it¶nŒmµurjo naptre saha-svate.

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.


Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

3. SaÅ yadi¦o vanŒmahe saÅ havyŒ mŒnu¦ŒÄŒm. Uta dyumnasya Üavasa ¾atasya ra¦mimŒ  dade.

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.


He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

5. Ava sma yasya veśane svedaṁ pathisū juhvati. Abhîmaha svajenyam bhûmä prśṭheva ruruḥuḥ.

On whose rise, as the sun’s, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.


For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.
7. Sa hi śmā dhanvākṣitaṁ dātā na dātyā paśuḥ. 
Hiriśmaśruḥ śucidannṛbhurāṇibhṛṣṭataviśih.

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

8. Śucīḥ śma yasmā atrivat pra svadhītvā rīyate. 
Suṣūrasūta mātā krāṇā yadānaśe bhagam.

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

9. Ā yaste sarpirāsute’gne śamasti dhāyase. 
Aiśu dyumnam-uta śrava ā cittam martyeṣu dhāḥ.

Agni, lord of light, giving of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

**Mandala 5/Sukta 8**

*Agni Devata, Isha Atreya Rshi*

1. *Tvāmagne rtāyavaḥ samīdhire pratnaṁ pratnāsa ītaye sahaskṛta. Puruścandraṁ yajataṁ viśvat-

dhāyasāṁ damūnasāṁ gṛhapatiṁ vareṇyam.*

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.
(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)


Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.


Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and
wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghrta.

4. \(Tvāmagne dhārṇasīṁ viśvadhā vayaṁ gīrbindra-grṇanto namasopā sedima. Sa no juṣasva samidhāno aṅgiro devo martasya yaśasā sudītibhiḥ.\)

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals’ offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

5. \(Tvamagne pururūpo viśeviśe vayo dadhāsi pratnathā puruṣṭuta. Purūṇyannā sahasā vi rājasī tviṣih sā te titviṣāṇasya nādhrṣe.\)

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every
community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

6. \textit{Tvāmagne samidhānaṁ yaviśṭhya devā dūtaṁ cakrire havyavāhanam. Urujrayasaṁ ghṛtayo-nimāhutaṁ tveṣaṁ cakṣurدادhīre codayanmati.}

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghṛta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

7. \textit{Tvāmagne pradiva āhutaṁ ghṛtaiḥ sumnāyavah suśamidhā samīdhire. Sa vāvrdhāna oṣadhī-bhirukṣito’bhi jrayāṁsi pārthivā vi tiṣṭhase.}

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghṛta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghṛta, ever abide expansive in all their
business of earthly existence.

**Mandala 5/Sukta 9**

*Agni Devata, Gaya Atreya Rshi*

1. **Tvāmagne haviṣmanto devaṁ martāsa īlate.**
   Manye tvā jātavedasāṁ sa havyā vakṣyānuṣāk.

   You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

2. **Agnirhotā dāsvataḥ kṣayasya vr̥ktabarhiṣaḥ. Saṁ yajñāsaścaranti yam saṁ vājāsaḥ śravasya vah.**

   Agni is the high-priest of Nature’s abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

3. **Uta sma yam śiśuṁ yathā navaṁ janīṣṭāraṇī. Dhartāraṁ mānuṣiṇāṁ viśāmagniṁ svadhvaram.**

   And just as two arani woods produce the fire, and just as mother and father beget and nurse a new
born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उत स्म दुर्गृध्वीयस पुत्रा न ह्यायाणाम।
पुरु या दर्धासः वनाच्य पशुन यज्ञस॥ ४॥

4. *Uta sma durgṛbhīyase putro na hvāryāṇām.*
*Purū yo dagdhāsi vana’gne paśurna yavase.*

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अर्ध स्म यस्याचर्यः सम्यक्प्रयन्ति धूमिनः।
यदीमहेन्त्रिता
दिव्यपुर ध्मातंब धर्मभिष शिशीत ध्मातरी यथा॥ ५॥

5. *Ādha sma yasyārcayāḥ samyaksamāyanti dhūmi-nāh.*
*Yadimaha trito divyupa dharmateva dhamati šīśite dhamātarī yathā.*

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवाहरम्यग्र ऋतिभिषिक्तस्य च पश्वस्तिभि:।
दुष्पायुताः न दुरिता तुयाम पत्यानाम॥ ६॥

*Dveṣoyuto na duritā turyāma martyrānām.*

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome
the hate and enmity of the wicked.

7. Tam no agne abhī naro rayim sahasva ā bhara. Sa kṣepayat sa poṣayad bhuvadvājasya sātaya utaidhi pṛtsu no vṛdhe.

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

Mandala 5/Sukta 10

Agni Devata, Gaya Atreya Rshi

1. Agna ojiṣṭhamā bhara dyumnamasmabhya-madhṛigo. Pra no rāyā parīnasā ratsi vājāya pan-thām

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

2. Tvaṁ no agne adbhuta kratvā daksasya maṁhanā. Tve asuryamāruhat krāṇā mitro na yajñīyāḥ.
Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

तवं ना अग्नि एतं गयं पुष्टि च वचय।
य स्तामभिः प सूरया नरं मघान्यानुषः ॥ ३ ॥

3. Tvaṁ no agna eśāṁ gayam puṣṭīṁ ca vardhaya.
Ye stomebhiḥ pra sūrayo naro maghānyānaśuḥ.

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

य अग्नि चन्द्र ते गिरेः शुभ्भंत्यश्वराधसः । शुभ्मभिः शुभ्मिणा
नरां दिवशिळद्यां वृहत्सुकीतिवार्धीति त्मना ॥ ४ ॥

4. Ye agne candra te girah śumbhanṭyaśvarādhasaḥ.
Śuṣmebhiḥ śuṣmino naro divaścidyeśāṁ bhṛhatu-
kārtirbodhati tmanā.

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तवं त्य अग्नि अच्या भार्जन्ता यत्न्ति धृष्णुया।
परिपृष्माना न विद्युतः स्वानां रथ न वाजयुः ॥ ५ ॥

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.


And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.


Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.
Agni Devata, Sutambhara Atreya Rshi

1. \textit{Janasya gopā ajaniṣṭa jāgrviragnih sudakṣah suvitāya navyase. Ghṛtapratiko bṛhatā divispṛśā dyumadvi bhāti bharatebhyah śucih.}

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghṛta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

2. \textit{Yajñasya ketum prathamaṁ purohitamagnim narastrīsadhasathe samīdhire. Indreṇa devaiḥ sarathaṁ sa barhiṣi sidanni hotā yajathāya sukṛutah.}

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

2. Yajasya keturo prathama purushaagnim narastri adhastrhe samadhire. Indra deva sa barhia sidani hota yajatha sukru. 

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

3. Asaṁmrsto jayase matroh sucirmandrah kavirudatiṣṭho vivasvataḥ. Ghṛtena tvāvardhayannagna āhuta dhūmaste keturabhavad-dīvi śrītaḥ. 

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghrta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.


May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help
people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)


Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.


Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise
as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

### Mandala 5/Sukta 12

**Agni Devata, Sutambhara Atreya Rshi**


As in yajna, we bear and bring and offer oblations of ghrta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

2. Ṛtāṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu ṭṛṇḍhi pūrvīḥ. Nāham yātum sahasā na dvayena ṛtāṁ sapāmyaruṣasya vrṣṇāḥ.

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature’s generosity. I follow the generous and brilliant lord’s path of truth and rectitude but not by violence nor with
duplicity. I follow the path of honesty and sincerity.


For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.


Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what are the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?
5. **Sakhāyaste viśuṇā agna ete śivāsāḥ santo aśivā abhūvan. Adhūrṣata svayamete vacobhir-ṛjyuḥate vṛjīnāṇi bruvantaḥ.**

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

6. **Yaste agne namasā yajñāmīṭṭha ṛtam sa pātyaruṣasya vṛṣṇah. Tasya kṣayaḥ prthurā śādhuretu prasarsrāṇasya nahuṣasya śeṣah.**

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.
Mandala 5/Sukta 13
Agni Devata, Sutambhara Atreya Rshi


Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

2. Agneḥ stomam manāmahe sidhramadya divisprāśah. devasya draviṇasyavḥ.

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

3. Agnirjuṣata no giro hotā yo mānuṣeṣvā. Sa yakṣad-daivyam janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,
Agni Devata, Sutambhara Atreya Rshi

1. Arcanastvai havomahcanta namidhmahi.
   Agne arcanta mutaye.
   Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

2. Agnestoma manomah cintramadya divispriyav.
   With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

3. Agnirjata no giro hotyo mnenujve yo.
   Sa yakad daivyajanam.
   May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

4. Tvamagane saprathasi juasto hota varenyah.
   Tvayajjanam vi tanvate.
   Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

5. Tvamagane vajasatamam vipravardhantisuṣṭutam.
   Sa norasva suviryam.
   Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

6. Agne nemirarani iva devaṅstvam paribhūrasi.
   A radhaścitramracciones.
   Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world’s wealth for us.
Mandala 5/Sukta 14

Agni Devata, Sutambhara Atreya Rshi

Agni Devata, Sutambhara Atreya Rshi

1. Agniṁ stomena bodhaya samidhāno amatryam.
   Havyā deveṣu no dadhat.
   Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature’s variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

2. Tamadhvareśvīlāte devaṁ martā amartyam.
   Yajiṣṭham mānuṣe jane.
   That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

3. Tam hi śaśvanta īlate srucā devaṁ ghṛtaścutā.
   Agniṁ havyāya volhave.
   Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their
Agni Devata, Sutambhara Atreya Rshi

1. Agni stomena bodhaya samidhńno amatryam.
Havyń deveńu no dadhat.

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

2. Tamadhväreśvāte devaś martń amartyam.
Yajīṇaś mśnuś jane.

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

3. Ta ś hi Üa ś vanta ś ūatē srucś devaś ghńtaś cutś.
Agni ś havyśya vōhave.

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their offerings across the spaces and bring them the sweets of yajna.


Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

5. Agnimīlenyāṁ kavīṁ ḍūtṛpṛṇṇaṁ saparyata.
Vetu me śṛṇavaddhavam.

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghrta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.


The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,
creased by realised souls with words of Divinity in the state of samadhi.

**Mandala 5/Sukta 15**

*Agni Devata, Dharuna Angirasa Rshi*


I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

2. *Ṛtena ṛtāṁ dharūṇaṁ dharayanta yajnasya śāke parame vyoman. Devo dharmān dharuṇe saduṣo nṛṇjātairajātāṁ abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternals of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

4. Māteva yadbharase paprathāno janamajanaṁ dhāyase cakṣase ca. Vayovayo jarase yaddadhānah pari tmanā viṣurūpo jīgāsi.

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.
Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

Mandala 5/Sukta 16
Agni Devata, Puru Atreya Rshi

1. *Bṛhadvayo hi bhānave’rcā devāyāgnaye. Yaṁ mitraṁ na praśastibhirṁartāso dadhire purah.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.


With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.
Agni makes the development and achievement possible like Bhaga, excellence incarnate.


For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

2. Sa hi dyubhir janōnōñō hotō dakṣāsyā bōhvo.

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.


In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.


Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life’s dynamics move round you.

Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life’s dynamics.

**Mandala 5/Sukta 17**

*Agni Devata, Puru Atreyya Rshi*

आ यज्ञदेवा मर्या तत्था तत्वांभूतयः।
अग्नि कृत स्वध्वर पूरुनिहङ्गतावरसः॥ १ ॥

1. Ā yajñairdeva martya itthā tavyāṁsamūtaye.
   Agnīṁ kṛte svadhvare pūruṇīhitāvase.

   Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य हि स्वयंशस्तर आसा विध्यमन्यस।
तं नाकेच्छित्राचिचिः मून्दं पुरा मनीषवाः॥ २ ॥

2. Asya hi svayaśastara āsā vidharman manyase.
   Taṁ nākaṁ citraśociṣaṁ mandraṁ paro mani-ṣayā.

   O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,
Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

Mandala 5/Sukta 17
Agni Devata, Puru Atreya Rshi

1. ॐ जयाः विद्युताय जीवताम् गृहाय गीताय।
   आग्निः कर्तवे स्वगुरु भवेत् स्वदेवं विद्युः प्रवर्त्त आय॥ ३ ॥

Devo na yasya retasā bṛhacchocantyarcayaḥ.

   O man, blest with the holy speech of communion and
the divine light of this Agni, by whose energy-shower streams
of adoration shine all round widely like rays of the sun,
by that same holy light and divine speech destroy
the want and suffering of existence.

2. ॐ जयाः विद्युताय जीवताम् गृहाय गीताया।
   अध्य विश्वासु हव्याच्छोपिविनि प शास्तिः॥ ४ ॥

Adhā viśvāsu havyo’gnirvikṣu pra śasyate.

   By the yajna and holy action of this brilliant
generous power, creators of positives and destroyers
of negatives, men of wisdom and discernment,
achieve wealth and circulation of wealth
by modes of transport and communication.
And then Agni, venerable power
for development, is valued and honoured among
all human habitations.

3. ॐ जयाः विद्युताय जीवताम् गृहाय गीताया।
   अध्य विश्वासु हव्याच्छोपिविनि प शास्तिः॥ ४ ॥

5. Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ûrjo
napādabhiṣṭaye pāhi śagdhi svastaya utaidhi
prtsu no vṛdhe.

   Brave men of knowledge, wisdom and brilliance
study, produce and bring us cherished gifts of Agni, fire
and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

Mandala 5/Sukta 18

Agni Devata, Dvita Mrktavaha Atreya Rshi


Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

2. Dvitāya mṛktavāhase svasya dakṣasya mam-hanā. Induṁ sa dhatta ānuṣak stotā citte amartya.

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.


Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

5. *Ye me pañcāśataṁ daduraśānāṁ sadhastuti. Dyumadagne mahi śravo bṛhatkṛdhi magho-nāṁ nṛvadamṛta nṛṇāṁ.*
Those who give me fifty modes of speed and progress in life along with their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

Mandala 5/Sukta 19

_Agni Devata, Vavri Atreya Rshi_

अभ्यवस्था: प जायन्त प वावव विशिष्चितकं।
उपस्थ मातुवि चंद्र॥ १॥

1. Abhyavasthāḥ pra jāyante pra vavrervavriściketa. 
_Upasthe māturvi caṣṭe._

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुर वि चितयन्ताचनिमिषं नृणं पांति।
आ तूड़ हां पुरं विविशुः॥ २॥

2. Juhure vi citayanto’nimishaṁ nṛmaṁ pānti. 
Ā dṛḷhāṁ puraṁ viviśuḥ.

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वंकुस्याय जन्तवार्या द्यूमद्र्धन्त वृष्ण्य:।
निष्कर्षेऽवा बृहदवक्ष्य एना मध्या न वैज्ञयः॥ ३॥
3. Ā śvaitreyasya jantavo dyumadvardhanta kṛṣṭayah. Niṣkgarīvo brhadukthāḥ enā madhvāḥ na vājayuḥ.

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.


Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

5. Krīḷanno raśma ā bhuvah saṁ bhasmanā vāyunā vevidānaḥ. Tā asya sandhrśajō na tigmāḥ susamśitā vakṣyo vakṣaṇeṣṭhāḥ.

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.
Agni Devata, Prayaswantah Atreyah Rshis

1. *Yamagne vājasātama tvaṁ cinmanyase rayim.*
   *Taṁ no gīrbiḥ śravāyyaṁ devatrā panayā yujam.*

   Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

2. *Ye agne nerayanti te vṛddhā ugrasya śavasaḥ.*
   *Apa dveśo apa hvaro’nyavratasya saścire.*

   Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

   *Yajñeṣu pūrvyāṁ girā praysvanto havā-mahe.*

   Agni, we opt for dedication to you, original
yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

1. **Yamagene vājasūtama tvaṃ cinmanyase rayim.**
   Taṃ no gṛbhiṁ Üravasya devatrāṇa panayā yujam.

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

2. **Ye agne nerayanti te vṛddhaḥ ugrasya Üavasa¬.**
   Apa dveṣo apa hvaro'nyavratasya saucire.

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

3. **Hotram tvā vṛṣmahe'gne dakṣāyasya sūdha-nam.**
   Yajûje pūrvyaś girī praysvanto hav średni¬.

Agni, we opt for dedication to you, original yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

4. **Itthā yathā ta ūtaye sahasāvan divedive. Rāya rtāya sukra tō gobhiḥ syāma sadhamādo viraiḥ syāma sadhamādaḥ.**

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

**Mandala 5/Sukta 21**

*Agni Devata, Sasa Atreya Rshi*

1. **Manuṣvattvā ni dhīmaḥi manuṣvat-samidhī-mahi.**
   Agne manuṣvadaṅgiro devān-devayate yaja.

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

2. **त्वं हि मानुष जनचय तु पीत कृध्यस।**
   स्तुचस्स्त्वा जन्यानुष्कृता सिपिरासुत॥ २ ॥
2. **Tvam hi mānuṣe jane’gne suprīta idhyase.**
   **Srucastvā yantyānuṣak sujāta sarpirāsute.**

   Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

3. **Tvāṁ viśve sajośaso devāsos dūtamakrata.**
   **Saparyantastvā kave yajñeṣu devamīṭate.**

   All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

4. **Devaṁ vo devayajyayā’gnimīḷīta martyāḥ.**
   **Samiddhaḥ śukra dīdihyṛtasya yonimāsadaḥ sasasya yonimāsadaḥ.**

   O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and
the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

Mandala 5/Sukta 22

Agni Devata, Vishvasama Atreya Rshi

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.
3. **Cikitvinmanasāṁ tvā devaṁ martāsa ūtaye. Vareṇyasya te‘vasa iyānāso amanmahi.**

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

4. **Agne cikiddhyasya na idaṁ vacaṁ sahasya. Tam tvā suśripa dampate stomairvardhan-tyatrayo gīrbhiḥ śumbhantyatrayah.**

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

**Mandala 5/Sukta 23**

**Agni Devata, Dyumna Vishvacharshani Atreya Rshi**

1. **Agne sahantamāḥ bhara dyumnasya prāsahā rayim. Viśvā yaścarṣaṇāṁrabhyāḥ sā vājeṣu sāsahat.**
Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthow all the opposing forces against humanity in the battles of life.

तर्मण  पृतनाषभं  रूपं  संहस्वं  आ  भरे ।
त्वं  हि  सुत्या  अद्वृत्ता  दृता  वार्जस्त्र  गार्मर्त: ॥ २ ॥

2. Tamagne pṛtanāṣaham rayim sahasva ā bhara. Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

विश्व  हि  त्वा  सुजार्षसा  जनासा  वृक्तबन्धिषः ।
हारारं  सर्वसु  पियं  व्यत्ति  वायर्य  पुरु ॥ ३ ॥


Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हि  प्रमा  विश्वचर्षणिरभिमाति  सहां  दुध। अग्निः  प्रषु  रष्वा
रवि ṭः  शुक  दीदिहि  द्रुमत्प्रावक  दीदिहि॥ ४ ॥
4. *Sa hi śmā viśvacarṣaṇirabhimāti saho dadhe.*
   Agna eṣu kṣayeṣvā revanah śukra dīdihi dyumat pāvaka dīdihi.

   Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

**Mandala 5/Sukta 24**

_Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rshis_

1. *Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates._

2. *Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security._

3. *Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil._

4. *Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being._

**Mandala 5/Sukta 25**

_Agni Devata, Vasuyavah Atreya Rshis_

1. *Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life._

2. *Vasuragnir-vasuśravā acchā nakṣi dyumattamam rayim dāḥ._

3. *Surely, desire and desire the human beings, who are in this world, that all may be removed._
3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.


Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life’s well being.

**Mandala 5/Sukta 25**

*Agni Devata, Vasuyavah Atreya Rshis*

1. *Acchā vo agnimavase devaṁ gāsi sa no vasuḥ. Rāsat putra ṛṣūnāṁrtāvā parṣati dviṣaḥ.*

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life’s stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.
2. *Sa hi satyo yaṁ pūrve cid devāsaścid yamīdhire.*
   *Hotāram mandrajihvamit sudītibhirvibhāvasum.*

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)


Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do’s and don’ts of holy teaching.

4. *Agnirdevaṇu rājayagnir-marteṣvāvīsan.*
   *Agnino havyavāhano’gniṁ dhībhīḥ saparyata.*

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.
O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

5. *Agnis-tuviśravastamāṁ tuvibrahmāṇamuttamam.*
   *Atūrtam śrāvayatpatim putram dadāti dāśuṣe.*

   Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

6. *Agniraddāti satpatim sāsāha yo yudhā nr bhīḥ.*
   *Agniratyaṁ raghusyadam jetāramaparājitam.*

   Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

7. *Yad vāhiṣṭham tadagnaye brhadarca vibhāvaso.*
   *Mahiśīva tvad rayistvad vājā uḍirate.*

   The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all
wealth, all energy and all victories flow from you.

8. *Tava dyumanto arcayo grāvevocyate brhat.*

_Uto te tanyaturyathā svāno artha tmanā divaḥ._

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.


_Sa no viśva ati dviṣaḥ parśannāveva sukratuḥ._

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

Mandala 5/Sukta 26

_Agni Devata, Vasuyavah Atreya Rshis_

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear
and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा गृह्तस्त्रवीमहु चित्रभानाः स्वदूर्गम।
दुर्वाँ आ वीतय वह॥ २ ॥

2. Taṁ tvā ghṛtasnavīmahe citrabhāno svardṛśam. 
Devāṁ ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life’s beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहात्र त्वा कव दुमन्तं समिथ्यमहि।
अग्र बृहन्तमध्वर॥ ३ ॥

3. Vitihotraṁ tvā kave dyumantam samidhīmahi. 
Agne bṛḥantam-adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्र बिश्वाभिरा गंहि दुमभिव्यददातय।
हातारं त्वा वृणीमह॥ ४ ॥

4. Agne viśvebhirā gahi devebhir-havyadātaye. 
Hotāram tvā vṛṇīmahe.

Agni, light and fire of yajna, spirit of creation
and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यर्जमानाय सुन्त्रत आग्ने सुवीर्यं वह।
दुर्वश सत्सि बहिष्मि॥ ५ ॥

5.  Yajamānāya sunvata āgne suvīryam vaha.
Devairā satṣi barhiṣi.

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

सुमिधान: सहस्रजिज्ञ धर्माणि पुष्यसि।
दुवानां दूत उक्थ्यः॥ ६ ॥

Devānāṁ dūta uktvyah.

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यौगिण्या जातवर्दसं हात्रवाहुं यविष्ठग्राम।
दधोता दुर्वमृत्विज्ञ ॥ ७ ॥

7.  Nyagnīṁ jātavedasāṁ hotravāhāṁ yaviṣṭhyam.
Dadhātā devam-ṛtvijam.

Hold on to Agni, light and fire of life, pervasive
in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

8. 
Pra yajña etvānuṣagadyā devavyacastamaḥ. 
Strñīta barhirāsade.

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

9. 
Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ. 
Devāsah sarvayā viśā.

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

Mandala 5/Sukta 27

Agni and Indra-Agni Devata, Tryaruna Traivrshna, Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri Bhauma Rshis
1. Anasvantu satpatirmamahe me gavā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇaściketa.

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

2. Yo me śatā ca viṁśatim ā ca gonaṁ harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvr-dhāno'gne yaccha tryaruṇāya śarma.

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

3. Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūrvīryukte-nābhi tryaruṇo griṇāti.
O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who ‘for me (i.e.Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness’.

या म इति पुवाचत्वश्चर्मधाय सूर्यः
दर्ददूर्वा सनिं युत दर्दमुधार्मृतायत् || ४ ||

4.   Yo ma iti pravocatyaśvamedhāya sūraye.  
      Dadadṛcā sanim yate dadanmedhāṁṛtāyate.

   “Who for me reveals the ancient and eternal Word...”, whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य मा परुषाः: शतमुद्धर्षयत्यन्त्यर्गः ||
अश्वमधास्य दाना: सामाङ्गव्र्यांशिर: || ५ ||

5.   Yasya mā paruṣāḥ śatamuddharṣayantu-kuśaṇah.  
      Aśvamedhasya dānāḥ somā iva tryāsirah.

   The loud and bold voices, creative acts and generous gifts of ‘ashvamedha’, national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.
6. *Indragnī śatadāvnyaśvamedhe suvīryam.*
   *Kṣatrāṁ dhārayatam brhad divi sūryamivājaram.*

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

**Mandala 5/Sukta 28**

*Agni Devata, Vishvavara Atreyi Rshi*

1. *Samiddho agnirdivi sociraśret pratyānuṣasasamurviyā vi bhāti. Eti prācī viśvavārā namobhir-devāṇ īlānā haviṣā ghṛtācī.*

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature’s bounties like a yajnic ladle full of ghṛta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.
2. *Samidhyamāṇo amṛtasya rājasi havīśkṛṇvantam sa case svastaye. Viśvam sa dhatte draviṇam yaminvasyātīthyamagne ni ca dhatta it purāh.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life’s well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world’s wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.


Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.
4. Samiddhasya pramahaso’gne vande tava śriyam. 
Vṛṣabho dyumnavāṇi asi samadhvareṣ-vidhyase.

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

5. Samiddho agna āhuta devān yakṣi svadhvara. 
Tvam hi havyavālasi.

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature’s bounties.

6. Ā juhotā duvasyatā’gnim prayatyadhvare. 
Vṛṣīdhvam havyavāhanam.

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire
of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

**Mandala 5/Sukta 29**

*Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi*

च्ययुमा मनुषा दुवतात्त्री रचना दिव्या धारयन्त। अचर्नि त्वा मुरुतैः पूर्तद् ग्रस्तवमण्डृष्णिन्द्रसिध्यः धीरः: || १ ||


   Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified: men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदीः मुरुतैः मन्दसान्माधरिन्द्र-पपिवांसं सुतस्यै।
आदतत् वर्जनिं यदहिं हाण्ये यशीरस्रज्जलस्वत्वा उ। || २ ||

2. *Anu yadīṁ maruto mandasānamārcannindram papivāṃsaṁ sutasya. Ādatta vajramabhi yadahīṁ hannapo yahvīrasṛjat sarvatā u.*

   With dedication and loyalty, when the Maruts,
supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उत्त ब्रह्माण्य महता म अस्त्यन्तः सामास्य सुभुतस्य पया: ।
tadbhirya मनुष्य गा अर्भिन्ददहुः गहीं पपिवाँ इन्द्रा अस्य ॥ ३ ॥

3.  Uta brahmāṇo maruto me asyendraḥ somasya susūtasya peyāḥ. Taddhi havyaṁ manuṣe gā avindad-ahann-ahim papivāṁ indro asya.

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आदादस्सी वितरं वि ष्कभायतस्यविव्यानशिच्छदिययस्य मूर्तं
कः । जितगतिमिन्दर अपुन्जगुराणः पति श्रवस्तमव दनवं
हेन ॥ ४ ॥

4.  Ād rodasī vitaram vi śkabhāyat saṁvivyānaścid
bhiyase mṛgam kaḥ. Jigartim-indro apajargurā-ṇāḥ prati śvasantamava dānavam han.

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with
his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

5. Adha kratvā maghavan tubhyāṁ devā anu viśve adaduḥ somapeyam. Yat sūryasya haritaḥ patantīḥ puraḥ saṅruparā etaśe kaḥ.

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).


When Indra with thunder and lightning destroys ninetynine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour
and adore the omnipotent lord with trishtubha hymns of celebration.

Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā tṛī śatāni. Trī sākamindro manuṣah sarāṃsi sutam piṇḍad vṛtrahatayāya somam

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.
9. **Uśanā yat sahasyairayātam .graymindra jūjuvānebhiraśvaiḥ. Vanvāno atra saratham yayātha kutsena devairavanorha śuṣṇam.**

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

10. **Prānyaccakramavr̥haḥ sūrasya kustāyānyad varivo yātave’kaḥ. Anāso dasyūṇamr̥no vadhexa ni duryoṇa āvṛṇañ mṛdhra-vācaḥ.**

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

11. **Stomāsastvā gaurivāteravardhannarandhayo vadathināyā piprum. Ā tvāmrjiśvā sakhyāya cakre pacan pakīrapibah somamasya.**

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts
and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

12. **Navagvāsaḥ sutasomāsa indraṁ daśagvāso abhyarcantyarkaiḥ. Gvyāṁ cidūrvamapidhāna-vantam te cinnarah śaśamānā apa vran.**

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

13. **Katho nu te pari carāṇi vidvān vīryā maghavan yā cakartha. Yā co nu navyā kṛṣṇavāḥ śaviśṭha predu tā te vidatheṣu bravāma.**

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth?

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha navyā akarma. Vastreva bhadrā sukṛtā vasūyū ratham na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life’s wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.
Mandala 5/Sukta 30

Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi


   Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life’s pleasure?


   With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.
3. **Pra nu vayam sute yā te kṛtāndra bravāma yāni no jujoṣāh. Vedaṇavidvānchṛṇavacca vidvān vahate’yaṁ maghava sarvasenaḥ.**

   The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don’t know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

   स्थिरं मन्त्रश्चकृष्ण जात ईन्द्र वशीदकार युध्यम भूर्यसशिचत।
   अश्रमानं विविधवेसा दिशुतं वि विदा गवामुवमुस्त्रिया-र्णाम॥ ४ ॥

4. **Sthiram manasiaṃcakrṣe jāta indra veśideko yudhaye bhūyasaścit. Aśmānaṃ cicchhasā didyuto vi vido gavāmūrvamusriyāṇām.**

   Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

   पुरा यत्वे परम आजनिष्ठा: परावति श्रुत्यं नाम विभवत।
   अतशिच्चिदिनद्वाध्ययन्त दुवा विशवा अपा अजयद्वास-पत्रीः॥ ५ ॥

5. **Paro yat tvam parama ājaniśṭhāḥ parāvati śrutyam nāma bibhrat. Ataścindindrabha-yanta devā viśvā apo ajayad dāsapatnīḥ.**
When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.


Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.


Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.
When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

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10. _Samatra gāvo’bhito’navanteheha vatsairviyutā yadāsan. Sam tā indro asṝjadasya śākairyadīṁ somāsaḥ suṣūtā amandan._

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

11. _Yadīṁ somā babhrudhūtā amandannaroravīḍ vṛṣabhaḥ sādanaesu. Purandaraḥ papivāṇ indro asya punargavāmadadādusriyāṇāṁ._

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.
10. If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

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12. Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

13. Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

14. Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.
When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature’s gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

**Mandala 5/Sukta 31**

*Indra, Indra or Kutsa, Indra or Ushana, Indra and Kutsa Devatah, Avasyu Atreya Rshi*

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthā-nmaghavā vājayantam. Yūtheva paśvo vyunoti gopā ariṣṭo yāti prathamaḥ siṣāsan.*
Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प देव हरिवा मा बि चैः विशेषज्ञात अभि नं: सचस्व।
नृहि त्वदिन्दु वस्या अन्यदस्त्यमनाँश्चर्जनन्वतशचुच्यते॥ २ ॥

2. Ā pra drva harivo mā vi venah piśāngarāte abhi nah sacasva. Nahi tvadindra vasyo anyadastyamenaṁścidijjanivataścakartha.

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्यत्सहुः सहस्र आजनिष्ट दर्दिष्ट इन्द्रेऽइन्दियाणि विश्वा।
पाचादयतुत्सुदुध्गाव वव अन्तवि ज्यातिषा संववृत्तत्प्रांचव्॥ ३ ॥


When strength and virility is born and matures
with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.


Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashtā, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.


Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,
inspired by your power and grace, surround the wicked and destroy them.

प तु पूर्वाणि कराणानि वाच्यं प नूर्तना मधवन्या चक्रथ।
शक्तिवा चविभरा रादेसी उभ जयं या मर्नवं दानुं-
चित्रा: ॥ ॥

6. "Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā
maghaḥan yā cakartha. Śathīvo yad vibharā
rodasī ubhe jayannapo manave dānucitrāḥ.

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदि तु कराणं दस्म विपाच्छिं यद ग्र राजा अन्त्रामिमीथा: ॥
शुष्णस्य चित्तपरि माया अगृभणा: पपित्वं य रपु
दस्यूँरस्ध: ॥ ॥ ॥

7. "Tadinnu te karaṇaṁ dasma viprā’him yad ghna-
nnojo atrāminīthāḥ. Śuṣṇasya cit pari māyā
agṛbhṇāḥ prapitvaṁ yannapa dasyūnrasedhah.

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of
energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

8. **Tvamapo yadave turvaśāyā’ramayaḥ sudughāḥ pāra indra. Ugramayātātavaho ha kutsāṁ saṁ ha yad vāmuṣanāranta devāḥ.**

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

9. **Indrākutsā vahamānā ratheṇā’vāmatyā api karṇe vahantu. Niḥ śīmadbhyo dhamatho niḥ śadhasvānmaghono hṛdo varathastamāṃsi.**

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life’s business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your
seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वातस्य युक्तान्त्युज्जिश्चिदश्वान्कुविश्चिदुष्ण अंज-
ग खस्युः। विश्व तु अत्रे मुस्तः सर्खायः हन्दु बह्याणि
tविश्वीमवधनः॥ १० ॥

10. Vātasya yuktānt-suyujavaścid-aśvān kaviścid-eṣo
ajagann-avasyuḥ. Viśve te atra marutah sakhāya
indra brahmaṇi taviśīm-avardhan.

Let this scholar of creative vision working for
defence and protection, take to, explore and advance
the forceful currents of winds employed as effective
agents of travel and transport. All your scholars, friends
and forces here, O powerful ruler, at the speed of winds
increase and advance the power, prosperity and defence
potential of the land.

सूरशिद्धश्च परितकम्यायां पूर्व कर्तुपरं जूजुवांसम।
भरच्चकमतंशः सं रिपाति पुरा दर्थतसनिष्ठति कतुः
नः॥ ११ ॥

11. Sūrascicd rathaṁ paritakmyāyāṁ pūrvaṁ kara-
duparam jujuvāṁsama. Bharaccakrametaśaṁ sam
riṇāti puro dadhat saniṣyati kratum naḥ.

Let the brave and brilliant pilot of the chariot
first steady the chariot in the initial motion in the night
and then take off rising to the clouds. The craft bearing
its gears and stages of motion presses forward,
conducting our project onward perfectly as intended.

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.


O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

Mandala 5/Sukta 32
Indra Devata, Gatu Atreya Rshi

अर्द्दशुरूस्मपौर्ण्या वि खानि त्वमणवान्तद्याहनां अरम्भाः ।
प्रहान्तिमिदं पव्वतं वि यहकः सूर्या वि धारा अवर्य दान्वं
हन ॥ १ ॥
1. Adardarutsam-śrjo vi khāni tvamarṇavān bad-
badhānāṁ aramṇāḥ. Mahāntamindra parvataṁ vi
yad vaḥ śrjo vi dhārā ava dānavaṁ han.

Indra, maker and breaker of things, you break
open the springs, open the doors, let the streams aflow,
and free the bonded to live free and enjoy, you who
break the cloud and the mountain, let out the streams to
flow into rivers and the sea, having destroyed the
demons and broken the cloud.

2. Tvamutsāṁ ṛtubhirbadbadhānāṁ aramṅha ūdhah
parvatasya vajrin. Ahīṁ cidugraprayutaṁ
śayānam jaghanvāṁ indra taviśīm-adhatthāḥ.

Indra, lord of the thunderbolt, you let the locked
up springs of water flow like milky streams of the cloud
down the mountain slopes according to the seasons. O
ruling lord of light and lustre, breaker of the serpentine
cloud of darkness, take up and command the blazing
forces for action.

3. Tyasya cinmahato nirmṛgasya vadharjaghāna
taviśībhīr-indraḥ. Ya eka idapratirmanyamāna
ādasmādanyo ajaniṣṭa tavyān.

Indra, the ruling lord, alone by himself,
unequalled and universally acknowledged and adored,
destroys the might of that great informidable demon of
darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths
of darkness.

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

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And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.
For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)


Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.


To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to
For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

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9. Ko asya Üu¦maÅ tavi¦¶Å varŒta eko dhanŒ bharate aprat¶ta¬. Ime cidasya jrayaso nu dev¶ indrasyaujaso bhiyasŒ jihŒte.

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

10. Nyasmai dev¶ svadhitirjih¶ta indrŒya gŒtur-üat¶va yeme. SaÅ yadojo yuvate viÜvamŒbhir-\n
11. EkaÅ nu tvŒ saptatiim pãncajanyam jãtaim śrñomi yaśasam janesu. Tam me jagrbhra āśaso navi-

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

12. EvŒ hi tvŒm¾tuthŒ yŒtayantaÅ maghŒ viprebhyo dadataŠܾnomi. kiÅ te brahamŒÄo GŒhate sakhåyo ye tvŒyŒ nidadhu¬ kŒmamindra.

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.
Mandala 5/Sukta 33

Indra Devata, Samvarana Prajapatyā Rshi

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

Na te ta indrābhyaṃ smatrūṣṭaḥ prasūtāsa ābhāha vāyadum ।
tīṣṭha rathadhi tam vajrahastā’śrāśiṃ deva yamase svaśvaḥ ॥ ॥


For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

2. Sa tvāṁ na indrā dhiyasāno arkairhariṇāṁ vrṣan yoktramaśreḥ. Yā itthā maghavannanu jośāṁ vakṣo abhi prāryaḥ sakṣi janān.

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.


Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

5. *Vayaṁ te ta indra ye ca narah śardho jajñānā yātāśca rathāḥ. Āsmāṇ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.
6. **Papṛksṇeṇyamindra tve hyojo nṛmāṇī ca nṛta-māno amartaḥ. Sa na enīṁ vasavāno rayiṁ dāḥ prāryaḥ stuṣe tuvimaghasya dānam.**

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

7. **Evā na indrotibhirava pāhi grñṇātḥ śūra kārūn. Uta tvacaṁ dadato vājasātau piprīhi madhvaḥ suṣutasya cāroḥ.**

Thus O lord brave and fearless, Indra, protect us, the celebants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उत्ति त्य मापाङ्कुल्यस्य सूरस्रसदेश्याहिरण्णा ररोणाः।
वहष्ट्य मादश्यत्तौसा अस्य गङ्कितत्स्य कतुङ्भिनु सरुष्च।
8. \textit{Uta tye mā paurukutsyasya sūrestrasadasyor-hiranino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.}

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

\textit{Utt tva ma maśrutāśvastus śaṇaḥ: katvāmāhamāsa vidśrūṣya}
\textit{rātāś sahaśtra mā chyvētānā dānaṃ anūkamaryo vaprūṣa}
\textit{nāchante} \| 9 \| \textit{\textendash} 10.

9. \textit{Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapaṇe nārcat.}

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

\textit{Utt tva ma dṛkṣyagavrjāya āsura-vatasya upūruṣa bhītānāḥ: \|}
\textit{Mūḥrā rāya: sāvēraṇasya ṛṣekvājyā na gāvāḥ: parvēta ārpa}
\textit{gamana} \| 10 \| \textit{\textendash} 11.

10. \textit{Uta tye mā dhvanyasya juṣṭā lakṣmaṇyasya suruco yatānāḥ. Mahnā rāyaḥ samvaranaṣya ṛṣe-rvrajam na gāvāḥ prayatā api gman.}
May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

Mandala 5/Sukta 34

Indra Devata, Samvarana Prajapatiya Rshi

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificent, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.
He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.


He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.


If the powerful ruler punishes somebody’s father or mother or brother, he does not for that reason forsake
that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

5. Na pañcabhir-daśabhir-vaśtyārabham nāsun-
vatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayuṁ bhajati gomati vraje.

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.


Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may
grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for
economic management providing for abundant water and wealth of cows and food products.

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

Mandala 5/Sukta-35

Indra Devata, Prabhuvasu Angirasa Rshi

Yaste sādhiṣṭho’vasa indra kratuṣṭamā bhara. Asmabhyaṁ carṣaṇīsaham sasniṁ vājeṣu duṣṭān.

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and formidable in our battles of life, the discipline inviolable.
2. **Yadindra te catalosro yacchūra santi tisrah.**
**Yad vā pañca kṣitīnāmavastat su na ā bhara.**

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,
preparation and consolidation), Grhastra (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

\[ \text{आ तचवा वर्ण्यं वृष्ण्तमस्य हूमह्} \]
\[ वृष्ण्तजृतििह जज़ििह आभूभिरिन्द तुवरणः: II 3 II \]

3. \[ \text{Ā te’vo vareṇyaṁ vrṣantamasya hūmahe.} \]
\[ \text{Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.} \]

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

\[ \text{वृष्ण हसि राध्वस जज़ििह वृष्णिि ह शवः: I} \]
\[ \text{स्व त्रत्रं त धृष्ण्मः सत्राह्मिन्द्र पांख्यमः II 4 II} \]
4.  

\[ Vṛṣā \text{ hyasi rādhase jajñiśe vrṣṇi te śavah. Svakkṣ-trāṁ te dhṛṣanmanah satrāhamindra paum-syam. } \]

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

5.  

\[ Tvat tamindra martyrām-amitrayantam-adriyā. Sarvarathā śatakṛato ni yāhi śavasaspate. \]

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

6.  

\[ Tvāmid vṛtrahantama janāso vrktabarhiṣaḥ. Ugram pūrvisu pūryam havante vājasātaye. \]

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life’s battle for
sustenance and success.


Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.


Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

2. Ā te hanū harihaḥ śūra śipre ruhat somo na parvatasya prṣṭhe. Anu tvā rājannarvato na hinvan gīrghir-madema puruhūta viśve.

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.


Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

5. Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyāṁ vahase haribhyāṁ. Sa no vṛṣā vṛṣarathah suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.
Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

Mandala 5/Sukta 37

Indra Devata, Atri Bhauma Rshi

The flame of Agni, heat and light, invoked and kindled on the base of ghrta, water, rising fast and beautifully vies with the light of the sun. “This we create

1. Saṁ bhānunā yatate sūryasyā’’juhvāno ghṛtapr-śṭhaḥ svaṅcāh. Tasmā amṛidhrā uṣaso vyucchān ya indrāya sunavāmetyāha.
in honour of Indra, the ruler”: for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

2. Samiddhāgni-vanavat sūrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāno yasyeṣirām vadantya-
yad-adhvaryur-haviṣāva sindhum.

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).


Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau samyaṁ saṁ jayāti. Priyah sūrye priyo agnā bha-vāti ya indrāya sutasomo dadāsat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.
Mandala 5/Sukta 38

*Indra Devata, Atri Bhauma Rshi*

1. *Uroṣṭa indra rādhaso vibhī rātiḥ satakrato. Adhā no viśvacarṣaṇe dyumnā suksesatra maṁhaya.*

   Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.


   Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.


   O ruler of the clouds and mountains, dispenser
of generous and adamantine justice, these powers and potent people of yours, these lights and the enlightened, all these brilliances that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

4.  Uto no asya kasya cid dakṣasasya tava vṛtraḥan. Asmabhyaṁ nṛmṇamā bharā’ smabhyaṁ nṛmaṇasyase.

   Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.


   Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.
Mandala 5/Sukta 39

Indra Devata, Atri Bhauma Rshi

1. *Yadindra citra mehanā’sti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.


Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

3. *Yat te ditsu prarādhyaṁ mano asti śrutaṁ bṛhat. Tenā driṁhā cidadriva ā vājaṁ darṣi sātaye.*

Adriva, wielder of thunder arms and ruler of
clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.


For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

5. Asmā it kāvyaiṁ vaca uktham-indrāya śaṁsyam. Tasmā u brahmavāhase giro vardhantyatrayo girah śumbhantyatrayaḥ.

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.
Mandala 5/Sukta 40

Indra, Surya, Atri Devata, Atri Bhauma Rshi

आ याह्याद्रिभि: सूतं सामं सामपत पिब।
वृषेणिन्द्र वृषेणिवृद्धहत्तम॥ १॥

1. Ā yāhyadribhiḥ sutaṁ somaṁ somapate piba.
   Vṛṣannindra vṛṣahīr-vṛtrahantama.

   Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृषा गावा वृषा मदा वृषा सामाः अर्थं सूत:।
वृषेणिन्द्र वृषेणिवृद्धहत्तम॥ २॥

2. Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutah.
   Vṛṣannindra vṛṣabhir-vṛtrahantama.

   Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृषा त्वा वृषेणां हुव वजनिज्ज्वारक्षितिभिः।
वृषेणिन्द्र वृषेणिवृद्धहत्तम॥ ३॥

   Vṛṣannindra vṛṣabhir-vṛtrahantama.

   Indra, potent lord of generosity, magnanimous
Indra, creator and protector of honour,
excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

Indra, potent lord of generosity, magnanimous giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of
the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.


And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.


O sage, Atri, free from the bondage of confusion
between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

8. **Grāvṇo brahmā yuyujānaḥ saparyan kīrinā devān namasopasākṣan. Atriḥ sūryasya divi cakṣurā- dhāt svarbhāṇorapā māya aghukṣat.**

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

9. **Yaṁ vai sūryaṁ svarbhāṇus-tamāsavidhyadā- suraḥ. Atrayās-tamanvavindan nahyanye aṣa- knuvan.**

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,
restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

Mandala 5/Sukta 41

*Vishvedeva Devata, Atri Bhauma Rshi*

1. *Ko nu vāṁ mitrāvaruṇāvratāyan divo vā mahaḥ pārthivasya vā de. Ṛtasya vā sadasi trāsīthāṁ no yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.


May the light of the day and the peace of night,
the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

4. **Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājīṁ na jagmurāśvaśvatamāḥ.**
The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.


O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.


In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.


Happy with myself, celebrant for you all, and
for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

9.  

Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhā- 

naḥ śaṁsāṁ naryo abhiṣṭau.

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moving, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

10.  

Vṛṣṇo astoṣi bhūmyasya garbham trito napā-

tamapāṁ suvrkti. Gṛṇīte agniretari na śūṣaiḥ 
sociškeśo ni riṇāti vanā.

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force
and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

Katha mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa ośadhiruta no’vantu dyaurvanā girayo vṛksakeśāḥ.

How shall we speak to the seeker of nature’s catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

Śṛṇotu na īrjāṁ patirgirah sa nabhastarīyāṁ iṣirah pariṃmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babhāṇasyādreh.

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.


I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.
15. Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siśaktu mātā mahī rasā naḥ smat sūribhir-ṛjuhasta ṭjuvaniḥ.

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.


How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.


O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

Mandala 5/Sukta 42

Vishvedeva Devata, Atri Bhauma Rshi

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss
itself.


May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.


Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refugent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

We sing and celebrate the acts and achievements
of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

7. **Upa stuhi prathamam ratnadheyam bṛhaspatim sanitāram dhanānām. Yaḥ saṁsate stuvate saṁbhaviṣṭhaḥ purūvasur-āgamaj-joḥuvānam.**

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

8. **Tavotibhiḥ sacamānā ariṣṭā bṛhaspate maghavānāḥ suvīrāḥ. Ye aśvadā uta vā saṇti godā ye vastradāḥ subhagāsteṣu rāyāḥ.**

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the
grace of divinities.


Render the wealth of those people fruitless and unproductive who eat by themselves inspite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord’s creation, revile the lord giver and desecrate the food.


O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

12. **Damūnaso apaso ye suhastā vrṣṇah patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī bṛhaddivota rākā daśasyantīrvarivasyantu subhrāḥ.**

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

13. **Pra sū mahe suśaraṇāya medhāṁ giram bhare navyasīṁ jāyamānām. Ya āhanā duhitur-vakṣa-ṇāsu rūpā mināno akṛṇod-idad naḥ.**

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,
sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.
16. Praiṣaḥ stomah pr̥thivīmantatikṣāṁ vanaspatī- 
ñroṣadhi rāye aṣyāḥ. Devodevaḥ suhavo bhūtu 
 mahyaṁ mā no mātā pr̥thivī durmatau dhāt.

May this song of celebration ring over the earth, 
resound across the sky, and vibrate among the trees and 
herbs for the production of wealth. May the lord 
supreme, God of the divinities of nature and humanity,
be kind to me and listen to my invocation and prayer. 
May the mother earth be kind and never ill-disposed to 
us.

17. Urau devā anibādhe syāma.

O divinities, saints and sages, may we ever 
prosper in the unbounded generosity of nature and of 
mother earth.

18. Samaśvinor-avasā nūtanena mayobhuvā supra-
ṇīti gamema. Ā no rayim vahatamota vīrānā 
vīsvānya-mṛtā saubhagāni.

O lord, we pray, may we ever follow and benefit 
from the latest and blissful guidance and noble policy 
of the Ashvins, teachers and scholars. Bring us, O divine 
twin powers of nature’s complementarities, wealth, 
brave progeny and all the imperishable good fortunes
of honour and excellence. Let us prosper with your protection and vision of progress.

Mandala 5/Sukta 43

Vishvedeva Devata, Atri Bhauma Rshi

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth
for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

3. **Adhvaryavaś-cakrvāṁso madhūni-pra vāyave bharata cāru ūṣkram. Hoteva naḥ prathamah pāhyasya deva madhva rarimā te madāya.**

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

4. **Daśa kṣipo yuñjate bāhū adrim somasya yā śamitārā suhastā. Madhvo rasaṁ sugabhastīr-giriṣṭhāṁ caniścadad duduhe ūṣkramāṁśuḥ.**

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert
specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature’s sources of wind and waters.

5. Asāvi te jujusānāyaya somaḥ kratve dakṣāya bṛhate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānah.

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

6. Ā no mahīm-aramatīma sajōṣa gnam devēṁ namasē rātaḥavyāṁ. Madhormadāya bṛhatīṁ-ṛtajnāmāgne vaha pathibhirdevayānaiḥ.

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature’s truths and worthy of further
pursuit by the progressive paths of divinities and nobilities among humanity.


Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.


Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and navel of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.
9. *Pra tavyaso namauktim turasya’ham pūṣṇa uta vāyoradikṣi. Yā rādhasā coditārā matīnāṁ yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

10. *Ā nāmabhir-maruto vakṣi viśvāṇā rūpebhijā-tavedo huvānāḥ. Yajñāṁ giro jarituḥ suṣṭutim ca viṣve ganta maruto viṣva ūṭī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant’s songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars’ yajnic pursuit of research and development.
11.  Ā no divo brhataḥ parvatādā sarasvaṅī yajataḥ gantu yajñam. Havām devī jujuṣāṅā ghṛtācī śagmāṁ no vācamuṣaṅī śṛṇotu.

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghrta and waters of life’s energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.


Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly: the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.


May the wielder and sustainer of existence,
mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature’s three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.


On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

15. *Brhad vayo bṛhatē tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and
great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उराखे अनिबाध स्याम \ १६ II


O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

समाश्विनार्वत्सा नूतनन मयाभुवा सुपणीती गमम \ १७ II

17. Samaśvinor-avasā nūtanena mayobhuvā supraṇīṭī gamema. Ā no rayin vahatamota vīrān-ā viśvānymṛtā saubhagāṇī.

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divines, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

Mandala 5/Sukta 44

Vishvedeva Devata, Avatsara Kashyapa and others Rshis

1. Taṁ pratnathā pūrvathā viśvathemathā jyeṣṭha- tātim barhiṣadaṁ svarvidam. Praścīnaṁ vrjanaṁ dohase girā’’śuṁ jayantamanu yāsu vardhase.

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon
the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

1. TaÅ pratnathŒ pµurvathŒ viÜvathemathŒ jye¦¢ha-tŒtiÅ barhi¦adaÅ svarvidam. Prat¶c¶naÅ v¾janaÅ dohase girŒ''ÜuÅ jayantamanu yŒsu vardhase.


Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.


(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is
truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

Pra va ete suyujo yamanniṣṭaye nīcīramuṣmai yamya ṝtāvrddhah. Suyantubhiḥ sarvāsāsai-rabhī-śubhiḥ krivirnāmāṇi pravaṇe muṣāyati.  

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature’s law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people’s protection, promotion and prosperity without hoarding anything for himself.)
truth, reality, eternity. He is the wielder, sustainer and
carder of the world in existence. Inviolable is his
word, uncharted his way. He is the yajaka, creator and
giver. He is the lord and controller of power and
potential, challenge and forbearance. He is ever on the
move across the skies and spaces. He is the generous
cloud, the seedling in the womb of existence, ever
young, unaging, antidote of negative destruction, and
loving support of all.

5. Sañjarbhurāṇas-tarubhiḥ sutegrbham vayākin-
am cittagarbhāsu susvaruḥ. Dhāravākeṣv-
ṛjugātha śobhase vardhasva patnīrabhi jīvo
adhvare.

Shining and vibrating by flutter of the leaves of
trees, proclaiming the presence of the spirit manifested
in life forms living and aging in the world of creation,
in the caves of the heart, you shine and radiate in the
consciousness, O lord of rectitude and paths of
naturalness. Grow on, live on, O lord, in the yajna of
creation and let the life forms grow on and advance.

6. Yāḍṛgeva dadṛśe tāḍṛg-ucyate saṁ chāyayā
dadhire sidhrayāpsvā. Mahīm-asmaḥbhyan-
uruṣāmuru jrayo bṛhat suvīram-anapacyutam
sahāḥ.

Who are the sagely divines of humanity? As they
see the truth of reality, so do they speak of it. They
behold it and stand thereby by the holy reflection of it
in divine works of creation or in the visions of their
own imagination. And they, men of courage, wide and
bold in speech and imagination, bear and bring for us
great illuminative speech of knowledge and high and
mighty undecaying valour, forbearance and spirit of
challenge which creates great heroes in the service of
truth and rectitude. They are human divines.

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.


The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart’s desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

10. Sa hi kṣatrasya manasasya cittibhir-eva vadasya yajatasya sadhreḥ. Avatsārsasya sprṇavāma raṇvabhiḥ śaviṣṭham vājam viduṣā cidardhyam.

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.
11. Śyena āśāmaditih kakṣyo mado viśvavārasya yajatasya māyināh. Sam-anyamanyam-artha-yantyetave vidurviśāṇaṁ paripānamanti te.

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.


He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

The baby’s parent, the yajaka’s protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.


Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life’s joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.
15. **Agnirjāgāra tamṛcaḥ kāmayanye’gnirjāgāra tamu sāmāṇī yanti. Agnirjāgāra tamayāṁ soma āha tavāhamasmī sakhye nyokāḥ.**

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

**Mandala 5/Sukta 45**

*Vishvedeva Devata, Sadaprna Atreya Rshi*

1. **Vidā divo visyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinūrūt svargād vi duro mānuśirdeva āvah.**

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

**वि सूया । अमति न श्रियं सादावाद गवां माता जानुती गात । धन्वणसा नद्यंः खादर्भणाः स्थूर्णाः सुभिताः दृंहत द्याण । २ ॥**
2. Vi sūryo amatim na śriyam sādorvād gavāṁ mātā jānaṁī gāt. Dhanvarṇasasā nadyāḥ khādo arṇāḥ sthūnena sumitā dṛthinām dyauḥ.

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day’s sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

3. Asmā ukthāya parvatasya garbhō mahīnāṁ januṣe pūrvyāya. Vi parvato jihīta sādhata dyaur-āvivāsanto dasayanta bhūma.

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

With unambiguous holy words approved by scholars and loved and used by divine brilliances, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

5. *Eto nvadya sudhyyo bhavāma pra ducchūnā minavāmā varīyaḥ. Āre dveśāmsi sanutardadhāmā’-yāma prāncō yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.


Come friends, let us take up works of science and reason by which mother knowledge reveals and,
like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

Anūnodatra hastayato adrirārcan yena daśa māso navagyāḥ. Rtaṁ yatī saramā gā avindad viśvāni satyāṅgirāścakāra.

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature’s powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

Viśve asyā vyuṣi māhināyāḥ sam yad gobhiraṅgiraso navanta. Utsa āsāṁ parame sadhastha ṛtasya pathā saramā vidad gāḥ.

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature’s vitality that transmit the revelations
of light and knowledge and bless the yajnic seekers.

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

When the sun yokes its far ranging rays of
spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

11. Dhiyaṁ vo apsu dadhiśe svarśāṁ yayātaran daśa māso navagyāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyamhaḥ.

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

2. *Agna indra varuṇa mitra devaḥ śardhaḥ pra yanta mārutota viṣṇo. Udbhā nāsatya rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.


Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.


I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

4. Uta no viśṇuruta vāto asridho draviṇodā uta somo mayaskarat. Uta ṛbhava uta rāye no aśvinota tvaṣṭota vibhvānu maṁsatē.

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill
and power and knowledge enlighten and train us in arts and crafts for the achievement of life’s wealth and honour.

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend
of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.


May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

8. Uta gnāḥ vyantu devapatnīr-indrāṇyagnāyasyaśvinī rāṭ. Ā rodaśi varuṇāni śṛṇotu vyantu devirya śṛturjanīnām.

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing
cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

Mandala 5/Sukta 47

Vishvedeva Devata, Pratiratha Atreya Rshi

Prayuñjatī diya eti bruvāṇā mahī mātā duhitubādhvanyatī. Āvivāsantī yuvatimśīṇā πίτρβhya a sadanā jahū- vāna

1. Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)
2. **Ajirāsastadapa īyamānā ātāsthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīm pari dyā-vāpṛthivī yanti panthāḥ.**

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

3. **Ukṣā samudro aruṣah suparṇah pūrvaya yonīṁ piturā viveṣa. Madhye divo nihitaḥ prśnirāśmā vi cakrame rajasaspātyantau.**

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

4. **Catvāra īṁ bibhrati kṣemayanto daśa garbhaṁ carase dhāpayante. Tridhātavaḥ paramā asya gāvo divāscaranti pari sadyo antān.**

The directions of space, receiving the sustaining
light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

5.  

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

6.  

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.
7. **Tadastu mitrāvaruṇā tadagne śaṁ yorasma-bhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhām namo dive bṛhate sādanāya.**

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

**Mandala 5/Sukta 48**

*Vishvedeva Devata, Pratibhanu Atreya Rshi*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?
2. Tā atnata vayunāṁ vīravākṣaṇāṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirāte devayurjanaḥ.

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn’t procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

3. Ā grāvabhir-ahanyebhir-aktubhir-variṣṭham vajra-mā jighrīti māyinī. Śatamā vā yasya praca-rantsve dame saṁvartayanto vi ca vartayannahā.

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.
4. Tāmasya rītim paraśoriva pratyanīkamakhyāṁ
bhuje asya varpasah. Sacā yadi pitumantamiva
ksayaṁ ratnam dadhāti bharahūtaye više.

That character and disposition, that form and
policy of its dynamic flow, that admirable force of its
arms like the razor’s edge, I know, is in keeping with its
identity for the purpose of peace, protection and
progress, and, like a comfortable home full of plenty, it
holds the jewels of wealth and felicity for the people at
the beck and call of the inmates.

5. Sa jihvayā caturanīka ṝṅjate cāru vasāṇo varuṇo
yatannarim. Na tasya vidma puruṣatvatā vayaṁ
yato bhagaḥ savitā dāti vāryam.

The nation, the ruler, the fire, the sun, wearing
a charming form, shining with forces all round in all
four directions, encounters the opposing darkness with
the tongue of light and flame. We know not how, with
what strength and power, from where this Varuna, best
and highest power of justice and wisdom, Bhaga,
commanding wealth and felicity, Savita, inspiring all
with exhilaration, brings and bestows on us all the
cherished gifts of life, how he makes everything
possible.
Mandala 5/Sukta 49

Vishvedeva Devata, Pratiprabha Atreya Rshi

1. \textit{Devaṁ vo adya savitārameṣe bhagāṁ ca ratnaṁ vibhajantamāyoh. Ā vām narā puru-bhujā vavṛtyāṁ divedive cīdaśvinā sakhiyān.}

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

2. \textit{Prati prayāṇam-asurasya vidvānt-shuktairde-vāṁ savitārāṁ duvasya. Upa bruvīta namasā vijānaṅjyeṣṭhaṁ ca ratnaṁ vibhajantamāyoh.}

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,
the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

3. **Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usraḥ.** *Indro viṣṇurvaruṇo mitro agnirahāni bhadra janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita’s Nature, Prakṛti, wears the mantle of the morning. Pusha, nature’s nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

4. **Tanno anarvā savitā varūtham tat sindhava iṣayanto anu gman.** *Upa yad voce adhvarasya hotā rāyah syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing
rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.


Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

**Mandala 5/Sukta 50**

*Vishvedeva Devata, Svasti Atreya Rshi*


Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,
power and splendour of the world for the sake of growth and advancement.

2. *Te te deva netarye cemāṇ anuśase.  
   Te rāyā te hyāprce sacemahi sacathyaiḥ.*

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

   Āre viśvāṁ patheṣṭhāṁ dviṣo yuyotu yūyuvih.*

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

4. *Yatra vahnir-abhīhito dudravad droyaḥ paśuḥ.  
   Nrmaṇā vīrapastyo’ṛṇā dhīreva sanitā.*

Where the fire, placed, invoked and kindled in
the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष तै दच्च नता रथप्रस्थति: शां राय: शां स्वस्तयेः
इष्ट:स्तुताः मनामह दुवस्तुताः मनामहः।५ ||

5.  

Eṣa te deva netā rathaspatiḥ śāṁ rayiḥ. Śāṁ rāye śāṁ svastaya ɪṣaḥ stuto manāmahe devastuto manāmahe.

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

Mandala 5/Sukta 51

Vishvedeva Devata, Svasti Atreya Rshi

अग्नि सूतस्य पीतया विश्वविद्यद्वातमिति गहिः।
द्रवविष्णुवद्वैतात्।।१ ||

1.  

Agne sutasya pītaye viśvair-ūmebhīrā gahi.  
Devebhīr-havyadātaye.

Agni, light of knowledge and fire of life, come
with all the means and methods of protection and progress, come with all the divines of the world and divine generosities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.


O divine scholars, radiations of nature’s vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.


O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

5.  
Vāyavā yāhi vitaye juṣāṇo havyadātaye.
Pibā sutasyāndhaso abhi prayāḥ.

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

6.  
Indraśca vāyavesāṁ sutānāṁ pītimarhathaḥ.  
Tāṃjuṣethāṁ-arepasāvabhi prayāḥ.

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation’s power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

7.  
Sutā indrāya vāyave somāso dadhyāśiraḥ.  
Nimnaṁ na yanti sindhvo’bhi prayāḥ.
Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

8. \textit{Sajürviśvēbhirdevebhiraśvibhyāmuṣasā sajūḥ.}
   \textit{Ā yāhyagne atrivat sute raṇa.}

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

9. \textit{Sajürmitrāvaruṇāḥbhyāṁ sajūḥ somena viṇṇuṇā.}
   \textit{Ā yāhyagne atrivat sute raṇa.}

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.
10. *Sajūrādityairvasubhiḥ sajūrindrenā vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.


May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.
12. **Svastaye vāyumupa bravāmahai somāṁ svasti bhuvanasya yaspatiḥ. Brhaspatiṁ sarvaganaṁ svastaye svastaya ādityāso bhavantu naḥ.**

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

13. **Viśve devā no adyā svastaye vaiśvānaro vasvaragnih svastaye. Devā avntyrbhavaḥ svastaye svasti no rudraḥ pātvamhasaḥ.**

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life’s energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.
*Svasti na indraścāgniśca svasti no adite kṛdhi.*

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life’s wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life’s vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.


Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

*Mandala 5/Sukta 52*

*Marutah Devata, Shyavashva Atreya Rshi*
1. *Pra śyāvāśva dhṛṣṇuyā’rcā marudbhīr-ṛkvabhiḥ.*
   *Ye adrogham-anuṣvadham śravo madanti yajñiyāḥ.*

   O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

2. *Te hi sthirasya śavasaḥ sakhāyaḥ santi dhṛṣṇuyāḥ.*
   *Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.*

   Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

3. *Te spandrāso nokṣaṇo’ti ṣkandanti ṣarvarīḥ.*
   *Marutāmadhā maho divi kṣamā ca manmahe.*

   Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of
humanity.

रुत्सु वा दधीमहि स्ताम् युजं च धृण्युगा।
विश्व य मानुषा युगा पाति मर्याद पिषः॥ ४ ॥

4. Marutsu vo dadhīmahi stomaṁ yajñam ca
dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ
risaḥ.

For you all, let us admire and honour all those
of you and hold them among the Maruts as children of
stormy winds and rays of light who protect our songs
of praise and prayer and promote the flames and
fragrance of yajna throughout human history and save
humanity from violence with strength and determina-
tion.

अह्न्तिः य सुदानवा नरा असामिषवसः।
प युजं यज्ञवक्ष्या दिवा अंचा मूर्ख्वः॥ ५ ॥

5. Arhanto ye sudānavo naro asāmiśavasaḥ.
Pra yajñam yajñiyebhyo divo arcā marudbhyaḥ.

Honour and admire those leading lights who are
deservingly meritorious and commanding, generously
charitable, strong and determined, loving and brilliant,
and who dedicate their songs and yajna to the dynamic
Maruts among humanity worthy of reverence.

आ रुक्मणद्व युध्या नरे रूः रूढ्ये रूढीरस्वृ ।
अन्वेनान्य अर्ह
विद्युतां मूर्ख जन्मैतीरिव भानुर्वत तमान दिवः॥ ६ ॥

6. Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasrksata.
Anvenāṅ aha vidyuto maruto jajhyaṁriva bhānu-
rarta tmanā divaḥ.

While the leading lights and mighty warriors
with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.


The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

8. Śardho mārutamucchaṁsa satyaśavasam-rbhasam. Uta sma te śubhe narah pra spandrā yujata tmanā.

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.


Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

11. *Adhā naro nyohate’dhā niyuta ohaṭe. Adhā pārāvatā iti citrā rūpāṇi darśyaḥ.*

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

12. *Chandaḥ stubhaḥ kubhanyava utsamā kāriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛṣi tviṣe.*
Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

13. \(\text{Ya rśvā rśtīvidyutāḥ kavayaḥ santi vedhasah.}
\text{Tamṛṣe mārutāṁ gaṇāṁ namasyā ramayā girā.}\)

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant’s words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

14. \(\text{Accha rṣe mārutāṁ gaṇāṁ dānā mitraṁ na yoṣaṇā. Divo vā dhṛṣṭāva ojasā stutā dhībhiriṣanyata.}\)

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the
wise and visionaries, come, hasten to our yajna and receive our homage.


As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.


I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.
17. *Sapta me sapta śākina ekamekā śatā daduḥ. Yamunāyāmadhi śrutamud rādho gavyam mṛje ni rādho aśvyam mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

**Mandala 5/Sukta 53**

*Maruts Devata, Shyavashva Atreya Rshi*

का वैद्व जानंमश्व का वा पुरा सुन्नव्यास मुरुतां।
यद्यूयुज किलास्यः॥ १ ॥

1 *Ko veda jānameśāṁ ko vā purā sumneśvāsa marutāṁ. Yad yuyujre kilāsyah.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?


They speak to me who come to me with lights of revelation, flying like birds in ecstasy: “Noble men among mortals free from sin and folds of ignorance have seen these Maruts.” Say this, appreciate and praise the Maruts.


The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.
5. Yuṣmākaṁ smā rathāṁ anu mude dadhe maruto jīradānavaḥ. Vṛṣṭī dyāvo yatīriva.

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.


The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)


Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over
and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

8. Ā yāta maruto diva āntarikṣaḍamāduta. Māva sthāta parāvataḥ.

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.


May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.


For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.


Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.


For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.


O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.
15. **Sudevaḥ samahāsati suvīro naro marutaḥ sa martyaḥ. Yam trāyadhve syāma te.**

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

16. **Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvān iva sakhīṁranu hvaya girā grṛihi kāminaḥ.**

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.
Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.


O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.


O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the
claws. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

4. Vya\text{\textacuten}\text{\textun}n rudr\text{\textacuten} vyah\text{\textacuten}i \text{\textsl{s}ik\text{\textacuten}aso vyantarik\text{\textacuten}sa\text{\textacuten} vi raj\text{\textacuten}ma\text{\textacuten} dh\text{\textacuten}t\text{\textacuten}ay\text{\textacuten}. Vi yadaj\text{\textacuten} aj\text{\textacuten}tha n\text{\textacuten}va \text{\textacuten}m yath\text{\textacuten} vi durg\text{\textacuten}n\text{\textacuten}i maruto n\text{\textacuten}ha ri\text{\textacuten}yatha.

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

5. Tad v\text{\textacuten}ry\text{\textacuten}ni vo maruto mahitvana\text{\textacuten}n d\text{\textacuten}rgam\text{\textacuten} tat\text{\textacuten}na s\text{\textacuten}ryo na yojanam. Et\text{\textacuten} na y\text{\textacuten}me agr\text{\textacuten}bh\text{\textacuten}ta\text{\textacuten}s\text{\textacuten}oci\text{\textacuten}o’na\text{\textacuten}svad\text{\textacuten}n yannyay\text{\textacuten}tan\text{\textacuten} girim.

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

7. *Na sa jīyate maruto na hanyate na sredhati na vyathate na riṣyati.* Nāsyā rāya upa dasyanti notaya ṛśīṃ vā yaṁ rājānāṁ vā suṣūdatha.

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.


The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

11. Aṃseṣu va ṛṣṭayaḥ patsu khādayo vakṣaḥsu rukmā maruto rathe śubhaḥ. Agnibhrājaso vidyuto gabhastyoḥ śiprāḥ śīrṇasu vitatā hiraṇ-yayīḥ.

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.
O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.


O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.


O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

15.  *Tad vo yāmi draviṇāṁ sadya-ūtayo yenā svarṇa tatanāma nṛṇrabhi. Idaṁ su me maruto haryatā vaco yasya tarema tarasā sataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

*Mandala 5/Sukta 55*

*Maruts Devata, Shyavashva Atreya Rshi*

पर्यन्त्यवा मृत्ता भाज्यद्वित्या बृहद्यवा दधिर दृवधव रसः।
इयन्तु अश्वर्भे स्वयमभिराशुभिः शुभं यातामनु रथी
अवृत्तत्॥ १ ॥

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.


Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

4. Ābhūṣeṇyāṁ vo maruto mahītvanāṁ didṛkṣeṇ-

yaṁ sūryasyeva cakṣaṇam. Uto asmāñ amṛttatve
dadhā-tana śubham yātāmanu rathā avṛtsata.

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

5. Uḍīrayathā marutaḥ samudrato yūyam vṛṣṭim

varṣayathā purīśiṇāḥ. Na vo dasrā upa dasyanti
dhenavaḥ śubham yātāmanu rathā avṛtsata.

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them
down from the sky, so you inspire the people, energise
the earth, shake up the clouds and bring the showers of
prosperity from the seas and spaces. O wondrous
workers and generous leaders, the fertilities of nature,
sunlight, earths and cows never desert you, nor ever
exhaust for you. Let the chariots of life roll on with the
leading lights of generosity to happiness and prosperity.

6. \textit{Yadaśvān dhūrṣu prṣatīr-ayugdhvāṁ hiraṇyā-yān
pratyaktāṁ amugdhvāṃ. Viśvā it spṛdho maruto vyasyatha
śubhāṁ yātāmanu rathā avṛtsata.}

O Maruts, windy travellers of the skies, when
you use liquid fuel and air for motive power in the front
part of your chariot, put on your protective golden suit
and release the energy drop by drop and spark by spark,
you leave behind all the contestants on the journey. Let
the chariots roll on with the travellers of space for a
noble cause for a noble destination.

7. \textit{Na parvātā na nadyo varanta vo yatrācīdhvāṁ
maruto gacchathedu tat. Uta dyāvāprīthivī yātha-
nā pari śubhāṁ yātāmanu rathā avṛtsata.}

O Maruts, heroes of the earth and skies, no
mountains, nor clouds, nor rivers in flood any way
obstruct your course wherever you travel, nor do they
disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

8. Yat pūrvyaṁ maruto yacca nūtanaṁ yadudyate vaśavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubham yātāmanu rathaḥ avṛtsata.

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored: of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

9. Mr̥lata no maruto mā vadhiṣṭanāṁ smabhyaṁ śarma bahulaṁ vi yantarana. Adhi stotrasya sakhyasya gātana śubham yātāmanu rathaḥ avṛtsata.

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.
knowledge, love and adventure for the good of all life on earth.

\[\text{Yūyamasmā} \text{ rāyat vasyo} \text{ acchā} \text{ niraṅhatibhyo} \text{ maruto} \text{ grṇānāh}. \text{Juṣadhvain} \text{ havyadātim} \text{ yajatrā} \text{ vayaṁ syāma} \text{ patayo} \text{ rayiṇām.} \]

O Maruts, leading lights of yajna, lords in command of the world’s wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world’s wealth, honour and excellence for all.

**Mandala 5/Sukta 56**

*Maruts Devata, Shyavashva Atreya Rshi*

\[\text{Agne} \text{ śardhantamā} \text{ gaṇam} \text{ piṣṭam} \text{ rukmēbhir-aṅjibhih}. \text{Viśo} \text{ adya} \text{ marutāmava} \text{ hvaye} \text{ divaścid} \text{ rocanādadhi.} \]

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliance from amongst the most shining and intelligent defence forces of the country.
2. *Yathā cinmanyase hṛdā tadinme jagmurāśasah.*

Ye te nediśṭhamān havanānyāgaman tān varṣdha bhīmasanāndrasah.

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

3. *Mīlhusmatīva prthivī parāhatā madantyetyasmadā. Ṛkṣo na vo marutāḥ śimīvāṁ amo dudhro gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

4. *Ni ye rinantyoyasā vṛthā gāvo na durdhuraḥ.*

Aśmānāṁ cit svaryāṁ parvataṁ girīṁ pra cyāvayanti yāmabhīḥ.

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like
untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

5. *Ut tiṣṭha nūnāṃ samukṣītanām. Marutāṃ purutamamapūrvyāṃ gavāṁ sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.


O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.


We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.


I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

*Mandala 5/Sukta 57*

*Maruts Devata, Shyavashva Atreya Rshi*

आ सुदासु इन्द्रवन्त: सुजार्षसा हिरण्यरथु: सुविताय गन्तन। हुय वां अस्पत्यति हयत मतिस्त्रृणां न दिव उत्सा उदन्यवः। १॥
1. Ā rudrāsa indravantaḥ sajoṣaso hirānyarathāḥ suvitāya gantana. Iyam vo asmat prayate matis-trṣṇaje na diva utsā udanyave.

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.


O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

O Maruts, children of the firmament, winds and tempests of nature’s energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.


The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life’s dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.
5. *Purudrapsā aṇijimantah sudānavas-tveṣasam-
drśo anavabarādhasah. Sujātāso januṣā rukma-
vakṣaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream
of soma and showers of nature’s joy, versatile of form
and action as light in spectrum colours, holy and vastly
charitable, they see the reality in all its variety of true
colours as light reveals the real forms without screen
effects. Commanding imperishable wealth, power and
competence in their own right by birth and genetic merit
of previous karma, they wear their beauty and regality
of life and conduct in their heart and hands. Loving,
brilliant and adorable, the Maruts define, deserve, serve
and thus justify the name and description: Immortal.

6. *Rṣṭayo vo maruto aṁsayaradhi saha ojo bāhvorvo
balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo
viśvā vaḥ śrīradhi tanūṣu pipiše.*

O Maruts, leading lights of humanity, on your
shoulders you bear the blazing lances and the burdens
of forbearance with courage and splendour of life, while
the force of action is concentrated in your hands. On
your heads you carry the care and comfort of humanity
with the arms and ammunitions of protection and
progress in your chariots. Indeed, the entire wealth and
honour, beauty and grace of life reflects in your body
and personality.
7. **Gomad-aśvāvad rathavat suvīram candravad rādho maruto dadā naḥ. Praśastiṁ naḥ krṇuta rudriyāso bhakṣīya vo’vaso daivyasya.**

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

8. **Haye naro maruto mṛlatā nastuvīmaghāso amṛtā rtajñāḥ. Satyaśrutah kavayo yuvāno brhadgirayo brhadukṣamāṇāḥ.**

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.
Mandala 5/Sukta 58

Maruts Devata, Shyavashva Atreya Rshi

I admire the blazing, tempestuous group of these Maruts, modern self-governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.
3.  "Āvo yanṭūdavāhāso adya vrṣṭim ye viśve maruto junanti. Ayaṁ yo agnīrmarutah samiddha etam juṣadhyam kavayo yuvānah."

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.


O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

5.  "Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Prśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ sam mimikṣu."

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the
Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

6. **Yat prāyāśiṣṭa prṣatībhir-aśvair-vīḷupavibhir-maruto ratbehiḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauḥ.**

   By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

7. **Prathīṣṭa yāman prthivī cidesāṁ bharteva garbhaṁ svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣaṁ svedam cakrire rudriyāsaḥ.**

   As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,
yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.


O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life’s wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

**Mandala 5/Sukta 59**

*Maruts Devata, Shyavashva Atreya Rshi*


Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the
regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.


By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.


For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.
4. **Ko vo mahânti mahatâmudaśnavat kaskāvyā marutaḥ ko ha pauṃsyā. Yūyaṃ ha bhūmim kiraṇam na rejatha pra yad bharadhve suvitāya dāvane.**

   O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

5. **Aśvā ivedaruṣāsah sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvṛdh vāvṛdhurnarah śūryasya cakṣuḥ pra minanti vrṣṭibhiḥ.**

   O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

6. **Mimūṭu dyaur-aditir-vūtaye na- saÅ dūnucitrū ṣa uḍaso yatantūm. cucyavur-divyā kośameta ṣe rudrasya marutogūtāḥ.**

   May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and
6. Te ajyeṣṭhā akaniṣṭhāsa udbhido’madhyamāsān mahasā vi vāvṛdhuh. Sujātāso januṣā prśnimātaro
divo maryā ā no acchā jīgātana.

None highest, none lowest, none middling,
among them, they are equals all, burst forth into life
through layers of impediments. Nobly born by nature,
children of heaven, earth and the firmament, they are
mortals, humans all, who, as we wish, come to us and
appreciate us all. They grow and rise by their own
strength and grandeur.

7. Vayo na ye śreṇīḥ papturojasā’ntān divo brhatāḥ
sānunaspāri. Aśvāsa eśāṃubhaye yathā vidūḥ pra
parvatasya nabhanūṇraṇacucyavuh.

They soar together like flights of birds with the
innate force of their light and lustre over mighty
mountain peaks across the middle regions to the bounds
of expansive heaven. Commanding the two-way motion
of their circuitous energy, they shake the clouds of the
sky and break them into showers.

8. Mimāṭu dyaur-aditir-vītaye naḥ sam dānucitrā
uṣaso yatantarā. Ācucyavur-divyam kośameta ṛṣe
rudrasya maruto āṇānāḥ.

May the heaven of light and mother earth bless
us and help us rise in light and generosity, peace and
joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

Mandala 5/Sukta 60

Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

1. Īle agniṁ svavasaṁ namobhiriha prasatto vi cayat kṛtam naḥ. Rathairiva pra bhare vājayaodbhiḥ pradakṣiṇin-marutāṁ stomam-ṛdyāṁ.

2. Ā ye tasthuḥ prṣaṭiṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā prthivī cid rejate parvataścit.
Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.


O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

4. Varā ived raivatāso hiraṇyair-abhi svadhā-bhistanvah pipiśre. Śriye śreyāṁsas-tavaso ratheṣu satrā mahāṁsi cakrire tanūṣu.

Like eminent people nobly born in life’s affluence who adorn themselves with their innate graces
and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether
you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अग्नि ययास्ते सिवव्याद्वस्त्र तवस्य वशयः उत्तराद्धि शुष्कः। त मन्दसाना धुनया रिशा ददसा वाम धंत यज्ञमानाय सुन्नवत् ॥ ७ ॥

7. Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhī śubhīḥ. Te mandasānā dhunayo riśādaso vāmam dhatta yajamānāya sunvate.

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life’s wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्नि मरुद्भिः सुभयाद्भिः क्षणमं तिब मन्दसाना गणंश्रिभि। पावकभिविश्वामन्विभिरयुभिवश्चानर पदिवा कुतुम्ना सांजूः ॥ ८ ॥


O leading light of the world, Agni, Vaishvanara,
power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life’s joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praiseworthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

Mandala 5/Sukta 61

Maruts, Shashiyasi Tarantamahishi, Purumidha Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya Devatah. Shyavashya Atreya Rshi

क छो नरः श्रद्धतमः य एकमक्ष आयूः।
पूर्मस्या: परावते। ॥ १ ॥

1. Ke śṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya.
   Paramasyāḥ parāvataḥ.

   Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्वा वाचश्ववः क्वा भीष्णवः कथं शंक कथा यय।
पूष्च सदा नुसायमः। ॥ २ ॥


   Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that
controls the direction by the nose?


They goad and spur on the horses’ flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.


Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

5. Sanat sāśvyaṁ paśumuta gavyaṁ sātāvayam. Śyāvāśvastutāya yā dorcīrayopabarbrhat.

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.
*Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man’s want of piety and success.

7. *Vi yā jānāti jasurim vi tṛṣyantam vi kāminam.*  
*Devatrā kṛṣute manah.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

8. *Uta ghā nemo astutah pumāṅ iti bruve paṇih.*  
*Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman’s life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.


Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

15. Yūyanī martāṁ vipanyavaḥ praṇetāra itthā-dhiyā. Śrotāro yāmahūtiṣu.

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.
16. *Te no vasūni kāmyā puruścandrā risādasah. Ā yajñiyāso vavṛttana.*

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.


O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

18. *Uta me vocatāditi sutasome rathavītau. Na kāmo apa veti me.*

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.


This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.
Mandala 5/Sukta 62

Mitra - Varuna Devata, Shrutavid Atreya Rshi

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

1. Rtena ṛtamapihitam dhruvaṁ vāṁ sūryasya yatra vimucantyaśvān. Daśā śatā saha tathus-tadekaṁ devānāṁ śreṣṭham ī vapoṣāmapaśyam.

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

2. Tat su vāṁ mitrāvaruṇā mahītvamārmā tathuṣṭhāṣṭhirahbhīdhutuḥ. Viśvāḥ pinvatāḥ śvasaraśya dhenā anu vāmekāḥ pavirā vavarta.

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at
Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.
Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अर्कविहस्ता सुकृत परस्य यं त्रासांथ वरुणञ्जास्वानतः।
राजोना त्रपरहेणीयमाना सहस्रस्थूरण विभूतः सुह द्वाखः ६।


Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth’s regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिर्णयनिर्णिगयो अस्य स्थ्रूणा वि भोजत दिव्यश्रवाजनीव।
भुद रात्रि निमित्ता तिल्चिल वा सुनम मध्व अधि-गत्यस्य। ७।

This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

8. *Hiraṇyārūpamuśaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

9. *Yad baṁhiśṭam nātīvidhe sudānuḥ acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭam sīṣāsanto jīgīvāṁsah syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless
us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

Mandala 5/Sukta 63

*Mitra - Varuna Devata, Archanana Atreya Rshi*


Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.


Mitra, lord of love and friendship, Varuna, lord
of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.


Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature’s breath of life.


Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power
and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

5. \textit{Rathañ yuñjate marutañ śubhe sukhaśūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṃsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.}

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

6. \textit{Vācaṁ su mitrāvaruṇāv-irāvatīṁ parjanyaś-citrāṁ vadaśi tvīṣīmaṁ. Abhrā vasata marutaḥ su māyayā dyāṁ varṣayatam-aruṇāmarepasam.}

Just as the cloud deeply filled with vapour and
highly generous rumbles with its voice of thunder and
showers rains of water, fertilising, exciting and pure,
similarly, O scholars, teachers and preachers, loving as
Mitra, friend, and discriminative as Varuna, the judge,
speak to us that language of knowledge and wisdom
which is comforting, refreshing, regenerative and life
giving, wonderfully engaging and illuminating, full of
wonder and variety and light of life. Let the dynamic
people, vibrant as winds live in plenty like the cloud,
and rise to the light of heaven with knowledge and
power. Powerful as Indra, brilliant as Sun, and generous
as Prajapati, give us the showers of knowledge and
speech, holy, bright and blazing, free of sin and evil.

7. Dharmaṃa mitrāvaruṇā vipaścīta vratā rakṣethe
asurasya māyayā. Rtena viśvāṁ bhuvanaṁ vi
rājathāḥ sūryamā dhattho divi citryaṁ ratham.

Mitra, O lord of light and love, and Varuna, lord
of law and justice, knowing and discriminative,
dedicated to the observance of the Law, you uphold,
protect and promote the entire world of existence in
order by Dharma, Rtam, cosmic dynamics and the innate
strength and will of life. You shine in manifestation by
Law and you maintain the sun in the regions of light
like a marvellous chariot on the highway by the Law.
Mandala 5/Sukta 64

Mitra - Varuna Devata, Archanana Atreya Rshi


O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

2. Tā bāḥvā suceṭunā pra yantamasmā arcate. Šēvam hi jāryam vām viśvāsu kṣāsu joguve.

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.


I wish and pray I go by the same path and reach
the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

4. \textit{Yuvābhyaṁ mitrāvaraṇopamaṁ dheyāmṛca. Yaddha kṣaye maghonāṁ stotṛṇāṁ ca spūrdhase.}

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

5. \textit{Ā no mitra sudītibhir-varunāśca sadhastha ā. Sve kṣaye maghonāṁ sakhīnāṁ ca vṛdhase.}

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

6. \textit{Yuvāṁ no yeṣu varuṇa kṣatraṁ bṛhacca bibhṛ-\textit{thaḥ. Uru ṇo vājasātaye kṛtam rāye svastaye.}}

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with
the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां म यज्ञता दुव्र नृण रुष्णात्रिवः सूतं सामं न हस्तिभिरा पदभिधारि। नरा बिभ्रतावचनानंसम् । ॥ ७ ॥

7. *Ucchantyāṁ* me *yajatā* *devakṣatre* *ruṣadgavi*.
*Sutaṁ* *somaṁ* *na* *hastibhirā* *paḍbhirdhāvatam* *narā* *bibhratāv-arcanānasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant’s and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

**Mandala 5/Sukta 65**

*Mitra* - *Varuna Devata, Ratahavya Atreya Rshi*

यस्त्रिचक्त स सुक्रतुद्वत्रासबंवीतु नः। ।
वरुणाः यस्य दश्ताः मित्रा वा बर्तं गिरे।॥ १ ॥

1. *Yaściketa* *sa* *sukraturdevatrā* *sa* *bravītu* *nahī.*
*Varuṇo* *yasya* *dārśato* *mitro* *vā* *vanate* *girah.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,
love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

2. Ta hi sreṣṭhavarcasā rājānā dīrghaśruttamā. Tā satpatī ṛṭāvṛdha ṛṭāvānā janejane.

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.
Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

5. \(V\text{ayam mitrasy\text{\=a}vasi sy\text{\=a}ma saprathastame. Anehasastvotayah satr\text{\=a} varun\text{\=a}\text{\=s}\text{\=e}\text{\=s}a\text{\=s}a\text{\=h}.}\)

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

6. \(Yuva\text{\=m mitream\=a jana\text{\=m yatath\text{\=a} sam ca nayath\text{\=a}. M\=a maghona\text{\=h pari khyatam mo asm\=a\text{\=kam-r\=\text{\=i}n\=\text{\=a}m gopi\text{\=h}e na urusyatam.}\}

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the suppliants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the
haven of peace and bliss.

**Mandala 5/Sukta 66**

*Mitra - Varuna Devata, Ratahavya Atreya Rshi*

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. They are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.
O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

4.  
Adhā hi kāvyā yuvām daksāsyā pūrbhiradbhutā.  
Ni ketunā jānānāṁ cikethe pūtadakṣasā.

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

5.  
Tadṛtaṁ pṛthivi brhacchrava eṣaṛṣīṇām.  
Jrayasānāvaram pṛthvati kṣaranti yāmabhiḥ.

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.
Mandala 5/Sukta 67

Mitra - Varuna Devata, Yajata Atreya Rshi


It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

2. Ā yad yoniṁ hiranyayāṁ varuṇa mitra sadathaḥ. Dhartārā carṣaṇīṁṁ yantam sumnam riśādasā.
O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

3. Viśve hi viśvavedasō varuṇo mitro aryamā. 
Vratā padeva saścire pānti martyam riśaḥ.

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

4. Te hi satyā rtaṣprśa rtaśvāno janejane. 
Sunīthāsaḥ sudānavaṁ hościdurucakrayāḥ.

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.
5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.*
   *Tat su vāmeṣate matiratribhya eṣate mathiḥ.*

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

**Mandala 5/Sukta 68**

*Mitra - Varuna Devata, Yajata Atreya Rshi*

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.*
   *Mahikṣatrāvṛtam bṛhat.*

   Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

2. *Samrājā yā ghṛṭayonī mitrāścobhā varuṇasca.*
   *Devā deveṣu praśastā.*

   Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,
honoured among the brilliancies of nature and humanity.

3. \( \text{T\text{	extasciitilde} na\text{h} \text{\textasciitilde} saktam p\text{\textasciitilde}rthivasya maho r\text{\textasciitilde}yo divyasya.} \)
   \( \text{Mahi v\text{\textasciitilde}m k\text{\textasciitilde}stram deve\text{\textasciitilde}u.} \)

   Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

4. \( \text{R\text{\textasciitilde}m\text{\textasciitilde}t\text{\textasciitilde}t\text{\textasciitilde}ena sapante\text{\textasciitilde}imir\text{\textasciitilde} dak\text{\textasciitilde}sam\text{\textasciitilde}s\text{\textasciitilde}t\text{\textasciitilde}te.} \)
   \( \text{Adruh\text{\textasciitilde} devau vardhete.} \)

   They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

5. \( \text{Vr\text{\textasciitilde}\text{\textasciitilde}t\text{\textasciitilde}dy\text{\textasciitilde}v\text{\textasciitilde}v\text{\textasciitilde}a r\text{\textasciitilde}ty\text{\textasciitilde}a\text{\textasciitilde}pesaspati d\text{\textasciitilde}numat\text{\textasciitilde}y\text{\textasciitilde}h.} \)
   \( \text{B\text{\textasciitilde}h\text{\textasciitilde}tan\text{\textasciitilde}t\text{\textasciitilde}m gartam\text{\textasciitilde}s\text{\textasciitilde}t\text{\textasciitilde}te.} \)

   Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about
a great and expansive haven of peace, prosperity and felicity on earth.

Mandala 5/Sukta 69

Mitra - Varuna Devata, Uruchakri Atreya Rshi

1. \(Tri\) rocan\(\text{\textsl{a}}\) varu\(\text{\textsl{n}}\)a tri\(\text{\textsl{n}}\)ruta dy\(\text{\textsl{u}}\)n tri\(\text{\textsl{n}}\)i mitra dh\(\text{\textsl{a}}\)-rayatho raj\(\text{\textsl{a}}\)m\(\text{\textsl{i}}\). V\(\text{\textsl{a}}\)v\(\text{\textsl{r}}\)dh\(\text{\textsl{a}}\)n\(\text{\textsl{a}}\)vamati\(\text{\textsl{m}}\) k\(\text{\textsl{s}}\)atriya- sy\(\text{\textsl{a}}\)’nu vrata\(\text{\textsl{m}}\) rak\(\text{\textsl{a}}\)m\(\text{\textsl{a}}\)n\(\text{\textsl{a}}\)vajuryam.

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

2. Ir\(\text{\textsl{a}}\)vat\(\text{\textsl{ir}}\)-varu\(\text{\textsl{n}}\)a dhena\(\text{\textsl{v}}\)o v\(\text{\textsl{a}}\)m madhumad v\(\text{\textsl{a}}\)m sindha\(\text{\textsl{v}}\)o mitra duhre. Trayas-tasthor-vr\(\text{\textsl{s}}\)abh\(\text{\textsl{a}}\)-sas-ti\(\text{\textsl{s}}\)\(\text{\textsl{i}}\)n\(\text{\textsl{n}}\)m dhi\(\text{\textsl{a}}\)san\(\text{\textsl{n}}\)n\(\text{\textsl{a}}\)m retodha\(\text{\textsl{h}}\) vi dyumanta\(\text{\textsl{h}}\).

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,
karma and worship, O brilliant ones.


O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

...

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.


O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.


O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.
4. \textit{Mā kasyādbhutakratū yaksam bhujemā tanūbhiḥ.} 
\textit{Mā śeṣasā mā tanasā.}

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else’s share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

\textbf{Mandala 5/Sukta 71}

\textit{Mitra - Varuna Devata, Bahuvrkta Atreya Rshi}

\textit{आ नौ गतं रिशद्दसा वर्षण मित्र बुहणा।}
\textit{उपमं चारुमध्वरम्।} \textit{1।}

1. \textit{Ā no gantm riśādasā varuṇa mitra barhaṇā.}
\textit{Upemam cārum-adhvaram.}

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

\textit{विश्वस्य हि पंचतस्वा वर्षण मित्र राजध।}
\textit{इश्वाना पिप्यतं धियं।} \textit{2।}

2. \textit{Viśvasya hi pracetasā varuṇa mitra rājathaḥ.}
\textit{Īśānā pipyataṁ dhiyah.}

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,
commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप्य नः सुतमां गतं वर्णणम् मित्रं दाशुषः।
अस्य सार्वस्य पीतयं ॥ ३ ॥

3. **Upa naḥ sutamā gataṁ varuṇa mitra dāsuṣaḥ.**
   Asya somasya pītaye.

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

**Mandala 5/Sukta 72**

*Mitra - Varuna Devata, Bahuvrkta Atreya Rshi*

आ मित्र वर्णं वयं गीर्भिर-जुहुमं अत्रिवत।
नि बहिष्ठि सदतं सार्म्पीतयं ॥ १ ॥

1. **Ā mitre varuṇe vayaṁ gīrdbhir-juhumo atrivat.**
   Ni barhiṣi sadataṁ somapītaye.

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

वतनं स्था धृवं पर्भ धर्मण्य यात्यज्जना।
नि बहिष्ठि सदतं सार्म्पीतयं ॥ २ ॥
2. **Vratena stho dhruvaksemā dharmanā yātayajjanā. Ni barhiṣi sadatāṁ somapītaye.**

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

3. **Mitraśca no varuṇaśca jüetāṁ yajñamiṣṭaye. Ni barhiṣi sadatāṁ somapītaye.**

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

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**Mandala 5/Sukta 73**

*Ashvins Devata, Paura Atreya Rshi*

1. **Yadadya sthā parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gatam.**

Ashvins, twin divines, complementary currents of the circuit of nature’s divine energy, wind and electricity, you are present far and near in the middle
sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

2. *Iha tyā purubhūtāmā purū dāṁśāṁsi bhibhratā. Varasyā yāmyadhrigū huve tuviṣṭamā bhuje.*

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.


Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.
4. \[ Tadū śu vāmenā kṛtam viśvā yad vāmanu śtave. \]
\[ Nānā jātāvarepasā samasme bandhumeyathuḥ. \]

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वं सूया रथं तिष्ठद्धृष्यदं सदां।
परि वामरुशा वया घुणा वर्णत आतपः ॥ ५ ॥

5. \[ Ā yad vāṃ sūryā rathāṁ tiṣṭhad raghusyadam sadā. Pari vāmaruṣā vayo ghṛṇā varanta ātapah. \]

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

युवरत्रिशिवकति नरं सुमन्त चत्तसा।
घर्म यद्वासरपसं नासत्यास्ता भुर्ण्यति ॥ ६ ॥

6. \[ Yuvoratriśiketati narā sumnena cetasā. Ghar-\]
\[ manā yad vāmarepasam nāsatyāsnā bhuranyati. \]

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उगा वां ककुहा यथि: शृणव चार्मपु स्नतिनि: ।
यद्वं दंसाभिरश्चिवनाचत्रिनरावृत्तिः ॥ ७ ॥
7. *Ugro vāṁ kakuho yayih śṛṇve yāmeṣu saṁtaniḥ.*
   *Yad vāṁ damśobhīr-aśvinā’trir-narāvavartati.*

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.*
   *Yat samudrātī parṣathāh pakvāḥ prkṣo bharanta vām.*

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

   *Tā yāman yāmahutamā yāmānnā mṛlayattamā.*

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.
May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

Mandala 5/Sukta 74

Ashvins Devata, Paura Atreya Rshi

1. *Kūṣṭho devāvaśvinā’dyā divo manāvasū.*
   Tacchrawatho vṛṣaṇvasū atrirvāmā vivāsati.

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

2. *Kuha tyā kuha nu śrutā diva nāsatyā.*
   Kasminnā yatatho jane ko vāṁ nāḍināṁ sacā.

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated
to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?


Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.


O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)


Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.


Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajñas at his
command, could he? Probably, for sure may be.

8. आ वां रथ रथानां यष्ट्रा यात्रविशिवा।
   पुरुष चिददस्मयुस्तिर आंडगुष्णा मत्यष्वा॥ ८ ॥

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

9. श्रमू षु वां मधूयुवाच्चमार्कमस्तु चकृति:।
   अवाचीना विचतत्सा विचिन्द्र: श्ययुवर्म दीयतम॥ ९ ॥

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

10. आश्विन्य यद्वो चं चिद्चत्त्रायांतिम्यं हरवम।
    वसव्रूस्तु षु वां भुजेऽ प्रज्ञन्ति सु वां पृच्छ॥ १० ॥

Ashvins, leading lights of humanity, wherever
you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

**Mandala 5/Sukta 75**

*Ashvins Devata, Avasyu Atreya Rshi*


Ashvins, leading lights of humanity, the celebrant visionary of life’s reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

2. *Atyāyātamaśvinā tiro viśvā aham sanā. Dasrā hirṇyavartanī susumna sindhuvaḥasā mādhwī mama śrutāṁ havām.*

Ashvins, leading lights of life in existence,
destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

3. Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hirñavartanī juśāṇā vājinīvasū mādhwī mama śrutam havam.

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.


Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,
prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.


Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.


Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

8. **Asmin yajñe adâbhyā jaritāram ūbhhaspatī. Avasyum-aśvinā yuvam grñantamupa bhūṣatho mādhvī mama śrutaṁ havam.**

   In this yajña of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

9. **Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtvīyah. Ayoji vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī mama śrutaṁ havam.**

   The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.
1. Ā bhātyagnir-uṣasāmanīkam-ud viprāṇāṁ devayā vāco asthuḥ. Arvāṅcā nūnāṁ rathyeha yātāṁ pipivāṁsām-aśvinā gharman-accha.

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.


Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.
3. \textit{Utā yātāṁ saṁgave prātar-ahno madhyāndina uditā śūryasya. Divā naktam-avasā śaṁtamena nedānāṁ pītiraśvinā titāna.}

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

4. \textit{Idaṁ hi vāṁ pradivi sthānamoka ime grhā aśvinedaṁ duroāṇam. Ā no divo bhṛhataḥ parvata-tādā’dbhyo yātām-iṣamūrjaṁ vahantā.}

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

5. \textit{Samaśvinor-avasā nutanena mayobhuvā supra-ṇīti gamema. Ā no rayim vahatamota vīrān-ā viśvānya-mṛtā saubhagāṇi.}

May we join, unite and move on with the latest
mandala 5/sukta 77

ashvins devata, atri bhauma rshi

1. prātaryāvāṇā prathamā yajadhvam purā
   grādhrād-araruṣah pibātaḥ. prātarhi yajñam-
   aśvinā dadhāte pra śamsanti kavayaḥ pūrv-
   abhājāḥ.

   Arise, meet and adore the Ashvins, first early
   morning visitors and harbingers of holy light and life’s
   vitalities. They join and bless the yajna and shower and
   share the soma before the covetous grabbers and
   hoarders are up. They join and guide the yajnic business
   of life while the saints and sages, men of poetic vision
   and intelligence, earliest sharers of the bliss, sing in
   praise of the leading lights of divinity.

2. prātaryajadhvam-aśvinā hinota na sāyamasti
devayaḥ ajuṣṭam. utānyo asmad yajate vi cāvah
pūrvah pūrvo yajamāno vanīyān.
Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

1. PrətaryəvəÄŒ prathamə yajadhvaÅ purə g¾dhrəd-araru¦a¬ pibə¬. Prətarhi yajÛam-aÜvinə dadhəte pra ÜaÅsanti kavaya¬ pµurv-abjə¬.

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

2. Prətaryajadhvam-aÜvinə hinota na sŒyamasti devayə aju¦¢am. UtŒnyo asmad yajate vi cŒva¬ pµurva¬ pµurvo yajamŒno van¶yŒn.

Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.


Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghṛt, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.


One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising
generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

5. Samaśvinor-avasō nūtanena mayobhuvā supra-ṇītī gamema. Ā no rayim vahatamota vīrān-ā viśvānyamṛtā saubhagāni.

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

Mandala 5/Sukta 78

Ashvins Devata, Saptavadhri Atreya Rshi

1. Āśvināveha gacchatam nāsatyā mā vi venatam. Hamsāviva patatamā sutāṇ upa.

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

2. Āśvinā hariṇāviva gaurāvivānu yavasam. Hamsāviva patatamā sutāṇ upa.
Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विनं वाजिनीवसु जुष्ठां यज्ञिष्ट्यः।
हृंसाविव पत्तमासु सुतां उपः ॥ ३ ॥

3. Aśvinā vājiniṇavasū juṣṭhāṁ yajñamiṣṭaye.
Haiṁśāvīva patatamā sutāṁ upa.

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life’s achievement.

अत्रियद्विमवराहै भ्रवीसुमजाहवी गर्भमानवं याषी।
श्रुनस्यं चिजवस्या नूतनं गच्छतमश्विनं शन्तं ॥ ४ ॥

4. Atriryad vāṁ-avarohann-ṛbīsam-ajohavin-
nādhamāneva yoṣā. Śyenasya cijjavasā nūtan-
enāgacchatam-aśvinā śantamena.

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिज्ञः वनस्पतं यानि: सूप्त्यावः॥
श्रुतं में अश्विनं हवं सस्वाधिं च मुञ्चतं ॥ ५ ॥
5. Vi jihśva vanaspate yonih sūṣyantyā iva. Śrutāṁ me aśvinā havāṁ saptavadhriṁ ca muñcatam.

O man, spirit of desire, as the baby on maturity leaves the folds of the mother’s womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.


Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul’s freedom.


Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.
8. *Yathā vāto yathā vanamī yathā samudra ejati.*

   *Evā tvam daśamāsya sahāvehi jarāyunā.*

   O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born along with the sheath of life.

9. *Daśa māśāṅchaśayāṇah kumāro adhi mātari.*

   *Niraitu ājīvo aksato ājīvo ājīvantyā adhi.*

   Let the individual soul reposing in the mother’s womb for ten months be born as the baby, healthy and unhurt, in the mother’s state of good health and perfect life and live on as extension of the mother beyond her life.

**Mandala 5/Sukta 79**

*Usha Devata, Satyashrava Atreya Rshi*

1. *Mahe no adya bodhayoṣo rāye dividitmaī. Yathā cinno abodhayah satyaśravasi vāyye sujāte aśvasūnṛte.*

   O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life.
as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life’s extension, nobly born, commander of the nation’s power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

 Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

 May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in
as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

4. **Abhi ye tvā vibhāvari stomairgrñanti vahnayāḥ. Maghair-maghoni suśriyo dāmanvantāḥ surā-tayaḥ sujāte aśvasūṇte.**

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

5. **Yacciddhi te gaṇā ime chadayanti maghattaye. Pari cid vaṣṭayo dadhur-dadato rādho ahrayam sujāte aśvasūṇte.**

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

6. **Aiṣu dhā vīravad yaśa uṣo maghoni sūriṣu. Ye no rādhāṃsyahrayā maghavāno arāsata sujāte aśvasūṇte.**
O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.


O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.


And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.
9. **Vyuchchā duhitardivo mā ciraṁ tanuthā apah.**

Nettā venaṁ yathā ripum tapāti sūro arciṣā sujāte aśvasūnṛte.

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

10. **Etāvad veduṣastvaṁ bhūyo vā dātumarhasi. Yaṁ stotṛbhyo vibhāvaryucchanti na pramīyase sujāte aśvasūnṛte.**

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

**Mandala 5/Sukta 80**

*Usha Devata, Satyashrava Atreya Rshi*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.


This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.


Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.
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2. This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

3. Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.

4. Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

5. The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

6. Yonder stands this daughter of heaven like a
maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day’s phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life’s achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

Mandala 5/Sukta 81

*Savita Devata, Shyavashva Atreya Rshi*

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka inmahī devasya savituh pariṣṭutih.*

   Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole
power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

1. Yuṣjate mana uta yuṣjate dhiyo vipraṁ vipraṁ bhaṭato vipaścitaṁ. Vi hotrāṁ dadhe vayunāvṛdhaṁ inmahāṁ devasya savitāṁ pariṣutiṁ.

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

2. Viśvā rūpāṇi prati muñcate kaviḥ prāsāvid bhadram dvpade catuspade. Vi nākamakhyat savitā vareṇyo'nau prayāṇamuṣas ao vi rājati.

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.


Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all
regions of the universe.


Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun’s rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi rājasi śyāvāśvaste savitaḥ stomamānaṣe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.
Mandala 5/Sukta 82
Savita Devata, Shyavashva Atreya Rshi

1. *Tat saviturvṛṇīmahe vayaṁ devasya bhojanam. Šreṣṭham sarvadhātamaṁ turam bhagasya dhīmahi.*

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.


Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita’s divine freedom.

3. *Sa hi ratnāni dāṣuṣe suvāti savitā bhagaḥ. Tam bhāgam citramīmahe.*

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वानि दब सवितदुरितानि परद सुव।
यद्यदं ता आ सुव॥ ५॥

5. Viśvāni deva savitarduritāni parā suva.
Yad bhadram tanna ā suva.

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अनागसा अदितय दुवस्य सवितुः सुव।
विश्वार चामानिर धीमहि॥ ६॥

6. Anāgaso aditaye devasya savitūḥ save.
Viśvā vāmāni dhīmahi.

Free from sin and evil in the yajnic world of lord Savita’s creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ विश्वदेवं सत्वतं सूक्तविया वृणीमह।
सत्वसनें सवितारम॥ ७॥

7. Ā viśvadevaṁ saptatimi sūktairadyā vṛṇīmahe.
Satyasavaṁ savitāram.
With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

8. **Ya ime ubhe ahanī pura etyaprayucchan.**
   **Svādhīrdevaḥ savitā.**

   We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

9. **Ya ima visvā jātānyāśrāvayati ślokena.**
   **Pra ca suvāti savitā.**

   We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

**Mandala 5/Sukta 83**

*Parjanya Devata, Atri Bhauma Rshi*

1. **Acchā vada tavasam gīrbhirābhīḥ stuhi parjanyaṁ namasā vivāsa. Kanikradad vṛṣabho jīrādānū reto dadhātyoṣadhiṣu garbham.**

   Hail the mighty cloud well with these holy
words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring
and thundering with passion, the virile cloud, giver of
life and freshness, impregnates the herbs with the seed
of generation.

2. Vi vrksan hantyuta hanti rakasos visvam bibhaiya
bhuvanam mahavidhata. Utanagai isate vrsnyavato yat parjanyah stanayan hanti duskritah.

The cloud shakes the trees, destroys the demons
whom the whole world fears, and when it roars and
releases the water of rain pregnant with life, it kills the
evil doers with the terrible bolt and saves the sinless
and the generous forces of life.

3. Rathiva kasyasyav an abhikshipannavirdutvan krntve
varsy an aha. Durat simhasya stanathau dirate yat
parjanyah krntve varsyam nabha.

Indeed like a charioteer urging on the horses by
the whip, the cloud condenses and intensifies the rain
carrier showers down to the earth, and, for that, when it
strikes the ocean of vapours in the sky with thunder to
turn it into rain, the space resounds from far like the
roar of a lion.

Fast and fresh blow the winds, lightnings flash, herbs spring up, the sky swells and overflows, food grows, spirits arise and songs resound over the world when the cloud fertilises the earth with the showers of life.


O cloud, rain shower of life and fertility, in consequence of your commitment to the laws of sun and shower, the earth submits and surrenders, the animal stirs with passion and fire, the herbs burst forth in all forms of life. O cloud, such as you are, give us a great home of peace, joy and excellence.

May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.
9. *Yat parjanya kanikradat stanayan hamisi duṣkṛtaḥ. Praśīdaṁ viśvam mode yat kīṁ ca pṛthivyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.


Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

**Mandala 5/Sukta 84**

*Prthivi Devata, Atri Bhauma Rshi*

1. *Balitthā parvatānāṁ khidraṁ bibharsi prthivi. Pra yā bhūmim pravatvati mahā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and
contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

2. *Stomāsastvā vicāriṇī prati śṛobhantyaktubhiḥ.*
   *Pra yā vājaṁ na hreśantaiṁ perumasyasyarjuni.*

   O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

3. *Drīhā cid yā vanaspaṭīṁ kṣmayā dardharsyō-jasā.*
   *Yat te abhṛasya vidyuto divo varṣanti vṛṣṭayāḥ.*

   Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

*Mandala 5/Sukta 85*

*Varuna Devata, Atri Bhauma Rshi*


   Offer homage and reverence of the highest and
deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

Vaneṣu vyantarikṣam tatāna vājamarvatsu paya usriyāsu. Ḫṛtsu krtum varuṇo apsvagnim divi sūryamadadhāt somamadrau.

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

Nīcinavāraṁ varuṇaḥ kabandham pra sasārja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavam na vṛṣṭirvyunattī bhūma.

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

5. *Imāmū śvāsurasya śrutasya mahīm māyāṁ varuṇasya pra vocam. Māneneva tasthivāṁ antrikṣe vi yo mame pṛthivīṁ sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.


This great power of the most creative lord, who can challenge and violate? None, just as all the streams
and rivers flooding the lands and rushing on do not fill the ocean with water.

अयूम्यं वरुण मित्रं वा संखरं वा सदूभिद भारं वा।
वृशं वा नित्यं वरुणारं वा यत्सीमार्गशक्तिम् शिरः-
थस्तः ॥ ७ ॥

7. Aryamyâm varuṇa mitrayāṁ vā sakhāyaṁ vā
sadamid bhrātarāṁ vā. Veśāṁ vā nityāṁ varuṇ-
āraṇām vā yat sīmāgaś-cakṛmā śiśrathastat.

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कित्वासा यदिरिपुर्ण दीवि यद्रा घा सत्यमुत्य य ।
सवा ता वि ष्ण्य शिरिरव दुवाच्छा त स्याम वरुण
पियार्सः ॥ ८ ॥

8. Kitavāso yad riripurṇa dīvi yad vā ghā satyamuta
yanna vidma. Sarvā tā vi sya śithireva devā’dhā
te syāma varuṇa priyāsaḥ.

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.
1. **Indrāgni yamavatha ubhā vājeṣu martyam.**
   *Dṛḻhā cit sa pra bhedati dyumnā vāṇīriva tritaḥ.*

   Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

2. **Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.**
   *Yā pañca carṣaṇīrabhīdrāgni tā havāmahe.*

   We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

3. **Tayorid-amavac-chavas-tigmā didyun-maghon-oh.**
   *Prati druṇā gabhastyor-gavāṁ vṛtraghna eṣate.*

   The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed
of sunbeams in destroying the cloud of darkness and strikes where it must.

1. IndrŒgn¶ yamavatha ubhŒ vŒje¦u martyam.
   D¾ühŒ cit sa pra bhedati dyumnŒ vŒÄ¶riva trita¬.
   Indra and Agni, divine power and knowledge,
   celestial and terrestrial energy of electricity and fire,
   both ruler and enlightened leaders, whosoever the mortal
   you protect, guide and promote, he breaks through
   massive obstructions in the battle business of life, and
   wins his way to wealth, honour and splendour, just like
   the sagely scholar of threefold freedom of body, mind
   and soul who penetrates through three layers of
   language, vaikhari, madhyama and pashyanti, i.e., word,
   thought and deep memory, and reaches the vision of
   the para, the supreme Word and silence of Divinity.

2. YŒ p¾tanŒsu du¦¢arŒ yŒ vŒje¦u ÜravŒyyŒ.
   YŒ paÛca car¦aĶrabh¶ndrŒgn¶ tŒ havŒmahe.
   We adore and solicit Indra and Agni which,
   among the forces of life, are indomitable, in the battles
   for power and prosperity, admirable, and among the five
   orders of society and among the five pranic energies
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   e¦ate.
   The sharp, impetuous and blazing force in the
   hands of these two mighty powers moves by the speed
   of sunbeams in destroying the cloud of darkness and
   strikes where it must.

4. Tā vāmeše rathānām-indrāgni havāmahe.
   Patī turasya rādhaso vidvānsā girvaṇastamā.
   Indra and Agni, most adorable scholars of the
   science of terrestrial and celestial energy, heat, light and
   electricity, and masters of fast automotion and material
   prosperity, we invoke you both for the speed and
   movement of chariots for success.

5. Tā vṛdhantāvanu dyūn-martāya devāvadabhā.
   Arhantā citpuro dadheñ’śeva devāvarvate.
   Exalted, thriving day by day for the sake of
   mortal humanity, brilliant, indomitable, adorable and
   generous Indra and Agni, ruling powers and enlightened
   scholars, we honour you at the head of our creative and
   developmental yajna like the soma of success and
   celebration in matters of science and progress.

6. Evendrāgnibhyām-ahāvi havyāṁ śūṣyaṁ ghṛtam
   na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ
   grñatsu didhṛtamiṣaṁ grñatsu didhṛtam.
Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghṛta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

Mandala 5/Sukta 87

Maruts Devata, Evayamarut Atreya Rshi

1. Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.


Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.


Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

7. Te rudrāsaḥ sumakhā agnayo yathā tuviḍyumnā avantvevayāmarut. Dīrgham prthu paprathe sadma pārthiṇāṁ yeṣām-ajmeśvā mahaḥ śardhāṁ-syadbhutinasāṁ

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and
wickedness of unimaginable order.

8. **Adveśo no maruto gātumetana śrotā havam jairituryevarāmarut. Viṣṇormahāḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveśāṁsi sanutaḥ.**

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

9. **Gantā no yajñāṁ yajñiyāḥ suśami śrotā havamarakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyun tasya pracetasaḥ syāta durdhar-tavo nidāḥ.**

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most
Adveśno marutāṃ gṛtumetana ūrōtam havaśryaḥ
yuyotana śmad rathyo na daśasanē'pa dvēṣēsi
sanutaḥ.

Maruts, heroes of the speed of winds, free from
hate and jealousy, with zeal and ardour for righteous
action, come to our earthly abode and lead us on the
path of goodness and progress. O lord of the winds,
Vishnu, listen to the song and prayer of the celebrant.

O leaders and pioneers, come like warriors of the chariot
and join the power and grandeur of Vishnu, lord of the
wide world and space, accomplish acts of universal
generosity and throw off hate, jealousy and animosity
from the earth.

Gantō no yajūṣaḥ yajūṣiḥ suūmāmi ūrōtam hava-
marakēa evayēmarut. Jyeṣṭhaṃ na parvatēso
vyomani yuyuṭaḥ tasya pracetasaḥ syēta durdhara-
tavo nidaṇaḥ.

O Maruts, adorable heroes of the world, come
and join our yajna of holy living with grace and
earnestness. Listen to the prayer of the celebrant of the
winds in need of protection and advancement. Most
eminent and most enlightened among us, be generous
givers of knowledge, wisdom and enlightenment of
Divine order like showers of the cloud from the sky so
that no maligner or reviler can resist and challenge you
or anyone else.

॥ इति पञ्चमं मण्डलम् ॥
Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

1. Tvaṁ hyagne prathamo manotā’syā dhiyo abhavo dasma hotā. Tvaṁ sīṁ vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

2. Adhā hotā nyāśido yaṭīyaṇiśaspada iṣayaṇīṇīdyah san. Taṁ tvā narāḥ prathamaṁ devayanto maho rāye citayanto anu gman.

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the
mandala 6

Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

1. TvaÅ hyagne prathamo manotŒ'syŒ dhiyo abhavo
dasma hotŒ. TvaÅ s¶Å v¾¦annak¾Äor-du¦¢ar¶tu
saho viÜvasmai sahase sahadhyai.

Agni, light of life faster than mind, you are the
prime mover of this cosmic intelligence and evolution,
marvellous creator and foremost performer of universal
yajna. O generous father of life, you alone generate the
inviolable life force and strength of will vested in
existence for us to resist and overcome all negative
forces of the world for survival and onward progress.

2. AdhŒ hotŒ nyas¶do yaj¶yŒniüaspada i¦ayann¶Îya¬
san. TaÅ tvŒ nara¬ prathamaÅ devayanto maho
rŒye citayanto anu gman.

Then let the prime yajaka, being adorable,
inspired to create and give in unison, be seated at the
head of yajna on the earthly vedi of life foremost in the
midst of holy chant, and you, leading light of humanity,
yourself knowledgeable and illuminating, seekers of
great wealth, honour and light of Divinity, follow him
as the leader.

Enlightened persons with many productive
offerings of yajnic value follow Agni, prime yajnic
leader, leading to wealth by normal paths of creative
production, Agni that is shining as well as catalysing,
splendid and blissful, great and rising high, generative
and all time illuminative.

3. Vrteva yantaŒ bahubhirvasavyaistve rayiŒ jägr-
väňso anu gman. Ruštamagním daršataŒ
bṛhantam vapāvantam viśvahā didivāṁsam.

4. PadaŒ devasya namasŒ vyantaŒ śravasyavaη
śrava āpaññamrktaη. Nāmāni cid dadhīre
yajñīyanī bhadrāyāṁ te raṇayanta sandrṣṭau.

Yajna performers aspiring for honour,
excellence and spiritual vision of Divinity by surrender
and yajnic homage obtain untainted wealth and honour.
O lord Agni, they receive name and reputation worthy
of yajakas and abide and rejoice in your blissful
presence.
5. *Tvāṁ vardhanti kṣitayaḥ prthivyāṁ tvāṁ rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pita mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people’s wealth both material and spiritual exalts you. Pray, O lord, you be the people’s protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.


That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.


Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and
knowledge, lead the people to the state of enlightenment and freedom.

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.
10. Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyāmin sumatau yatema.

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

11. Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bhṛadbhirvājaḥ sthavirebhirasme revadbhiragne vitaram vi bhāhi.

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

Mandala 6/Sukta 2

Agni Devata, Bharadvaja Barhaspatya Rshi

1. Tvaṁ hi kṣaitavad yaśo’gne mitro na patyase.
   Tvam vīcarṣaṇe śravo vaso puṣṭiṁ na puṣyasi.

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful
observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body’s vitality.

त्वां हि ष्मः चृष्णयः युज्ञभिगीभिरीङ्गत।
त्वां बाजी यात्यूका रजस्तूविष्वचषणिः॥ २ ॥

2. *Tvāṁ hi śma carṣaṇyo yajñebhirgīrbhirīfate.*
*Tvāṁ vājī yātyavṛko rajastūrviśvacarṣaṇiḥ.*

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

सुजार्षस्त्वा दिवा नरः युज्ञयः कुतुम्निधत।
यद्य स्य मानुषा जनः सुम्नायुजुः अध्याः॥ ३ ॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*
*Yaddha sya mānuṣo janaḥ sumnāyurjuhve adhvare.*

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋध्रुद्यस्त सुदानव धिया मतः श्राष्मत।
उत्ती ष बृहत्ता दिवा द्विषा अंहा न तरति॥ ४ ॥

*Úṭī śa bṛhato divo dviṣo aṅho na tarati.*

The man who with his intelligence and holy action serves, worships and offers homage to you and
thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

5. Samidhā yasta āhutiṁ niśitiṁ martyo naṣat.
Vayāvantamāṁ sa puṣyati kṣayamagne śatāyuṣam.

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

6. Tveṣaste dhūma ṛṣṇvati divi ṣaṅchukra ātataḥ.
Sūro na hi dyutā tvam kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

7. Adhā hi vikṣvīḍyo’śi priyo no atithiḥ.
Raṇvah purīva jūryah sūnurna trayayāyyah.

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,
darling as a child running to the parent for protection and security.

8. *Kratvā hi drome aıyase’gne vājī na kṛtvyah.*  
*Parijmeva svadhā gayo’tyo na hvāryah śiśuḥ.*

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

*Dhāmā ha yat te ajara vanā vṛścanti śikvasah.*

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

*Samṛdho viśpate kṛṇu juṣasva havyam-aṅgirah.*

Angira, vital fire of life pervading every limb
of the body, breath of life vibrating in every part of the
universe, eternal highpriest of cosmic yajna, enter,
pervade and bless the home of the devotees conducting
the yajna of love and non-violence. O lord protector
and ruler of the people, make them prosperous, accept
and enjoy their holy offering.

11. *Acchā no mitramahā deva devānagne vocaḥ
sumatim rodasyoh. Vihi svastim sukṣitīm divo
nṛndviṣo anhāṃsi duritā tarema tā tarema
tavāvasā tarema.*

O most adorable friend, venerable and refulgent
light of the world, speak well to the noble and brilliant
holy men of the eternal Word of universal knowledge
and wisdom of heaven and earth. Bear and bring
prosperity and well being on the blessed earth in happy
homes to the loving and dedicated people. We pray help
us cross over all sins and evil, hate and jealousy. Let us
cross over all negativities and undesirables, cross over
all of them, cross over to the life divine by your
protection and grace.

**Mandala 6/Sukta 3**

*Agni Devata, Bharadvaja Barhaspatya Rshi*

1. *Agne sa kṣeṣadṛtapā rtejā uru jyotirnaśate
devayuṣte. Yaṁ tvaṁ mitrena varuṇah sajoṣāḥ
deva pāṣi tyajasā martamaṅhaḥ.*
Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and
immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.


Sharp is his path like the razor’s edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse’s, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.


Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night’s rest.
6. **Sa īṁ rebho na prati vasta usrāḥ śociṣā rārapūti mitramahāḥ. Naktaṁ ya īmaruṣo yo divā nṛṇ-amartyo aruṣo yo divā nṛṇ.**

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

7. **Divo na yasya vidhato navīnād vṛṣṭa rukṣa oṣadhiṣu nūnāt. Gṛṇā na yo dhrajasaśa patmanā yannā rodasī vasunā daṁ supatnī.**

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

8. **Dhāyobhirvā yo yuyeybhir-arkair-vidyunna davidyot svebhiḥ sūṣmaiḥ. Sardho vā yo marutāṁ tatakṣa ṛbhurna tveṣo rabhasāno adyaut.**
Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity: that is Agni, life of existence and leading light of the world.

**Mandala 6/Sukta 4**

*Agni Devata, Bharadvaja Barhaspatya Rshi*


Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.


May that lord, Agni, refulgent as the sun, light
of the day, adorable, worth knowing and realising, bear
and bring us food for life and energy for action, that
lord who is life of life, immortal among mortals,
manifests like a cherished guest at dawn and knows all
that is born in existence by omnipresence.

3. Dyāvo na yasya panayantyabhvam bhāsāmśi
vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāva-
kośnasya cicchiśnathat pūrvyāṇi.

Like the lights of heaven, sages celebrate the
lord’s glory. Pure and immaculate, like the sun, he wears
the lights and colours of existence. Purifying like fire,
he pervades the forms of the world of existence, and at
the ultimate end withdraws all that existed before, and
remains, ageless and eternal, the sole and absolute
presence.

4. Vadmā hi sūna asyadmasadvā cakre agnirjanu-
śājmānnam. Sa tvam na ūrjasana ūrjam dhā
rājeva jeravrake kṣēsyantah.

O inspirer of life, Agni, self-manifestive loud
and bold, you are all pervasive in everything that is food
for life since by nature and operation you generate both
food and energy. O creator and giver of energy, bear
and bring us food and energy, be victorious like a ruler
and abide in peace and non-violence as an inspiration.
5. Nitikti yo vāraṇamannamatti vāyurṇa rāṣṭrya-
tyetyaktūn. Turyāma yasta ādiśām-arātir-atyo na
hrutaḥ patataḥ parihrut.

Agni sharpens his instant weapon of radiance
against darkness, consumes the consumables for energy,
rules over existence like breath of life, surpasses even
the rays of light. O lord of radiation pervading all round
by waves of omnipotence, destroyer like a superlative
missile of those crooked ones who fall in its way, may
we too likewise overcome those who negate your gifts
of life.

6. Ā sūryo na bhānum-adbhir-arkair-agne tatantha
rodāsi vi bhāsā. Citro nayat pari tamāṃsyaktaḥ
śociśā patmann-auśijo na diyan.

Agni, light of life, as the sun with thunderous
rays of light, so you pervade heaven and earth with
splendour and majesty. Marvellous and sublime, with
light radiating all round, brilliant as sublimity incarnate,
you rule dispelling all kinds of darkness.

7. Tvām hi mandratamam-arkaśokair-vāvṛmahe
mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā
vāyuṁ pṛṇanti rādhasā nṛtamāḥ.

Agni, light of life, as the sun with thunderous
rays of light, so you pervade heaven and earth with
splendour and majesty. Marvellous and sublime, with
light radiating all round, brilliant as sublimity incarnate,
you rule dispelling all kinds of darkness.
Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.


Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

Mandala 6/Sukta 5

Agni Devata, Bharadvaja Barhaspatya Rshi

For you all, I invoke and invite Agni, giver of
Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.


In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.


Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the
dedicated celebrant.

\[
\text{Yo naḥ sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhīr-vṛṣabhis-
\text{tava svaistapā tapiṣṭha tapasā tapasvān.}
\]

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

\[
\text{Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāsat. Sa martyēsvamṛta pracetā}
\text{rāyā dyumnena śravasā vi bhāti.}
\]

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life’s awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repel the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant’s thanks and homage expressed from the depth of mind and soul.

7. *Aśyāma taṁ kāmamagne tavoti aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto ’śyāma dyumnam-ajarājarām te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

**Mandala 6/Sukta 6**

*Agni Devata, Bharadvaja Barhaspatya Rshi*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.


That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.


Agni, cosmic energy, those universal waves of your power impelled by nature’s currents radiate all
round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.


Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

5. Adha jihvā pāpaṁti pra vrṇno gośuyudho nāśaniḥ sṛjānā. Śūrasyeva prasitiḥ kṣāṁ agner-durva-rturbhīmo dayate vanāni.

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder’s roar, shakes and shines with the blaze, striking and shattering things like a warrior’s blow, and thus the terrible onslaught of irresistible Agni destroys the forests.
6. Ā bhānunā pārthivāni jrayāmiśi mahastodasya
dhṛṣataḥ tatantha. Sa bādhasvāpa bhayā sahobhiḥ
spṛḍho vanuṣyaṇ vanuṣo ni jūrva.

Agni, leading light and ruler of the world, with
your light spread over all places and activities of the
earth, and shine by the great and glorious radiation of
your power. With your force and power, resist and repel
all fears and envious contenders and, saving and
protecting those who ought to be served and protected,
break down the enmities and negativities.

7. Sa citra citram citayantamasme citrakṣatram
citratamaṁ vayodhām. Candram rayim puru-
vīram bhantam candra candrābhir-ṛṣṇate
yuvasva.

Agni, marvellous leading light of the world,
ruler of the wonderful human order of brilliance, inspirer
of love, benevolence and bliss, join and mix various
wonderful elements with beautiful and soothing
elements and then create for us enlightening, most
surprising, invigorating, blissful, life giving, self-
expansive wealth inspiring for all the youth and for the
dedicated celebrant.

Mandala 6/Sukta 7
Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.


Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centrehold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.


O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,
and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

4. \[Tvāṁ viśve āmrta jāyamāṁ niśūṁ na devā abhi saṁ navante. Tava krutubhir-āmrata-tvamāyaṇ vaiśvānara yat pitroradideḥ.\]

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

5. \[Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamāṇaḥ pitrorupasthe 'vindaḥ ketum vayunēsvahnām.\]

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.


Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.
Mandala 6/Sukta 8

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.


In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

Yuγγγγγν γνυδυγγγψάγγγ ρύτυν γνυδυγγγψάγγγ δυτίν δνυγγγψίςιμψ.
Πύγγγψceso Ράγγγγγψάγγγψάγγγ ρύτυν γνυδυγγγψάγγγ δυτίν δνυγγγψίςιμψ.
5. \textit{Yugeyuge vidathyam gr\textasciitilde{nadbhyo’gne rayim ya\textasciitilde{sa}sas\textasciitilde{m} dhehi navyas\textasciitilde{m}. Pavye\textasciitilde{va} r\textasciitilde{\grave{a}}janna-
gha\textasciitilde{\acute{s}}amsamajara n\textasciitilde{\acute{i}}\textasciitilde{c\textacute{a} ni vr\textasciitilde{\r{\acute{s}}}ca vanin\textasciitilde{\acute{a}m} na tejas\textasciitilde{\acute{a}}.}

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

6. \textit{Asm\textasciitilde{\acute{a}}kamagne maghavatsu dh\textasciitilde{\grave{a}}ray\textasciitilde{\acute{a}}’n\textasciitilde{\acute{a}mi k\textasciitilde{\textasciicirc{a}}tramajara\textasciitilde{\acute{a}} suv\textasciitilde{\acute{i}}ryam. Vaya\textasciitilde{m} jayema \textasciitilde{\acute{s}}atin\textasciitilde{\acute{a}m sahasri\textasciitilde{\acute{a}}m vai\textasciitilde{\textasciicirc{\acute{s}}}v\textasciitilde{\textasciicirc{a}}nara v\textasciitilde{\textasciicirc{a}}jamag\textasciitilde{\acute{e}}n tavotibhi\textasciitilde{\textasciicirc{h}}.}

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.
7. Adabdhebhistava gopābhiriṣṭe’ṃ smākaṁ pāhi triṣadhashtha sūrīn. Rakṣā ca no daduṣām śardho agne vaiśvānara pra ca tārīḥ stavānaḥ.

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

Mandala 6/Sukta 9
Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi


The dark half of the earth’s daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness
with light like a ruler eliminating the dark and evil forces of society.

2. **Nāham tantuṁ na vi jānāmyotuṁ na yāṁ vayanti samare’tamānāh. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.**

   I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

3. **Sa it tantuṁ sa vi jānātyotuṁ sa vaktvānyṛtuthā vadāti. Ya īm ciketadāmr̥tasya gopā avaścaraṇ paro anyena paśyan.**

   He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternals, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

4. **Aṁy hātā paṭham: paśyātma-mārṣyāṁ jyātir-mūrangatvāṁ maṭyāṣu. Aṁy s jāṅg śr̥c̥va aṁ nisṣūñ̥c̥c̥c̥tāc̥tāc̥taṁśtvāṁ vṛdhāṁs hitvāṁs.**

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.


In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

6. Vi me karṇā patayato vi cakṣurvidāṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kim svid vakṣyāmi kimu nū maniṣye.

My ears, as I feel impelled to have a vision of
the inner light of divinity, my eyes, the light of the spirit
enshrined in the heart, my mind which connects with
far off things, all move to help me see the light of divinity
within me. What at all shall I say more? What shall I
think more?

Viśve devā anamasyan bhiyānāstvāmagnē tamasi
tasthīvāmāṃ. Vaiśvānaro’vatūtaye no’martyo’-
vatūtaye nah.

Agni, light of life, life of the universe abiding
at the centre of darkness and mystery of existence, all
divinities of nature and humanity with all their sense
and power bow to you in awe. We pray may Vaishvanara,
immortal light of the soul and the universe, protect us
for safety, security and well being, protect us for peace
and progress.

**Mandala 6/Sukta 10**

**Agni Devata, Bharadvaja Barhaspatya Rshi**

Puro vo mandraṁ divyam suvrktim prayati yajñe
agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa
hi no vibhāvā svadhvarā karati jāt-
vedaḥ: ॥ १ ॥

1. In your well-planned and projected programmes
of yajnic development free from violence, first and
foremost, with right formulae and right process, place
in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

2. Tamu dyumah purvanika hotaragine agnibhirmanusa idhanah. Stomaṁ yamasmai mamateva śūṣam ghṛtaṁ na śuci matayah pavante.

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

7. *Vi dveśāṁśiṁnuhi vardhayelāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

**Mandala 6/Sukta 11**

*Agni Devata, Bharadvaja Barhaspatya Rshi*

*Yajñasvā hātariśītata yajñīyaṇam brah' mṛṣṭāṁ n påyuṣṭi. Aṁ n' mitrāvarṇam nārsatya dṛṣṭvā hātraḥ pṛthivi vāṁśvāṁ.*

1. *Yajasva hotariṣito yajīyānagnē bāḍho marutāṁ na prayuktī. Ā no mitrāvaruṇā nāsatya ḍyāvā hotrāya pṛthivy āṃśvāṁ.*

Keep the fire of yajna burning, O yajaka, loved,
inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

2. Tvaṁ hota mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva t anvam tava svām.

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.


Blessed is the mind and intelligence in pursuit
of life’s wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasas, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

4. Adidyutat svapäko vibhāvā'gne yajasva rodasī urūcī. Āyuṁ na yaṁ namasā rātahavyā aṁjanti suprayasam paṁca janāḥ.

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life’s blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

5. Vṛṇje ha yannamasā barhiragnāvayāmi srugghṛtavatī suvṛktih. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñāḥ surye na cakṣuh.

Surely when the grass is gathered with reverence, the ladle overflowing with ghṛta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life’s journey and avoid the paths of sin.

**Mandala 6/Sukta 12**

*Agni Devata, Bharadvaja Barhaspatya Rshi*

帚.Mathyā hatai dūrāṇa bṛhiṣa pala niṣṭādavasya rādeṣī yajjyuddhagrnd advocate sūnuḥ saḥ. Ωtūm a νayati yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvṛ dūrāṃ sūrya na śociṣa tatāna. ॥ 1 ॥


Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ यस्मिन्न्त्व स्मर्यं यजन्त्र यदाधर्म सुभवतात्तव नु य्रांग्र विद्वद्धस्थाप्ततुर्षा न जह' हव्या मूढाः मानुषा यज्ञेथ्यर्थ ॥ ॥
2. 

Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasṭhastataruṣo na jaṇho havyā maghāni mānuṣā yajadhyai.

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

3. 

Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo’vartra oṣadhīṣu.

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

4. 

Sāsmākebhireṭarī na śūṣairagnīḥ śṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosraḥ piteva jārayāyi yajñaiḥ.

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all
our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

5. Adha smāsya panayanti bhāso vṛthā yat takṣadananuyāti prthvīm. Sadyo yah spandro viṣito dhavīyānṛṇo na tāyurati dhanvā rāṭ.

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.


Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate
a full hundred years of life in the company of brave children and heroic warriors of the earth.

Mandala 6/Sukta 13

Agni Devata, Bharadvaja Barhaspatya Rshi

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.
the circumambient wind, omnipresent. O refulgent and
generous friend of the world like the sun, you are the
light and path-maker for our pursuit of the highest and
widest paths of universal truth and life’s onward flow,
and you are the gracious dispenser of the fruits of human
action.

3. Sā saptatīḥ śavasā hanti vṛtramagne vipro vi
panērbharti vājam. Yaṁ tvāṁ praceta ṛtajāta
rāyā sajoṣā napṭrāpāṁ hinoṣi.

Agni, leading light of life, only that wise and
vibrant sage, observer, protector and promoter of truth
and the paths of truth, destroys the evil and darkness of
the world with strength and courage, and only he
commands the knowledge and power of a worthy leader
whom you, O lord omniscient and omnipresent in the
world of truth, call, inspire and bless with wealth and
fire for action and success, and whom you accept as
your own.

4. Yaste sūno sahaso gīrbhirukthairyaṅairmarto
niśitīṁ vedyānaṭ. Viśvaṁ sa deva prati vāramagne
dhatte dhānyāṁ patyate vasavyaiḥ.

Agni, O child of omnipotence and maker of the
brave, generous and brilliant ruler of the world, whoever
is the mortal who with songs of praise and prayer and
noble yajnic deeds receives by the vedi, seat of yajna,
his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

5.  \[\text{T}ā \text{nṛbhya} ā saūśravasā suvīrā’gne sūno sahasā puṣyase dhāḥ. }\text{Krṇoṣi yacchavasā bhūri paśvo vayo vṛkāyāraye jasuraye.} \]

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolffish thieves and violent enemies.

6.  \[\text{Vadmā sūno sahaso no vihāyā agne tokāṁ tanayāṁ vāji no dāḥ. }\text{Viśvābir-girbhir-abhi pūrtima-śyāṁ madema śatahimāḥ suvīrāḥ.} \]

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise
and prayer and let us enjoy life for a full hundred years in the company of our brave children.

**Mandala 6/Sukta 14**

*Agni Devata, Bharadvaja Barhaspatya Rshi*

1. **Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.**
   *Bhasanu śa pra pūrya iṣam vuritāvase.*

   The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

   **अग्निरिद्धि परचंता अग्निवधस्तम ऋषिं: ।**
   **अग्निं ह तारमीलत युज्ञु मनुष्य विश्रो: ॥ २ ॥**

2. **Agniriddhi pracetā agnirvedhastama ṛṣiḥ.**
   *Agnim hotāramiḷate yajñēṣu manuṣo viśaḥ.*

   Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

   **नाना द्युत्यांगचर्वस्स स्पद्धंतत राय' अयः ।**
   **तूर्वन्त्तत दस्युपमावत' वृत्तस्सी न्त्ता अव्रतम ॥ ३ ॥**

3. **Nānā hyagne'vase spardhante rāyo aryāḥ.**
   *Tūrvanto dasyumāyavo vrataih sīkṣanto avratam.*
Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.
6. **Acchā no mitramaho deva devānagne vocah sumatim rodasyoḥ. Vīhi svastim sukṣitim divo nṛn dviṣo aṁhāmsi duritā tarema tā tarema tavāvasā tarema.**

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

**Mandala 6/Sukta 15**

*Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi*

1. **Imamū ṣu vo atithim-uṣarbudhaṁ viśvāsāṁ viśāṁ patim-ṛṇjase gīrā. Vetīd divo januṣā kaccidā sucirjyok cidatti garbho yadacyutam.**

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature
and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

\[
\text{मित्रन न यं सुधितं भूर्गवं दुधुवनस्यतावीर्यमूद्धशं चिषंम} \\
\text{स त्वं सुपीता व्यतहृण्य अद्वृत्त परशस्तिभिमहयस} \\
\text{दिवदिवीं} \quad \text{॥} \quad २ \quad \text{॥}
\]

2. *Mitram na yaṁ sudhitaṁ bhṛgavo dadhur-vana-
spatāvīḍyamūrdhvaśociṣam. Sa tvāṁ suprīto
vītahavye adbhuta praśastibhirmahayase
divedive.*

Agni whom the wise ones discover in sun rays
and generate in arani wood is firm, well placed, sweet
as nectar and adorable. As such, O leading light of
marvellous knowledge, kind as a friend and rising high
in flames of fire and light of life, ever pleased with the
supplicant, you are honoured and exalted with holy
songs of celebration day by day by the devotees.

\[
\text{स त्वं द ईश्वात्रुका वृत्ता भूर्यायः परस्यान्तरस्य तरुषः} \\
\text{रायः सूणा सहसा मत्यव्या छुदिय'च्छ वीतहृण्याय सुपथः} \\
\text{भूरद्राजाय सुपथः} \quad \text{॥} \quad ३ \quad \text{॥}
\]

3. *Sa tvam dakṣasyāvṛko vṛdho bhūraryah para-
syāntarasya taruṣah. Rāyah sūno sahaso
martyeśvā chardiryaccha vītahavyāya sapratho
bharadvājāya saprathah.*

Agni, child of omnipotence, leading light and
giver of strength and courage, loving ruler free from
jealousy and grabbing cruelty, be promoter of the
efficient and the expert, be the master of external,
internal and victorious power and honour, bring
settlement, peace and comfort for the people, rise in
expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.


Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.


Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.
6. **Agnimagnim vaḥ samidhā duvasyata priyam-priyam vo atithim grñīṣanī. Upa vo gīrbhiramṛ-taṃ vivāsata devo deveṣu vanate hi vāryam devo deveṣu vanate hi no duvah.**

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

7. **Samiddhamagnim samidhā girā grñē śucim pāvakām puro adhvare dhruvam. Vipram hotāraṃ puruvāramadruhāṃ kaviṃ sumnairīm-ahe jātavedasam.**

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.


Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent.
10. *Tam supratikam sudṛśām svañcamavidvāṁso viduṣṭaram sapema. Sa yakṣad viśvā vayunāni vidvāṁ pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

11. *Tamagne pāsyuta tam piparṣi yasta ānaṭ kavaye sūra dhītim. yajñasya vā niṣitīm voditīm vā tamit prṛṇaksi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.


Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

14. *Agne yadadya viśo adhvarasya hotoḥ pāvakaśoce vėstvāṁ hi yajvā. Ṛtā yajāśi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*
Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people’s non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अभि पवांसि सुधितानि हि ख्या नि त्वा दधीता रादसी यज्ञध्रध्रध्रव्या अवा न मधवन्वाज्ञसाताव्या किर्तिनि दुरिता तरस्म ता तरस्म तनवासस तरस्म॥ १५॥


Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अग्र विश्वाभि: स्वानीक दुर्भ्रमणावन्तं पश्चः सीतू यानिम।
कुलायिनं घृतवर्णं सचित्रयं नं यं यज्ञमानाय साथ।॥ १६॥


Agni, lord commander of glorious flame and
power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature’s yajna.


This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

18. *Janīśvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtān ṛtaṇvṛdho yajñam deveṣu pispṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.
Vayamu tvā grhapate janānām-magnē akarma
samaidhā bhṛhantam. Asthūri no gārhapatyāṇi
santu tigmena nastejasā saṁ śīśādhi.

Agni, leading light and power, sustainer of
people’s homes, we exalt you and develop power and
energy higher and higher with knowledge and inputs of
fuel so that our multipower transports and domestic
needs be fulfilled. O brilliant lord, enlighten us, teach
us by your penetrative and far reaching lustre of
knowledge and vision.

Mandala 6/Sukta 16

Agni Devata, Bharadvaja Barhaspatya Rshi

1. Tvamagne yajñānāṁ hotā viśveṣāṁ hitaḥ.
Devebhīr-mānuṣe jane.

Agni, self-refulgent leading light of the
universe, you are the chief highpriest of all yajnic
developments of nature and of all creative and
developmental programmes of humanity for common
universal good along with the brilliancies of nature and
nobilities of humanity among the human community.

2. Sa no mandrābhīr-adhvare jīhvābhīryajā mahaḥ.
Ā devān vakṣi yakṣi ca.
O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.


O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.


I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

6. \textit{Tvāṁ dūto amartya ā vahā dāivyam janam. Śṛṇvan viprasya susṭutim.}

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

7. \textit{Tvāmagne svādhyāṁ martāso devavītaye. Yajñeṣu devamīlāte.}

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

8. \textit{Tava pra yakṣi saṁdṛśamuta kratum sudānavaḥ. Viśve juṣanta kāminah.}

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join
all such charitable acts.

*Agne hakṣi divo viśaḥ.*

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

*Agna ā yāhi vītaye grṇāno havyadātaye.*  
*Ni hotā satści barhiṣi.*

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

*Mūrdhno viśvasya vṚghataḥ.*

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

11. *Sā naḥ pṛthu Uravyaṅmaṇaḥ deva vivāsati.*  
*Bṛhadagnē suvṚṣyaṁ.*

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

*Bṛhacchocā yaviṣṭhya.*

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.


Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.


The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.
15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.*
*Dhanamijayam raṇeraṇe.*

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life’s wealth in battle after battle for progress and prosperity.

*Ebhirvardhāsa indubhiḥ.*

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draUGHTs of soma.

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.*
*Tatrā sadaḥ kṛṇavase.*

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

18. *Nahi te pūrtamakṣipad bhuvannemānāṁ vaso.*
*Athā duvo vanavase.*

Never is the perfection, abundance and
fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

Āgniṛgāmī bhārato ṛṣtriḥ purucetanaḥ.
Divodāsasya satpatiḥ.

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajña and practice of meditation by the man of universal charity.

Sa hi viśvātī pārthivā rūdhī dāśan-mhitvaḥ.
Vānvanvato astṛtaḥ.

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

Sa pratnavānviyasā’gne dyumnena samyataḥ.
Bṛhat tatantha bhānunā.

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates
the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.


O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

23. *Sa hi yo manusha yugam siddhahatah kavikratuah.*

May that Agni, cosmic highpriest of nature’s yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वीं त अग्र सन्धृतिरिष्यत मत्याय।
ऊर्जा’ नपादमृतस्य। २५॥


Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

कत्वा द अस्तु श्रमणचद्य त्वा वन्वन्त्य्ुर्क्ष्णाः।
मत’ आनाश सुब्रह्मिम। २६॥


O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.
27. Te te agne tvotā iśayanto viśvamāyuḥ.
Taranto aryo aratiḥ-vanvanto aryo aratiḥ.

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

28. Agnistigmena śociśā yāsad viśvāṁ nyatriṇam.
Agnirno vanate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

29. Suvīraṁ rayimā bhara jātavedo vocarṣaṇe.
Jahi rakṣāmsi sukrato.

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

30. Tvaṁ na pāraḥsasā jātaveda agraṁayat:
ṛ gāṇa bhāvanaskav

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.
30.  Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.  
    Rakṣā ṇo brahmaṇaṣkave.

    Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

31.  Yo no agne dureva ā marto vadāya dāśati.  
    Tasmānnaḥ pahyaṁhasaḥ.

    Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

32.  Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.  
    Marto yo no jighāṁsatī.

    Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

33.  Bharadvājāya saprathaḥ śarma yaccha sahantya.  
    Agne vareṇyaṁ vasu.
Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निवृत्राणि जन्मनद दविणस्युविपन्यया।
समिद्वद्व: शुक्क आहुतः॥ ३४॥

34. **Agnirvrāṇi jaṅghanad draviṇasyurvipanyayā. Samiddhaḥ sukra āhutah.**

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गर्भेः मातुः पितुस्पिता विदिद्युतानां अरेः॥
सीद् गुत्स्य यानिमा॥ ३५॥

35. **Garbhe mātuḥ pituspitā vididyutāno akṣare. Sīddannṛtasya yonimā.**

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakṛti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

बह्नः पञ्जावदा भर् जातचवदा विच्छेषण।
अग्नि यद्यदयद्युद्विव॥ ३६॥

36. **Brahma prajāvadā bhara jātavedo vicarṣaṇe. Agne yad didayad divi.**
Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप्य त्वा उपात्मकं घृणुर्गतं शाम' त वयम्
अग्नि हिरण्यसंत्रूषः ॥ ३७ ॥

37. *Upa tvā raṇvasaṁdṛśaṁ prayasvantaḥ sahaskṛta.
Agne sasr̥jmahe girah.*

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप्य छायाविभवः घृणुर्गतम् शाम' त वयम्
अग्नि हिरण्यसंत्रूषः ॥ ३८ ॥

38. *Upacchāyāmiva gṛṣneraganma śarma te vayam.
Agne hirṇyasamāndṛṣṭaḥ.*

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उग्राइव शायवः तिग्मश्रृं्गः न वंसंगः ॥
अग्नि पुरु' सूरार्जिथ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagah.
Agne puro rurocitha.*

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds
of the enemies of life.

40.  Ā yam haste na khādināṁ śīsum jātāṁ na bibhrati. Viśāmagnim svadhvaram.

     Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

41.  Pra devaṁ devavītaye bharatā vasuvittamam. Ā sve yonau ni śiḍatu.

     Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

42.  Ā jātāṁ jātavedasi priyam śaśītātithim. Syona ā grhapatim.

     Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.
Agne yukṣvā hi ye tavā’śvāso deva sādhavaḥ. Arāṁ vahanti manyave.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

Acchā na yāḥa vahāchbi pāyāṃsi vītaye.
Ā devāntsomapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

Udagne bhārata dyumad-ajasreṇa davidyutat. Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.
46. Viśī yo devaṁ marto duvasayedagnimūlitādhware havismān. Hotāram satyayajāṁ rodasyoryutānahastost vivāset.

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

47. Ā te agna ṛcā havir-hṛdā taśtam bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.


Thus do brilliant sages light the holy fire and
worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

Mandala 6/Sukta 17

Indra Devata, Bharadvaja Barhaspatya Rshi


Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.


The one that is simple and natural in conduct,
saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughters of hostile forces.

एवा पाहि पत्रत्या मन्दृतु त्वा श्रुधि बह्दु वातृधस्वात गीत्यि: ।
आविः सूर्य तूणुहि पीपिन्हीय जूघि शतारभि गा ईन्द 
तृत्यि ॥ ३ ॥

3. Evā pāhi pratnathā mandatu tvā śrudhi brahma 
vāvṛdhāsvota girbhīḥ. Āvih sūryāṁ kṛṇuhī 
pīpihiṣo jahi śatrūṇrabhi gā indra ṭṛṇdhi.

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

त त्वा मदाव ब्रह्मदिन्द स्वधाव इम पीता उ यत्व ज्ञामतं ।
महामनूनं तस्मं विभूतं मत्सुरास ' जह्पत्यं पुसाहम ॥ ४ ॥

4. Te tvā madā bhṛhadindra svadhāva ime pītā 
ukṣayanta dyumantam. Mahāmanuṇam tavaśaṁ 
vibhūtiṃ-matsurāso jahṛṣanta prasāham.

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement
of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

5. *Yebhiḥ sūryam-uṣhasāṁ mandasāno’vāsayo’pa dṛḍhāṇi dardrat. Mahāmadriṁ pari gā indra santāṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.


With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and
their speech from the violence of tyrants.

7. Paprātha kṣāṁ mahī daṁso vyurvīnupa
dyāmṛṣvo bṛhadindra stabhāyah. Adhārayo rodasī devaputre pratne mātarā yahvī ṛtasya.

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakṛti and the divine law of nature.

8. Adhā tvā viśve pura indra devā ekāṁ tvaṁ dadhire bharāya. Adevo yadabhyaḥiṣṭa devā-
   ntsvarṣātā vrṇata indrātmatra.

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life’s endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.


O lord of blazing glory, simple, natural and forceful, Tvashtā, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.


Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality.
in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

12. Ā kṣodo mahi vṛtam nādināṁ pariṣṭhitamasṛja ūrmiṃapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrpaṣaḥ samudram.

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).


Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature’s cyclic energy, and may our prayer move the lord for our protection and
May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

**Mandala 6/Sukta 18**

*Indra Devata, Bharadvaja Barhaspatya Rshi*

Adore him who tames and controls brute force, 
loves and shares life with all, unshaken and all admired, 
that is Indra, potent ruler of the world, intrepidable, 
blazing refulgent, challenging yet forbearing, most 
generous and creative of people. With these words of 
celebration, exalt him, and you too would rise.

2.  Sa yudhmanaḥ satvā khajakṛt samadvṛt tuvimrakṣo 
nadanumāṇ ājīṣi. Brhadreṇuṣ-cyavano mānuṣī-
ṇāmekāḥ kṛṣṭinām-abhavat sahāvā.

Indra is a hero, strong and realistic, a warrior, 
socially committed, all loving and friendly, eloquent, 
simple, natural and honest, dynamic, stormy in 
movement, and a unique embodiment of courage and 
tolerance among the best of thinking humanity.

3.  Tvaṁ ha nu tyaddamāyo dasyūṇrekaḥ kṛṣṭira-
vanorāryāya. Asti svinnu vīryaṁ tat ta indra na
svidasti tadṛtuthā vi vocaḥ.

Indra, you for sure are the one who fight out 
and control the wicked and violent elements and bring 
the world communities together for a united world of 
progressive and cultured humanity. That indeed is your 
strength, real heroism, is it not? Pray speak of that 
courage, competence and vision according to the needs 
of time and season.
Adore him who tames and controls brute force,
loves and shares life with all, unshaken and all admired,
that is Indra, potent ruler of the world, intrepid,
blazing resplendent, challenging yet forbearing, most
generous and creative of people. With these words of
celebration, exalt him, and you too would rise.

Indra is a hero, strong and realistic, a warrior,
socially committed, all loving and friendly, eloquent,
simple, natural and honest, dynamic, stormy in
movement, and a unique embodiment of courage and
tolerance among the best of thinking humanity.

Indra, you for sure are the one who fight out
and control the wicked and violent elements and bring
the world communities together for a united world of
progressive and cultured humanity. That indeed is your
strength, real heroism, is it not? Pray speak of that
courage, competence and vision according to the needs
of time and season.

That age-old friendship of ours with you may,
we pray, be firmly established in you and remain thus
with the vibrant celebrants too who speak this same way
in praise of you, and just as the sun breaks the cloud
and opens the flood gates of rain showers, so may you,
O lord imperishable and generous, shaker of the
otherwise unshaken, destroy the darkness of evil, inspire
and advance the dynamic leaders, and open all the gates
of the human cities on the world highways.
6.  *Sa hi dhībhir-havyo astyugra ṯāṇakṛṇ-mahati vrtratūrye. Sa tokasatā tanaye sa vajrī ṣivanta-
śāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamantine power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.


With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.


The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but
remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उदावता त्व त्वाः पन्यसा च वृत्रहत्ययं रथमिन्दन तिष्ठ।
धिष्च्व वर्जं हस्तं आ दै गण्ग्राचवभे प मन्द पुरुद्रत्र माया: ॥ ९ ॥

9.  

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अग्निन शुष्कं वर्णमिन्द हल्ली र स्ब निध गृह्वन्तिन् भीमा।
गृहभीरेऽर्क्ष्यया या स्राजाध्वानयदृतिता दम्भ्याच्च ॥ १० ॥

10.  

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.
11. Ā sahasram pathibhirindra rāyā tuvidyumna tuvivājebhirvāk. Yāhi sūna sahaso yasya nū cidadeva īše puruhūta yotoḥ.

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.


The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.


Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.


Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of...
yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

**Mandala 6/Sukta 19**

**Indra Devata, Bharadvaja Barhaspatya Rshi**


   May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

2. *Indrameva dhīṣanā sātaye dhād bhramantṛṣvamajaram yuvānam. Aśāḥena śavasā śūṣuvāṁsaṁ sadyāścid yo vāyṛdhe asāmi.*

   Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity.
to the full.

पृथु करस्ना बहुला गर्भस्ती अस्मुद्ग्वे कस्मि मिमीद्वृत्यः श्रवाँसि।
यूथवं पुष्वः पशुपा दर्मूना अस्माँ इन्द्राभ्या वत्तृत्वाजाखः ३।

3. **Prthū karasṇā bahulā gabhasṭī asmadyrak saṁminīhi śrvāṁsi.** Yūtheva paśvāḥ paśupā damunā asmāṁ indrābhya vavṛtsvājau.

Indra,, lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व इन्द्रं चतुर्नमस्य श्राक्षरीह नूनं वौजयन्ति हुवम ।
यथा चित्तपूवं जरितारं आसुरनं ध्वा अनवद्या अरिष्ठा: ॥ ४ ॥

4. **Tam va indram catinasasya śakairiha nūnāṁ vājayanto huvema.** Yathā cit pūrve jaritāra āsu-randedyā anavadyā ariṣṭāḥ.

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृतवर्तम धनदा: सामवृज्ञ: स हि वामस्त्य वस्तु: पुरु: ुः।
सं जिम्मिर पुष्याः रायं अस्मिन्तमस्मुद्न न सिन्धवः
यादृमाना: ॥ ५ ॥
5. Dhṛtavrato dhanadāḥ somavrddhaḥ sa hi vāmasya vasunāḥ purukṣuḥ. Sam jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasure-hold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

6. Śaviṣṭham na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānu-śāṃam-asmabhyaśm dā harivo mādayadhyai.

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.


Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and
victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

8. Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

9. Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless
us with the grace of holy living on earth.

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.
12. *Janaṁ vajrin mahi cinmanyamānaṁ-ebhyaḥ nṛḥbhyaḥ randhayā yeṣvasmi. Adhā hi tvaḥ prthiv-
yāṁ śūrasātāu havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.


We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.
Mandala 6/Sukta 20

Indra Devata, Bharadvaja Barhaspatya Rshi

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life’s value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliances of humanity and of
nature such as earth to bless you and your people.

1. द्यावनं या इंद्रेभिः भुमरेष्टस्थायं यात्रा नासहारभूमरूपस्थे।
   चावसदुपुण्यस्वरूपार्द्धेऽदर्शनवेयस्यास्यान्तिविशवंस्नाय
   सुहास्यविश्वासां यत्तुरं दुबुध्रावर्ते।

3. तुर्वन्नोजियानं तवसातवायीयानं क्रताब्रह्मेंद्रो वर्द्धमहाहं।
   राजाभवनमधुःनक्षमयभवनमात्रस्य सोमयस्या
   विश्वासां यत्तुरं दुबुध्रावर्ते।

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

4. सतायरपद्रान्त पान्याय इंद्रात्र दशोनयं कवयुक्तसांतां वहुत्रं
   विश्वास्याशुरस्या शात्रोऽपि नारिरेचित्कं च।

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler’s admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

पुष्य दुधा अर्प विश्वायु धारियं वर्षस्य यत्त्वतं पादि शुर्णं।
   उरुष सुरथं सारथं कृरिन्दुः कुत्स्याय सूर्यस्य साताध्रः॥
5. **Maho druho apa viśvāyu dhāyi vajrasya yat patane pāḍi śuṣṇāḥ. Uru śa saratham sārathaye karindraḥ kutsāya sūryasya sātau.**

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

6. **Pra śyeno na madiramaṁśumasmai śiro dāsasya namucermathāyan. Prāvannamīṁ sāpyamīṁ sasan-taṁ pṛṇagrāyāṁ samiśā sam svasti.**

Crushing the head of the violent destroyer, churning the mind of the persistent sabotager to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

7. **Vi piprorahimāyasya drīḍhāḥ puro vajriṅchavasā na dardah. Sudāman tad rekṣo apramṛṣyam-ṛjiśvane dātraṁ dāśuṣe dāḥ.**
O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.
his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

10. *Sanema te’vasā navya indra pra pūravah stavanta enā yajñaiḥ. Sapta yat purah śarma śāradīrda-rdhan dāśiḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.


Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted
to the great father figure of future development which
must not be self-destructive or self-defeating in any way.


Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation’s life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.


Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you: the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.
Mandala 6/Sukta 21

Indra, Veshvedeva Devata, Bharadvaja
Barhaspatya Rshi

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation’s chariot, and everything flows from you.

2. Tamu stuṣa indraṁ yo vidāno girvāhasaṁ gīr bhīryajñavṛddham. Yasya divamati mahnā pṛthivyāḥ purumāyasya ririce mahitvam.

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.


The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.


Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten... bodhi.

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

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5. *Idā hi te veviśataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhaśyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten
them all here and now, all those who are ancient, old
and eminent, middling ones, moderns, most recent ones,
existing and active all over the world.

6. **Tan pṛcchanto'varāsaḥ parāṇi pratnā ta indra
śrutyānu yemuh. Arcāmasi vīra brahmavāho
yādeva vidma tāt tvā mahāntam.**

Indra, lord of knowledge and power, brave
leader and ruler of the world, the seekers of truth young
and old, ancient and modern all, trying to know you by
question and answer in faith, go by the Word which is
eternal and highest. O lord giver of divine vision,
sustainer of the life and wealth of existence, the more
we know, the greater we find you and worship you as
lord supreme.

7. **Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-
mabhī tat su tiṣṭha. Tava pratnena yuyjena sakhyā
vajreṇa dhṛṣṇo apa tā nudasva.**

Against you stands the force of evil powers, O
potent lord of courage and valour, face that firmly and,
with your age old ally and friendly thunderbolt of justice
and punishment, crush those forces and wipe them out
before they rise to dangerous proportions.
8. Sa tu śrūdhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvam hyāpiḥ pradivi pitṛṇāṁ śaśvad babhūtha suhava eśtau.

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.


O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

10. Ima u tvā puruśāka prayajyo jaritāro abhyar- cantyarkaiḥ. Śrūdhī havamā huvato huvāno na tvāvāṁ anyo amṛta tvadasti.

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship
you with their offers of homage and adoration. Listen to the devotee’s call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

11. 

Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraih. Ye agnijihvā ātasāpa āsurye manum cakruruparam dasāya.

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.
Mandala 6/Sukta 22

Indra Devata, Bharadvaja Barhaspatya Rshi


   The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.


   Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.
3. Tamāmaha indramasya rāyah puruvirasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvān tamā bhara harivo mādayadhyai.

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.


Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

5. Tamā prṛcchanī vajrahastāṁ ratheṣṭhāmindraṁ veppī vakvarī yasya nū giḥ. Tuvigrābham tuvi-kūrmim rabhodāṁ gātumīse nakṣate tumrmaccha.

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,
wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord’s favour of dominion over land for food, energy and the happiness of his heart’s desire.

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.
8. Ā janāya druḥvaṇe pārthivāni divyāṇi dīpayo’-ntarikṣā. Tapā vṛṣan viśvataḥ sōciṣā tān brahma-
dviṣe sōcaya kṣāmapaśca.

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

9. Bhuvo janasya divyasya rājā pārthivasya jagat-
tveṣasaṁdrk. Dhiṣa vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयत्तमद्ग: स्वस्तिः श्रृत्तूयाय बृहत्तीमप्रधाम। यया
दासान्यायायो वृत्ता कर्वजित्स्पुतका नाहैऽपाणि॥ १० ॥
10. Ā saṁyatamindra ṇaḥ svastim śatruṭūryāya bahaṭīṁ-amṛdhṛāṁ. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.


O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Mandala 6/Sukta 23

Indra Devata, Bharadvaja Barhaspatya Rshi
1. **Suta it tvam nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyaṁ maghavan haribhyāṁ bibhrad vajram bāhvorindra yāsi.**

   Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

2. **Yad vā divi pārye soṣvimindra vṛtrahatye’vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abiblyad-arandhayaḥ śardhata indra dasyūn.**

   Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life’s joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

3. **Pātā sutamindro astu somam praṇenīrugaro jaritāramūṭi. Kartā vīrāya suṣvaya u lokām dātā vasu stuvate kīraye cit.**

   May Indra, ruler of the world, be protector of
1. **Suta it tvaÅ nimiÜla indra some stome brahmaÄi**

ÜasyamŒna ukthe. Yad vŒ yuktŒbhyŒÅ maghavan haribhyŒÅ bibhrad vajraÅ bŒhvorindra yŒsi.

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

2. **Yad vŒ divi pŒrye so¦vimindra v¾trahatye’vasi**

ÚurasŒtau. Yad vŒ dak¦asya bibhyu¦o abibyad-arandhaya¬ Üardhata indra dasyµun.

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

3. **PŒtŒ sutamindro astu somaÅ praÄen¶rugro**

jaritŒramµut¶. KartŒ v¶rŒya su¦vaya u lokaÅ dtŒ vasu stuvate k¶raye cit.

May Indra, ruler of the world, be protector of the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

4. **Ganteyãnti savanã haribhyãm babhrirvajram papi¬ somam dadirgãh. Kartã vîram naryãm sarvavîram šrotã havamã grñataḥ stomavãhãh.**

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

5. **Asmai vayaṁ yad vāvāna tad viviṣma indrāya yo nah: pradīvo apaskaḥ. Sute some stumasi śāmsa-dukhthendrāya brahma vardhanam yathāsat.**
Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.


Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

7. Sa no bodhi purolāśaṁ raraṇaḥ pibā tu somāṁ gorjīkamindra. Edaṁ barhir-yajamāṇasya sīdorūṁ kṛdhi tvāyata u lokam.

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow’s milk so soothing to the mind and senses. Come, be seated on the
yajamana’s vedi, and create a wider and higher world of beauty for your devotees.


Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.


O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.
10. **Evedindraḥ sute astāvi some bharadvājesu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūri-rindro rāyo viśvavārasya dātā.**

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

**Mandala 6/Sukta 24**

**Indra Devata, Bharadvaja Barhaspatya Rshi**

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people’s happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation’s progress.

3. Akṣo na cakryohṣūra bṛhan pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyoṭayō ruruhūrinḍra pūrvīḥ.

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excell the light of the sun and generosity of the earth.
Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

Anyadadya karvaramanyadu śvo’sacca sanmuhurācakririndraḥ. Mitro no atra varuṇaśca pūṣā’ryo vaśvasya paryetāsti.

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

Vi tvadāpo na parvatasya pṛṣṭhāduṇḍhābhārindrānayanta yajñaiḥ. Tam tvabhiḥ suṣṭutibhir-vājayanta ājīṁ na jagmūrgirvāho aśvāḥ.
homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.


Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.


He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty
mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

9. **Gambhīreṇa na uruṇāmatrin preśo yandhi sutapāvan vājān. Stha ु śu ārdhva ुtī arishanyanaktoryuṣṭau paritakmyāyām.**

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

10. **Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣāh. Amā cainamaranye pāhi riśo madema šatahimaḥ suvīrāḥ.**

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

**Mandala 6/Sukta 25**

**Indra Devata, Bharadvaja Barhaspatya Rshi**

या त्वं ऋतिरिक्तमा या पर्मा या मध्यपम्न्दे शुभ्मि रस्ति।

tābhirśu ु पूर्वान्तरस्त्रव्यचवीन पुष्पिष्ठच वार्जयाह ह। उग। ॥ ॥
1. Yā ta ātiravamā yā paramā yā madhyamendra śūśminnasti. Tābhirū śu vṛtrahatyeye’vīrna ebhiśca vājair-mahān na ugra.

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

2. Ābhīḥ śṛḍho mithātirāriṣanyannamitrasya vyathayā manyumindra. Ābhīrīśvā abhiyujo viṣūcīrāryāya viśo’va tārīrdāsiḥ.

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

3. Indra jāmaya uta ye’jāmaya ’rvācīnāso vanuṣo yuyujre. Tvameśāṁ vithurā śavāmsi jahi vṛṣṇyāni krṇuhī parācaḥ.
Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotagers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.
6. **Sa patyata ubhayornṛṣṇaṁmayoryadī vedhasahaṁ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacascvantā yadi vīrantasaite.**

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

7. **Adha śmaṁ te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhīre puro naḥ.**

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

8. **Anu re dāyi maha indriyāya satrā te viśvamanu vrtrahatye. Anu kṣatramanu saho yajatrendra devebhīranu te nṛṣahye.**

Consequently, O lord most adorable, supreme
ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.


Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

Mandala 6/Sukta 26

Indra Devata, Bharadvaja Barhaspatya Rshi

1. Śrūdhī na indra hvayāmasi tvā maho vājasya sātau vāvrśāṇāḥ. Sam yad viśo’yanta śūrasātā ugram no’vah pārye ahan dāḥ.
Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and
subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

4.  

Tvam ratham pra bharo yodhamṛṣvamāvo yudhyantam vrṣabham daśadyum. Tvam tugraṁ vetasave sacāhan tvam tujīṁ ghanantamindra tūtoḥ.

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

5.  

Tvam tadukthamindra barhaṁ kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdaṁ śambaram han prāvo divodāsaṁ citrābhirūṭī.

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.
Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

Indra, ruling lord destroyer and preserver, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.

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Indra, ruling lord destroyer and preserver, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

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Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.
Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

Mandala 6/Sukta 27

Indra Devata, Bharadvaja Barhaspatya Rshi

किमस्य मदु किम्बस्य पीताविन्दूः किमस्य सुख्य चंकार।
रणां वा य निषिद्धं किं त अस्य पुरा विविदु किमु
नूतनास: II 1 II


What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सदरस्य मदु सहदस्य पीताविन्दूः सदरस्य सुख्य चंकार।
रणां वा य निषिद्धं सत अस्य पुरा विविदु सदु नूतनास: II 2 II

2. Sadasya made sadvasya pītāvindraḥ sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtānāsaḥ.
Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.


What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

2. Sadasya made sadvasya pıtŒvindra¬ sadasya sakhye cakŒra. RaČ vŒ ye ni¦adi sat te asya purŒ vividre sadu nµutanŒsa¬.

Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.


Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.


Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of
omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

5. \textit{Vadhïdindro varaśikhasya šeso’bhyaavartine cāyamānāya śikṣan. Vṛcīvato yaddhariyūpīyāyāṁ han pūrve ardhe bhīyasāparo dart.}

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

6. \textit{Trīṃśacchataṁ varmiṇa indra sākaṁ yavyāvatyāṁ puruhūta śravasyā. Vṛcīvantah śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.}

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve
their decisive goal.


The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.


Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.
Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi

1. Ā gāvo agmannuta bhadram-akrantsūdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrviruṣaso duhānāḥ.

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

2. Indro yajvane prṇate ca śīkṣatyuped dadāti na svām muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from...
1. *Gaṇaḥ or Indra Devata, Bharadvaja Barhaspatya Rshi*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

2. *Indro yajvane pṛṣṭate ca Uśikātyuped daditi na svam muṣyati. Bhūyobhūyuyo rayimidasya vardhayannabhinne khilye ni dadhiti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from them materially.


Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life’s beauty, also, he constantly and continuously lives, lasts and rises with them.


Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.
5. Gāvo bhago gāva indro me acchān gāvah somasya prathamasya bhakshaḥ. Imā yā gāvah sa janāsa indra icchāmīddhīdā manasā cidindram.

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!


You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)


In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.
Mandala 6/Sukta 29

Indra Devata, Bharadvaja Barhaspatya Rshi

1. Indraṁ vo naraḥ sakhyāya sepurmaho yantaḥ sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

2. Ā yasmin haste naryā mimikṣurā rathe hiranyayē ratheṣṭhāh. Ā rāśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.
1. Indraham yena narade sakhyadeva sepurmaho yanta
cumati cakrenyo. Mahoh hi deva vajrahasto asti
mahamravadavase yajadhvam.

O citizens of the land, leading lights of humanity
in love with knowledge, wisdom and guidance, to win
your friendship and to rise to the heights of life for your
sake, honour and serve Indra, supreme ruler, lord of
knowledge and power. Great is he, all giver, and wields
the sceptre of light, power and justice. Join the great
lord of love and joy and honour him with homage and
yajnic service for protection and progress.

2. Yasmin haste naryadhvan mimikurudhavan
rathe hiraevayaye rathe. Arsamayo gabhastya
sthumravyayavasuvravaradhanivasa vauvayo
yujanayo.

Indra in whose hands are all the gifts of life for
mankind rides the golden chariot of the cosmos, holding
reins of the world in his mighty hands, controlling the
potent forces of nature like horses on the course of time
and destiny.

3. Sriye te padā duvaś mimikṣurdhṛṣṇurvajrī śavasā
dakṣiṇāvān. Vasāno atkam surabhim dṛṣe kam
svarṇa nṛtaviśiro babhūtha.

Gracious are your feet firmly fixed in liberality
and compassion. The devotees offer their homage of
soma there for glory. You are all conquering, wielder of
the thunderbolt, mighty generous by your own essential
power and munificence, and, wearing a fragrant,
glorious and heavenly robe, blissful sight for all to see,
O director of the cosmic dance, you are the all moving,
all inspiring, omniscient presence and power.

4. Sa soma āmiślatamaḥ suto bhūdu yasmin paktih
pacyate santi dhanaḥ. Indram narāḥ stuvanto
brahmakārā ukthā śaṁsanta devavātatamāḥ.

That is the blessed dominion of Indra, ideal
world order raised to systemic purity and integrated to
organismic unity wherein soma is distilled and seasoned
in plenty, ample food is prepared for all, food grains are
grown in abundance, and leading lights of the people,
divinely occupied, sing songs of appreciation in praise
of Indra and rise to the heights of excellence bordering
on divinity.
5. *Na te antah śavaso dhāyyasya vi tu bābadhe rodasī mahitvā. Ā tā sūriḥ prṇati tūtujāno yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.


Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

*Mandala 6/Sukta 30*

*Indra Devata, Bharadvaja Barhaspatya Rshi*
1. **Bhūya id vāyrdhe vīryāyaṇ eko ajuryo dayate vasūni. Pra ririce diva indraḥ prāthivyā ardhamidasya prati rodasī ubhe.**

   Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

2. **Adhā manye brhadasyur'amasya yāni dādhāra nakirā mināti. Divedive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.**

   And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

3. **Adyā cinnū cit tadapo nadīnāṃ yadābhya ar̥da gātumindra. Ni parvtaa admasado na sedus-tvayā dri̯hāni suktaa rajāṃsi.**

   Indra, refulgent lord, now as ever you draw up
the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.


Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

5. Tvamapo vi duro viṣūcīrindra dhṛhamarujāḥ parvatasya. Rājābhavo jagataścaraśanāṁ sākaṁ sūryaṁ janayan dyāmuṣāsam.

Indra, you break open the impenetrable doors
of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

**Mandala 6/Sukta 31**

*Indra Devata, Suhotra Bharadvaja Rshi*

Abhūreko rayipate rayiṇāmā hastayoradhithā indra kṛṣṭiḥ. Vi toke apsu tanaye ca sūre’vocanta carṣaṇayo vivācaḥ.

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.


Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.


Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds
and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣanibhyah.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

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**Mandala 6/Sukta 32**

*Indra Devata, Suhotra Bharadvaja Rshi*

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe šantamāni vacāṁ-syāsā sthavirāya takṣam.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace
overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.


By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.


He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the
overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

**Mandala 6/Sukta 33**

*Indra Devata, Shunahotra Bharadvaja Rshi*

य आजिष्ठइन्द्र तं सुन 'दा मद' वृष्णविष्ठिदास्वान।
साम्राज्यं या वनवस्त्रवं 'चूत्रा समातुं सासहदमित्रान।
1. **Ya ojiṣṭha indra taṁ su no dā mado vṛṣanta-svabhīṣṭir-dāśvān. Sauvāśvyāṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.**

   Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

2. **Tvāṁ hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvāṁ viprehiṁ paṇīṁraśāyastvota it sanīṁ vājamarvā.**

   You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

3. **Tvāṁ tāṁ indro bhayaṁ amitrān dāśā vṛtrānyāryā ca śūra. Vadhīrvasa eva sudhītehbir-ātkairā pṛtsu darṣi nṛṇāṁ nṛtama.**

   Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.
Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for
ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

**Mandala 6/Sukta 34**

*Indra Devata, Shunahotra Bharadvaja Rshi*

1. *Saṁ ca tve jagmurgira indra pūrvirvi ca tvad yanti vibhvo maniśāḥ. Purā nūnaṁ ca stutaya ṛṣīnāṁ pasprdhra indre adhyukthākā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.


Indra who is invoked by many, admired by
many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.


No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.


Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of
rain in the desert exhilarate the people so may the
sessions of yajna advance the devotees and thereby may
they exalt and glorify the lord.

अस्मा पुतन्महाद्गुप्पमस्मा इन्द्रिय स्तात्र मुतिभिरवाचि।
असूद्धर्थामहतिवृत्तूयय इन्द्र विश्वायुरविता वृधशर्च॥ ५ ॥

5. Asmā etanmahāyāṅgūṣasasmā indrāya stotram
matibhiravāci. Asad yathā mahati vrtratūrya
indro viśvāyuravitā vṛdhaśca.

For this Indra, this ruler, this giver of the light
of life, is this exalted song of praise and adoration sung
and offered by faithful and intelligent devotees so that
for the victory of light over darkness and ignorance in
this battle of life Indra, lord of all life and the world,
may be our protector and guardian for advancement.

Mandala 6/Sukta 35

Indra Devata, Nara Bharadvaja Rshi

कुदा भृवनथ गयाणि बहः कुदा स्तात्र संहस्त्रपाष्यं दा:।
कुदा स्ताम्र वासयाचस्य राया कुदा धिर्यं करस्य वार्जः
रत्ना:॥ १ ॥

1. Kadā bhuvan rathakṣayāṇi brahma kadā stotre
sahasrapoṣyaṃ dāḥ. Kadā stomaṃ vāsayo’sya
rāyā kadā dhiyāḥ karasi vājaratnāḥ.

When would your chariots come to rest in the
garage? When do you give away a thousand prizes of
support and sustenance at the victory celebration? When
do you reward the celebrant with wealth for his song?
And when do you make our acts of thought and will
fructify with the wealth of success and victory?
2. *Karhi svit tadindra yannṛbhīnīṃ vīrairvīrān nīlāyāse jayājīn. Tridhātu gā adhi jayāsi goṣvīndra dyumnāṃ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?


Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?
4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi prkṣāḥ. Pipihīṣaḥ sudughāmindra dhenum bharadvājeṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.


Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature’s fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life’s sanctity.
Mandala 6/Sukta 36

Indra Devata, Nara Bharadvaja Rshi


Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.


Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.


Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

5. Sa tu śrudhi śrutya yo duvoyurdyaurna bhūmābhī rāy' ācy: ।
   असा वर्त्ता न: शार्सा चक्काना युगयुग वर्यसा चकिके
   तान: । ॥ ५ ॥

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,
master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

Mandala 6/Sukta 37

Indra Devata, Bharadvaja Barhaspatya Rshi

1. Arvāgrathāṁ viśvavāraṁ ta ugliendra yuktāso harayo vahantu. Kiriṣciddhi tvā havate svarvān-

2. Pro droṇe harayaḥ karmāgman punānāsa ājñyataḥ abhūvan. Indro no asya pūrvyāḥ papīyāḥ dyukṣo madasya somyasya rājā.  

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful
order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

3. Āsasrāṇāsah śavasānamacchendraṁ sucakre rathyāso aśvāḥ. Abhi śrava ṝjyanto vaheyurnū cinnu vāyoramṛtam vi dasyet.

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.


Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.
5. **Indro vājasya sthavirasya dāteindro gīrbhirvirdhatām vṛddhamahāḥ. Indro vṛtraṁ haniṣṭho astu satvā’’tā sūrīḥ pṛṇati tūtujānaḥ.**

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

**Mandala 6/Sukta 38**

**Indra Devata, Bharadvaja Barhaspatya Rshi**

1. **Apāditā udu naścitatratamo mahīṁ bhārṣad dyumatīṁ-indrahūtim. Panyasīṁ dhitīṁ daivyasya yāmañjanasya rātim vanate sudānuḥ.**

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

2. **Dūrāccidā vasato asya karṇā ghoṣād-indrasya tanyati bruṇāṇah. Eyamenāṁ devahūtirvavya-ṛtyānmadryag-indram-ṛcyamānā.**
The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Vedas and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.
and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.


Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

*Mandala 6/Sukta 39*

*Indra Devata, Bharadvaja Barhaspatya Rshi*
1. Mandrasya kaśvedīvyasya vahnerāśram-anmano
caranasya madhvāḥ. Apā nastasya sacanasya
deveṣo yuvasva gṛṇate goagraḥ.

Taste the honey sweet of the Word of this happy
and blissful divine poet, celebrant of light, inspirer of
passion and vision of wisdom, and friend of Divinity.
O refulgent lord of generosity, protect and promote the
brilliant and revealing Word of the poet, bless the servant
of divinity with energy and sustenance and reveal the
words of divinity for the celebrant.

2. Ayamūśānaḥ paryadrimusrā ṛtadhitibhir-ṛtayu-
gyujānaḥ. Rujadarugāṇaḥ vi valasya sānum
panīṇāravacobhirabhi yodhadindraḥ.

This poet, like the sun, loving, inspiring and
impassioned, in unison with the truth and law of
existence, with waves of energy bearing rays of light
and showers of rain, breaks the clouds of darkness, lights
up impenetrable tops of mighty mountains, opens up
treasures of wealth, and blesses the untainted and the
celebrants. Thus does Indra fight and shine.

3. Ayam dyotayadadyuto vyaktūn doṣā vastoḥ
śarada indurindra. Imaṁ ketum-adadhur-nū
cidahnaṁ śucijanmanma uṣasāścakārā.

Thus does this sun, this cosmic drop of divine
soma, light up the unlighted: the nights, the mornings,
days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, inobnoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.
Indra Devata, Bharadvaja Barhaspatya Rshi

1. **Indra piba tubhyaṁ suto madāyā’va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-’thā yajñāya gṛṇate vayo dhāh.**

   Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

2. **Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.**

   Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.
3. Samiddhe agnau sutā indra soma ā tvā vahantu harayo vahīṭhāḥ. Tvāyata manasā johavīmī-
indrā yāhi suvitāya mahe naḥ.

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

4. Ā yāhi śaśvaduṣatā yayāthane mahā manasā somapeyam. Upa brahmāṇi śrṇava imā no’thā te
yajñastanve vayo dhāt.

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.
5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase nīyutvānt-sajōśāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

**Mandala 6/Sukta 41**

**Indra Devata, Bharadvaja Barhaspatya Rshi**


Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.
2. **Yā te kākut sukṛtā yā variṣṭhā yayā śaśvat pibasi madhva ūrmim. Tayā pāhi pra te adhvaryur-asthāt saṁ te vajro vartatāmindra gavyuḥ.**

   Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life’s movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

3. **Eṣa drapso vrṣabho viṣvarūpa indrāya vrṣṇe samakāri somah. Etam piba harivaḥ sthātarugra yasyeśiṣe pradīvi yaste annam.**

   This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of
it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

4. **Sutaḥ** soma asutādindra vasyānayaṁ śreyāṇci-kituṣe raṇāya. Etam titirva upa yāhi yajñam tena viśvāstaviṣīrā pṛṇasva.

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

5. **Hvayāmasi** tvendra yāhyarvāṇāram te soma-stanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāṇ ava pṛtanāsū pra vikṣu.

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote
us among the nations and powers of the world.

Mandala 6/Sukta 42

Indra Devata, Bharadvaja Barhaspatya Rshi

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

1. Pratyasmai pipiṣate viśvāni viduṣe bhara. Araṇgamāya jagmaye’paścāddadhvane nare.


In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.


O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

**Mandala 6/Sukta 43**

*Indra Devata, Bharadvaja Barhaspatya Rshi*

1. *Yasya tyacambararāṁ made divodāsāya randhayaḥ. Ayaiṁ sa soma indra te sutāḥ piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of
light and generosity. Pray drink of it to your heart’s content and protect and promote the spirit of it.

2. *Yasya tīvrasutam madam madhyamantam ca rakṣase. Ayāṁ sa soma indra te sutaḥ piba.*

   Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart’s content and rejoice in the splendour and ecstasy of it.

3. *Yasya gā antaraśmāno made dṛḍhā avāsarjāḥ. Ayāṁ sa soma indra te sutaḥ piba.*

   Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart’s content and protect and promote the science and power of it.

4. *Yasya mandāno andhaso māghonam dadhiṣe śavaḥ. Ayāṁ sa soma indra te sutaḥ piba.*

   Indra, lord of vision, knowledge and power,
happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart’s content, and protect and promote its glory on and on.

Mandala 6/Sukta 44

Indra Devata, Shamyu Barhaspatya Rshi


   Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.


   Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and
rendered back to you in homage and gratitude.


Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.


All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.
5. \(\text{Yaṁ vardhayantīd giraḥ patiṁ turasya rādhasaḥ.} \\
\text{Taminnavasya rodasī devī śuṣmaṁ saparyataḥ.}\)

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

6. \(\text{Tad va ukthasya barhaṇendrāyopastṛṇīśanī.} \\
\text{Vipo na yasyotayo vi yad rohanti sakśiataḥ.}\)

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

7. \(\text{Avivad dakṣāṁ mitro navīyān papāno devebhyo} \\
\text{vasyo acait. Sasavāntstaulābhirdhautarībhī-} \\
\text{rurusyā pāyurabhavat sakhibhyāḥ.}\)

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.
8. Rtasya pathi vedhā apāyi śriye manāmsi devāso akran. Dadhāno nāma maho vacobhirvapur-

rīśaye venyo vyāvah.

On the path of truth and eternal law, the man of
knowledge and wisdom is protected, and the noble and
the wise control and transform their minds for the beauty
and grace of manners and culture. May the Great one,
kind and loving, bearing the holy name, reveal his divine
presence in response to our prayers and protect us
through the paths of life.

9. Dyumattamaṁ dakṣaṁ dhehyasme sedhā

janāṇāṁ pūrvarāthiḥ. Varṣīyo vayaḥ krṣṇuhi

śacībhir-dhanasya sātāvasmāṁ aviddhi.

Grant us strength and expertise of the brightest
order, accomplish the tasks on hand and ward off the
age-old adversities of the people, bless us with a long
age of charity and generosity, and let us join and
participate in the battles for wealth and success with
the best of actions and intelligence among people.

10. Indra tubhaminmaghavannabhūma vayaṁ dātre

harivo mā vi venāḥ. Nakirāpirdadrśe martyatrā

kimaṅga radhracadanāṁ tvāhuḥ.
Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant
artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्वर्य वीरः पुरूष वर्षिके विद्वानिन्द्रः वृत्राण्यपुत्री जयान।
तमु प हि मधुमन्त्रमस्माम वीराय शिष्यण पिबाध्यः ॥ १४ ॥

13. Adhvaryo vīra pra mahe sutānāmindrāya bhara
sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhir-
girbhirvārdhe grṇatāmṛśiṇām.

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अस्य मद्दः पुरुष वर्षिके विद्वानिन्द्रः वृत्राण्यपुत्री जयान।
तमु प हि मधुमन्त्रमस्माम वीराय शिष्यण पिबाध्यः ॥ १५ ॥

14. Asya made puru varpāṃsi vidvāṇindro vṛtrāṇ-
yapraṭi jaghāna. Tamu pra hoṣi madhumanta-
masmai somaṁ vīrāya śipriṇe pibadhyai.

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.
15. **Pātā sutamindro astu somaṁ hantā vrtraṁ vajreṇa mandasānah. Gantā yajñāṁ parāvata-ścidacchā vasurdhūnāmavitā kārudhāyāḥ.**

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajña of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

16. **Idam tyat pātramindrapānānmandrasya priyamamṛtamapāyi. Matsad yathā saumanasāya devam yasvad dveṣo yuyavad vyāmhaḥ.**

This is that life-giving cup of Indra’s nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

17. **Enā mandānā jahi śūrā satrūṇ-jānimajānim maghavannamitrān. Abhiṣeṇāṁ abhyādediś-ānāṁ parāca indra pra mṛṇā jahi ca.**
This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life’s great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

18. Āsu śmā ṇo maghavannindra prṛsvasmabhhyam mahi varivah sugam kah. Apām tokasya tanayasya jēṣa indra sūrīn kṛṣṇihī smā no ardham.

Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life’s victory.

आ ते व्रषन्व्रष्णां दार्शनस्थुष्टपुष्णा नामया मद्दनः। इन्द्रं
प तुभ्यं वृष्णिः सुतानां वृष्णं भरतिः वृष्णाय सामेः ॥ २० ॥

20. Ā te vṛṣan vṛṣaṇo dṛṇamasthur-ghṛtapruṣo
normayo madantaḥ. Indra pra tubhyāṁ vṛṣabhiḥ
suturaṁ vṛṣṇe bharanti vṛṣabhāya somam.

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghṛta. Thus do the leading lights of nature and humanity bear and bring the soma of life’s light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषासिद्धा दिवा वृष्णं पृथिव्या वृषा सिन्धूलां वृष्णं:
स्तिर्यानाम। वृष्णं ते इन्द्रवृष्णं पीपाय स्वादूः रसं मधुपया
वर्णयं ॥ २१ ॥

21. Vṛṣāsi divo vṛṣabhah prthivyā vṛṣā sindhūnāṁ
vṛṣabhah stiyanāṁ. Vṛṣṇe ta indurvṛṣabha pīpāya
svādū raso madhupeyo varāya.

You are the showerer of the light of heaven. You
are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.


This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.


This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as
mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.


This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

Mandala 6/Sukta 45

Indra (1-30) and Brbustaksha (31-33) Devata,
Shamyu Barhaspatya Rshi

Ya ānayat parāvataḥ sunīti tuvāṃ yadum.
Indraḥ sa no yuvā sakhā.

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend
and companion so that he may lead the man of instant
decision and action and the hardworking people on way
to wisdom and right living even from far off distance.

अविरिष्ठिन्य द्विधनयान्माशु दिनयान्त।
इन्द्र जतै हिंतं धर्मं ॥ २ ॥

12. Avipre cid vayo dadhadanāṁsūnā cidarvatā.
Indro jeta hitāṁ dhanam.

He brings food, health and age, life and light of
knowledge for the innocent and for the ignorant and
unintelligent too and wins wealth and honour for the
good life at the fastest without haste and impatience.

महीरस्य परम्परत्वः पूविस्तः पर्षंस्ततः।
नास्ये पीयन्ति ऊतंतः ॥ ३ ॥

Nāsya kṣīyanta utayāḥ.

Great are this ruler’s policies and acts of
leadership, universal and admirable. Never do his
honour, reputation and modes of defence, protection and
progress go down.

सर्वभावमय बहुवाहस्थचर्चन्त प च गायत।
स हि न: परमतिमही ॥ ४ ॥

4. Sakhāyo brahmavāhase’rcata pra ca gāyata.
Sa hi naḥ pramatirmahī.

Come ye friends and comrades, adore the
harbinger and protector of divine sustenance and light
of universal knowledge, celebrate him in song and
proclaim his gifts of kindness. He is the light of
sublimity, he alone is our vision and wisdom.

5. *Tvamekasya vṛtrahannavitā dvayorasi.*
   *Utedṛśe yathā vayam.*

   O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

   *Nṛbhīḥ suvīra ucyase.*

   You control, guide and manage even the stubborn haters and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

7. *Brahmāṇam brahmavāhasam gīrbhīḥ sakhāy-amrgmiyam.*
   *Gām na dohase huve.*

   I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.
8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*

*Virasya pṛtanāśahāḥ.*

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

9. *Vi dṛṅhāni cidadrivo janānāṁ śacīpate.*

*Vṛha māyā anānata.*

O bold and intrepidable ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

10. *Tamu tvā satya somapā indra vājānāṁ pate.*

*Ahūmahi śravasyavah.*

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and
excellence and immortal fame.

11. \[ \text{Tamu tvā yāḥ purāsīthā yo vā nūnāṁ hite dhane.} \]
\[ \text{Havyaḥ sa śrūdhī havam.} \]

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

12. \[ \text{Dhībhir-arvadbhir-arvato vājāṁ īndra śravāyyān.} \]
\[ \text{Tvayā jeśma hitaṁ dhanam.} \]

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

13. \[ \text{Abhūru vīra girvaṇo mahāṇ īndra dhane hite.} \]
\[ \text{Bhare vitantasāyyaḥ.} \]

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O
lord pervasive, be with us.

    Tayā no hinuḥī ratham.

    And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

15.  Sa rathena rathītamo’smākenābhiyugvanā.
    Jeśi jiśno hitaṁ dhanam.

    O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

16.  Ya eka it tamu śtuhi krṣṭīnāṁ vicarṣaṇiḥ.
    Patirjaiṇe vṛṣakratuḥ.

    O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.
17. *Yo grññatāmidāsithā’pirūṭī śivah sakāh.*
   *Sa tvāṁ na indra mṛlaya.*

   Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

18. *Dhiṣya vajraṁ gabhastyo rakṣohatyāya vajrivaḥ.*
   *Sāsahīṣṭhā abhi spṛdhaḥ.*

   O wielder of the thunderbolt of defence and power, take up the adamantine mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

   *Brahmavāhastamam huve.*

   I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.
20.  *Sa hi viṣvānī pārthivāṇ ēko vāśūṇī patyate.*  
*Girvanastamo adhriguḥ.*

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

21.  *Sa no niyudbhirā pṛṇa kāmāṁ vājebhir-aśvibhiḥ.*  
*Gomadbhir-gopate dhrṣat.*

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

22.  *Tad vo gāya sute sacā puruhūtāya satvane.*  
*Śaṁ yad gave na śākine.*

In your soma yajna in the business of the world of the lord’s creation, sing together songs of homage in
honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा वसुनि यमत दानं वाजस्य गार्तं: ।
यत्सीमुपु श्रवद्व: || २३ ||

23. Na ghā vasurni yamate dānāṁ vājasya gomataḥ.
   Yat sīmupa śravad girah.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कुवित्सस्य प हि व्रजं गार्तनं दस्युहा गार्तं
शारीशिरप ना वरत || २४ ||

24. Kuvitsasya pra hi vrajam gomantam dasyuhā
gamat. Śacībhirapa no varat.

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इमा उ त्वा शतकताचिभि प ण 'नुवृगिरः: ।
इन्द्रे वत्सं न मात्तरः || २५ ||

25. Imā u tvā śatakato’bhi pra ṇonuvurgiraḥ.
   Indra vatsam na mātaraḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of
adoration exalt you, O lord of a hundred acts of kindness and holiness.

*Aśvo aśvāyate bhava.*

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

27. *Sa mandasvā hyandhaso rādhase tanvā mahe.*  
*Na stotāram nide karaḥ.*

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

28. *Imā u tvā sutesute nakṣante girvaṇo girah.*  
*Vatsam gāvo na dhenavaḥ.*

These words and voices of adoration, O spirit
adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

29. *Purūtamaṁ purūnāṁ stotṝṇāṁ vivāci.*
   *Vājebhir-vājayatāṁ.*

   May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

30. *Asmākamindra bhūtu te stomo vāhiṣṭho antamaḥ.*
   *Asmān rāye mahe hinu.*

   Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

31. *Adhi bṛbuḥ paṇīnāṁ varṣisṭhe mūrdhanniṣṭhāt.*
   *Uruḥ kakṣo na gāngyāḥ.*

   Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the
current of waters.

Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.  
Sadyo dānāya maṁhate.

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

Tat su no viśve aryā ā sadā grṇanti kāravah.  
Bṛbuṁ sahasradātamam surīṁ sahasrasāt-amam.

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

Mandala 6/Sukta 46

Indra Devata, Shamyu Barhaspatya Rshi

1. Tvāmiddhi havāmahe sātā vājasya kāravah. Tvāṁ vṛtresvindra satpatim narastvāṁ kāṣṭhāsvar-vataḥ.

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,
energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.


Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

3. Yaḥ satrāhā vicarṣaṇir-indrāṁ tam hūmahe vayam. Sahasramuṣṭa tuvinṛmṇa satpate bhavā samatsu no vrđhe.

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in
the struggles of life.


Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

5. Indra jyeṣṭhaṁ na ā bharāṁ ojīṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suśīpra prāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

7. *Yadindra nāhuṣīsvāṇ ojo nṛṁṇam ca krṣṭiṣu. Yad vā pañca kṣītīnāṁ dyumnamā bhara satrā viśvāni pauṁsyā.*

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

8. *Yad vā trkṣau maghavan druhyāvā jane yat pūravau kacca vrṣṇyam. Asmabhyaṁ tad rirīhi sam nṛṣāhye mitrān pṛṣtu turvaṁ.*

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles
of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

\[ \text{इन्द्र त्रिधातुं शरुणं त्रिवर्तं स्वस्तिमतं। छुदियांच्छ माधवकरणबर्ष पहं च यावया दिद्युभ्यं:} \]

9. *Indra tridhātu śaraṇāṁ trivarūthamä svastimāt. Chardir-yaccha maghavadbhyaśca mahyāṁ ca yāvayā didyumebhyāḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

\[ \text{व गन्यता मनसा शत्रुमादभुरभिमण्डलं धृष्णुया। अर्थ स्मा ना मधवान्निन्द्र गिवनस्तनूपा अन्तमा भवं:} \]


Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

\[ \text{अर्थ स्मा ना वृद्ध भृवन्दे नायमेवा युधिः। चढंतरीं परत्यन्ति} \]

11. *पुणिनं दिद्यावलिष्ठगममूढान:.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.


Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.


And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them
on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

**Mandala 6/Sukta 47**

*Soma, Indra, Dana, Ratha, Dundubhi Devatah,*

*Garga Bharadvaja Rshi*

1. *Svāduṣkilāyaṁ madhumāṁ utāyaṁ śivraṁ kilāyaṁ rasavāṁ utāyaṁ. Uto nvasya papi-vāṁsamindrāṁ na kaścana sahata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.
2. Ayaṁ svāduriha madiṣṭha āsa yasyendro vṛtrahatye mamāda. Purūṇi yaścyautnā śambarasya vi navatīṁ nava ca dehyo han.

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

3. Ayaṁ me pīta udiyarti vācamayaṁ maniṣāṁ-uṣatīmaĵīgaḥ. Ayaṁ saḷurvīramimīta dhīro na yābhyo bhuvanam kaccanāre.

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.


This generous and exuberant energy of the universe commanding the force of the currents of nature’s inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.


Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life’s wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.
7. **Indra pra ṇaḥ pura-eteva paśya pra no naya prataram vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.**

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

8. **Uruṁ no lokamanu neşi vidvānt-svarvaj-jyo-tir-abhayam svasti. Rśvā ta indra sthavirasya bāhū upa stheyāma śaraṇā bṛhantā.**

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

9. **Vариṣṭhe na indra vandhure dhā vahिष्ठhayoh śatāvannaśvayorā. Iśāmā vakṣīśāṁ varṣiṣṭhāṁ mā nastārīn-maghavan rāyo aryaḥ.**

Indra, ruler and guardian of the people, master
and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

Indra pra āha¬ pura-eteva pra no naya
prataraÅ vasyo accha. BhavŒ supŒro atipŒrayo
no bhavŒ sun¶tiruta vŒman¶ti¬.

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

UruÅ no lokamanu ne¦i vidvŒnt-svarvaj-jyo-tir-
abhayaÅ svasti. ¤R¦vŒ ta indra sthavirasya bŒhµu
upa stheyŒma ÜaraČ b¾hantŒ.

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

Vari¦¢he na indra vandhure dhŒ vahi¦¢hayo¬
Üat½avannaÜvayorŒ. I¦amŒ vak¦¶¦ŒÅ var¦i¦¢hŒÅ
mŒ nastŒr¶n-maghavan rŒyo arya¬.

Indra, ruler and guardian of the people, master and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

Indra mṛla mahyam jīvātomiccha codaya dhiya-
mayasno na dhārām. Yat kim cāham tvāyuridāṁ
vadāmi tajjuśasva kṛdhi mā devavantam.

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor’s edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

Trātāram-indram-avitāramindraṁ havehave
suha-vam śūramindram. Hvayāṁ śakram pura-
hūtamindraṁ svasti no maghavā dhātvindraḥ.

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked
and adored. May Indra bring us the good life and all round well being.


Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.


May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.


With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.


Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,
16. I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

17. With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

18. Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva, takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

19. With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

20. O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of
diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.


Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood-gates of light and knowledge with justice and prosperity.)


Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.
We accept and reciprocate the gifts of the lord’s showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.


O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.


Enlightened ruler and scholar, the energy
collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhih. Semāṁ no havyadātim juṣāṇo deva ratha prati havyā grībhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.


O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you
and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

30. Ā krandaya balamojo na ā dhā niḥ śṭaniḥi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi viḷayasva.

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

31. Āmūraṇa pratyāvartayemāḥ ketumad dundubhirvāvadīti. Samaśvaparṇāścaranti no narośmā-kamindra rathino jayantu.

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.
Mandala 6/Sukta 48

Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22)

Devatah, Shamyu Barhaspatya Rshi

1. Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasāṁ priyam mitram na śaṁsiśam.

   In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

2. Ûṛjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvad vājeśvavitā bhuvad vṛdha uta trātā tanūnāṁ.

   Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.
3. \(Vṛṣā\) hyagne ajaro mahān vibhāsyarciṣā. Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su dīdihi.

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

4. \(Maho\) devān yajasi yakṣyānuṣak tava kratvota daṁsanā. Arvācaḥ sīṁ kṛṇuhyagne’vase rāsva vājota vaṁsva.

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliances of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

5. \(Yamāpo\) adrayo vanā garbhamṛtasya piprati. Sahasā yo mathito jāyate nṛbhiḥ prthivyā adhi sānavi.

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters
3. Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

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5. Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

6. O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.
life, shine and enlighten us.

8. Viśvāsāṁ grhapatir-viśāmasi tvamagne mānu-
śiṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ
sameddhāram śataṁ himāh stotṛbhyo ye ca
dadati.

Agni, unaging light and fire of the youthful spirit
of life, you are the master and guardian of the home of
all the human communities of the world along with all
the cities and settlements taken together. O destroyer of
evil and purifier of life in the crucibles of existence,
save from sin the yajamana, who kindles, raises and
develops the fire energy, with a hundred ways of
protection and bless those who support the developers
and celebrants of fire with means and materials so that
they live and work for a full hundred years.

9. Tvaṁ na缵itra ūtya vaso rādhāṁsi codaya. Asya
rāyastvamagne rathīrasi vidā gādham tuce tu naḥ.

Agni, wonderful lord of versatile action, giver
of shelter and security of the home, with protection and
advancement, inspire and raise our means and materials
for success and achievement. O lord of knowledge and
vision, you are the guide and pilot of the chariot and
wealth and honours of this generation. Give us the
message and inspiration of peace, progress and security
for our children.

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

O mother teacher, O divine speech, you are the
one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

Bharadvājāyāva dhukṣata dvitā. Dhenuṁ ca viśvadahasam-iṣam ca viśvabhojasam.

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

Tam va indraṁ na sukraṁ varuṇamiva māyi-nam. Aryamaṇaṁ na mandraṁ srprabhojasam viṣṇuṁ na stuṣa ādiṣe.

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,
all pervasive preserver and sustainer of the universe.

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.


Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

19. Paro hi maryairasi samo devairuta śriyā. Abhi khyāḥ pūṣan pṛtanāsu nastvamavā nūnāṁ yathā purā.

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

21. Sadyaścid yasya carkṛṭih pari dyāṁ devo naiti sūryāḥ. Tveṣaṁ śavo dadhire nāma yajñiyam maruto vṛtraḥam śavo jyeṣṭhaṁ vṛtraḥam śavaḥ.

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.


The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is
never born.

**Mandala 6/Sukta 49**

*Vishvedevah Devatah, Rjishva Bharadvaja Rshi*


   With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.


   I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red
like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

1. Stuê janaÅ suvrataÅ navyas¶bhirg¶rbhirmitrŒ- varuČ sumnayantŒ. Ta Œ gamantu ta iha Üruvantu suk¦atrŒso varuÄo mitro agni¬. With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and V aruna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, V aruna and brilliant blazing Agni, all three like sun, ocean and fire.


Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)


O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.
(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of suprasensuous experiences of universal nature.)


That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.


O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.
7. **Pāvīravī kanyā citrāyuḥ sarasvatī vīrapatnī dhiyāṁ dhāt.** Gnābhiracchidram śaraṇaṁ sajośā durādharṣaṁ grñate śarma yaṁsat.

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

8. **Pathaspathaḥ paripatim vacasyā kāmena krto abhyānaḷarkam.** Sā no rāsacchurudhaścandrā- grā dhiyāṁdhiyāṁ sīṣadhāti pra pūṣā.

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

Let agni, generous yajaka, join and offer abundant homage and service to Tvashtaa, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.


With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

11. *Yuvānaṁ kavayo yajūiyāso maruto ganta gṝātato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itṭhā naṅkantō naro aṚgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.


Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.


O lord all pervasive, Vishnu, who have created...
11. Ā yuvānāḥ kavayo yajñīyāso maruto grṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro aṅgirasvat.

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.


Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.


O lord all pervasive, Vishnu, who have created
the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.


That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.


O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all
people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

**Mandala 6/Sukta 50**

*Vishvedeva Devata, Rjishva Bharadvaja Rshi*


For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature: the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,
and the man who counts for the honour and excellence of humanity.


O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.


And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,
great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

4. Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo’dhrṣṭāḥ. Yadīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.

May the off-springs of Rudra, lord of justice and nature’s vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

5. Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havāṁ maruto yaddha yātha bhūmā rejante adhvani pravikte.

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.
6. *Abhi tyam vīraṁ girvānasamarcendram brahmaṇā jaritarnavena. Śravaddhavamupa ca stavāno rāsad vājāṁ upa maho grīṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.


O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.
8. **Āno devaḥ savītā trāyamāṇo hiranyapāṇir-yajato jagamyāt. Yo datravāṇi uṣaso na pratikam vyūrṇute dāśuṣe vāryāṇi.**

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

9. **Uta tvam sūna sahaso no adya devān asminna-dhvara vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmagne’vāsā suvīraḥ.**

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

10. **Uta tyā me havamā jagmyātaṁ nāsatyā dhībhir-yuvamaṅga viprā. Atrim na mahastamaso’-mumuktaṁ tūrvataṁ nara duritādabhīke.**

And may the Ashvins, those two complementary currents of nature’s energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as
breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ purukṣoh. Daśasyanto divyāḥ pārthivāso gojātā apyā mṛlatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

12. *Te no rudraḥ sarasvatī sajoṣā mīḥuṣmanto viṣṇurmṛlantu vāyuḥ. Ṛbhukṣā vājo daivyo vidhātā parjanyāvātā pipyatāmiṣaṁ nah.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksa, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring
us food and energy and give us peace and felicity.

उत स्य दुवः संविता भग 'नाचपाण नर्पादवतु दानु परिः।
व्वष्ट्रां दुर्ज्ञिजसिनिर्भि: सजाया द्वान्विधिः पृथिवीं
समुद्दाः। १३॥

13. *Uta sya devaḥ savitā bhago no ’pām napādavatu
dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā
dyaurdevebhiḥ pṛthivī samudraih.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उत्त नाचहिंसुध्वः: श्रुणात्सुज एकपात्मृतिवी समुद्दः।
विश्वव दुवा त्रस्तावृ ध्व हुवाना: स्तुता मन्त्राः कविशास्ता
अवन्तु॥ १४॥

14. *Uta no’hirbudhnyah śrṇotvaja ekapāt pṛthivī
samudraḥ. Viśvedeva ṛtāvṛdho huvānāḥ stutā
dhanrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

एवा नर्पाण भम तस्य ध्रीभिभ्रध्रांजा अभ्यचन्त्यक्षः
ग्रा हुतासा वस्वाच्छेद्या विश्वव सतुसाः भूता चज्ञतः॥ १५॥

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

**Mandala 6/Sukta 51**

*Vishvedevah Devatah, Rjishva Bharadvaja Rshi*


Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)
2. **Veda yasto viṣṇyeṣāṁ devānāṁ janma sanutarā ca vipraḥ. Rju marteṣu vṛjinā ca paśya-**

_The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence._

3. **Stuṣa u vo maha ṛtasya gopānāditiṁ mitraṁ varuṇam sujātān. Aryaṁnaṁ bhagamada-**

_Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,_
universally known, dauntless, intelligent and wise purifying powers all.


I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

5. *Dyauspitaḥ pṛthivi mātaradhrugagine bhrātarvasavo mṛlatā naḥ.* Viṣva ādityāṁ adite sajoṣā asmabyaṁ śarma bahulaṁ vi yanta.

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.


Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.


O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation’s punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

Nama idugraṁ nama ā vivāse namo dādhāra prthivimuta dyām. Namo devebhyo nama īśa eśāṁ kṛtaṁ cideno namasā vivāse.
Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.


O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.


They alone are Vishvadevas, men of highest
excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

11. Te na indraḥ prthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janaḥ. Susārmanāḥ svavasaḥ sunīthā bhavantu naḥ sutrātrāsah sugopaḥ.

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अपः त्यं वृजिनं रिपुं स्तनमग्ने दुराध्ययम्।
दुक्विष्टमर्गश्य सत्यत कृष्णी सुगमः ॥ १३॥

13. Apa tyam vṛjinam ripuṁ stenamagne durā-
dhyam. Daviśthamasya satpate kṛdhī sugam.

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

गार्विण: साम ना हि के सखिलिनायं शाबुशः।
जही न्यःत्रिणं प्रणं चुक्का हि ष: ॥ १४॥

14. Grāvāṇah soma no hi kaṁ sakhitvanāya vāvaṣuḥ.
Jahī nyatriṇam paṇīṁ vrko hi ṣaḥ.

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यूयं हिष्ठा सुदानवं इन्द्रेयश्चा अभिद्ववः।
कतां ना अध्वच सुगं गापा अमः ॥ १५॥

15. Yūyaṁ hi ṣṭhā sūdānapa indrajyeṣṭhā abhidyavaḥ.
Kartā no adhvannā sugaṁ gopa amā.
O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.


And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

**Mandala 6/Sukta 52**

*Vishvedevah Devatah, Rjishva Bharadvaja Rshi*

1. *Na tad divā na prthivyānu manye na yajñena nota śamībhirābhiḥ. Ubjantu tam subvah parvatāso ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)
2. **Ati vā yo maruto manyate no brahma vā yaḥ kriyamāṇam ninitśāt. Tapūṃṣi tasmai vrjināni santu brahmadvāṣamabhī taṁ śocatu dyauḥ.**

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

3. **Kimaṅga tvā brahmaṅṇah soma gopāṁ kimaṅga tvāḥurabhiśastipāṁ naḥ. Kimaṅga naḥ paśyasi nidyamānān brahmadvāṣe tapuṣīṁ hetimasya.**

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don’t you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.
Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with
streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्वदवास्ता गात्रुपूता में हर्म हर्म ।
एदं बर्हिरि सिद्दत् ॥ ७ ॥


O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

या व' दवाघृतस्तु सर्वन पतिभूषति ।
तं विश्व उपं गच्छथ ं ॥ ८ ॥

8. Yo vo devā ghṛtasnunā havyena pratibhūṣati. Tam viṣva upa gacchatha.

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उपं न: सूनवा गिरेः श्रृणवन्त्वमृतस्य य ।
सुमृतीका भवन्तु न: ॥ ९ ॥


May the Vishvedevas, eminent brilliancies of
humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

Juṣantām yujyaṁ payah.

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.


May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

Humā n' āgī aḍhvān ṣhaṭavyūnāṇaḥ yaj
Cikiṭṭhāntaḥ jñānaṁ
12. *Imaṁ no agne adhvaram hotarvayunaśo yaja.*
*Cikitvān daivyam janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people’s performance and the law.


O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.


O Vishvedevas, adorable leading lights,
protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

15. *Ye ke ca jmā mahino ahimāyā divo jañire apāṁ sadhasthe. Te asmabhyaṃiṣaye viṣvamāyuḥ kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

16. *Agni-parjanyāvavatāṁ dhiyaṁ me’smin have suhavā suṣṭutiṁ naḥ. Ilāmanyo janayad garbhanyaḥ prajāvaṭīrīṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and
produces food. May the two bring us food, energy and noble progeny.

17.  Sūrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

Mandala 6/Sukta 53

Pusha Devata, Bharadvaja Barhaspatya Rshi


O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.


Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.


Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.


O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

5. Pari tṇḍhi paṁrām hṛdayā kave. Athemasmabhya ārcaya.

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life’s wealth.

अदित्सन्तं चिदाघृणः पूषन्दानांय चादय ।
पुण्यिष्ठित्वा मंदा मनः || ३ ||


Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पुथा वाजसातयं चिनुहि वि मृदं जहि ।
साधन्तामुग ना धियं || ४ ||


O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परितृप्ति पणिनामारंयं ह्रदयं कव ।
अथमथस्मभयं रन्धयं || ५ ||


O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.


O creative lord of vision and foresight, write out the balance sheet of life’s hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.


Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.
9.  \[ Yā \ te \ aṣṭrā \ go-opāśā’’ghṛṇe \ paśusādhanī. \]
\[ Tasyāste \ sumnamīmahe. \]

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

10. \[ Uta \ no \ goṣaṇinīm \ dhiyamaśvasāṁ \ vājasāmuta. \]
\[ Nrvat \ kṛṇuhi \ vītaye. \]

Lord of light and life’s development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

**Mandala 6/Sukta 54**

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

1. \[ Sam pūṣan \ viduṣā \ naya \ yo \ añjasānuśāsati. \]
\[ Ya \ evedamiti \ bravat. \]

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who
teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

2. *Samu pūṣṇā gamemahi yo ṛghāṇ abhiśāsati. Ima eveti ca bravat.*

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

3. *Pūṣṇaścakram na risyati na koṣo’va padyate. No asya vyathate paviḥ.*

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.


Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in
honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

 пу́ш вь апнв́т у н: пу́ш в рпнв́т: \\
 пу́ш ва́жм санат у н: ॥ ५ ॥

5. *Puṣā gā anvetu naḥ puṣā rakṣatvarvataḥ.*
*Puṣā vājaṁ sanotu naḥ.*

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

 пу́ш гн п га ईहि वर्जमानस्य सुन्वत: \\
 अस्मान्के स्तुवतामुत ॥ ६ ॥

6. *Puṣanannu pra gā ihi yajamānasya sunvataḥ.*
*Asmākaṁ stuvatāmūta.*

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

 मार्किन्यान्माक्के रिष्यन्माक्के सं शारि कवर्त।
 अथारिष्याभिरा गहि ॥ ७ ॥

*Athāriṣṭābhīrā gahi.*

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness
and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

8. Śṛṇvantam pūṣaṇāṃ vayam-iryam-anaśṭav-edasam. Īśānam rāya īmahe.

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.


Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.


May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.
Mandala 6/Sukta 55

Pusha Devata, Bharadvaja Barhaspatya Rshi


Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.


We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.


O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.
4. *Pūṣaṇaṁ* *nvajāśvamupa* *stoṣāma vājinam.*
*Svasuryo jāra ucyate.*

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

5. *Mātur-didhiṣum-abravaṁ* *svasurjāraḥ śrṇotu naḥ.* *Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

6. *Ājāsaḥ* *pūṣaṇaṁ* *rathe niśṛmbhāste janaśriyam.*
*Devaṁ vahantu bibhrataḥ.*

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

*Mandala 6/Sukta 56*

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

य एनमादिदिर्दशति कर्मभादिति पूष्णम ।
न तर्न दुब आदिः †† १ ††
1.  \( \text{Ya enamādideśāti karambhāditi pūṣaṇam.} \)
\( \text{Na tena deva ādiše.} \)

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

2.  \( \text{Uta ghā sa rathītamaḥ sakhyā satpatiryujā.} \)
\( \text{Indro vṛtrāṇi jighnate.} \)

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

3.  \( \text{Utādaḥ paruṣe gavi sūraścakram hirṇyayam.} \)
\( \text{Nyairayad rathītamaḥ.} \)

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.
4. **Yadadya tvā puruṣṭuta bravāma dasra mantumah. Tat su no manma sādhaya.**

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

5. **Imaṁ ca no gaveśaṇamāṁ sātaye sīṣadho gaṇam. Ārāt pūṣannasi śrutaḥ.**

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

6. **Ā te svastimīmahe āre aghāmupāvasum. Adyā ca sarvatātaye śvaśca sarvatātaye.**

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.
1. *Indrā nu pūṣaṇā vayam sakhyāya svastaye. Huvema vājasātaye.*

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.


One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

3. *Ajrā anyasya vahnayo harī anyasya sambhṛtā. Tābhyaṁ vṛtrāṇi jighnate.*

The carriers of one, Pusha, are the sun beams
while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

4. *Yadindro anayad rito mahīrapo vṛṣantamaḥ.*
   *Tatra pūṣābhavat sacā.*

   When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)


   That immanent will and wisdom of Pusha, divine nature’s creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

6. *Ut pūṣaṇaṁ yuvāmahe’bhīśūṇriva sārathīḥ.*
   *Mahyā indraṁ svastaye.*

   Just as a charioteer joins, holds and controls the
reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

**Mandala 6/Sukta 58**

**Pusha Devata, Bharadvaja Barhaspatya Rshi**

1. Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyaurivāsi. Viśvā hi māyā avasi svadhāvo bhadrā te pūṣannīha rātirastu.

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.


O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

4. Pūṣā subandhurdiva ā prthivyā ṭilaṣpatirmaghavā dasmavarcāh. Yam devāso adaduḥ sūryāyai kāmena kṛtaṁ tavasam śvaṅcam.

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to
Surya, dawn of a new day.

**Mandala 6/Sukta 59**

*Indragnî Devate, Bharadvaja Barhасpatya Rshi*

1. *Pra nu vocā suteṣu vāṁ vīryā yāni cakrathuh.* *Hatāso vāṁ pitaro devaśatrava indrāgni jīvatho yuvam.*

   Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.


   Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.


   Indra and Agni, wielders of the thunderbolt,
homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

4. \textit{Ya indrägni suteṣu vāṃ stavat teṣyṛtāvṛdhā. Joṣavākam vadataḥ pajrahoṣinā na devā bhasatha-scana.}

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

5. \textit{Indrāgni ko asya vāṁ devau martaściketati. Viṣūco aśvān yuyujāna iyata ekaḥ samāna ā rathe.}

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

6. \textit{Indrāgni aparādyam pūrvaarātatyuddhavībhyaḥ. हिल्विर शिरं जिह्वया वार्दुच्छरे तिरिश्चत्पदा न्यंकपीतं.}

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.


Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

8.  Indrāgni tapanti mā’ghā aryo arātayah. Apa dveṣāṁsyā kṛtaṁ yuyutaṁ sūryādadhi.

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

9.  Indrāgni yuvorapi vasu divyāṇi pārthivā. Ā na iha pra yacchataṁ rayim viśvāyupoṣasam.
Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्द्राग्नि उक्थवाहसा स्ताय्मभिहवनश्रुता।
विशवाभिभिन्नभिरा गंतमस्य सामस्य पीतयं॥ १० ॥


Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

Mandala 6/Sukta 60

Indragni Devate, Bharadvaja Barhaspatya Rshi

एनथद्वृत्रमुत्त संनाति वाजपिन्दन्त या अग्री सहुरी सपुष्यत।
दूरव्यंति वश्य्यंस्य भूर: सहस्तमा सहस्तमा वाजयंति॥ १ ॥

1.  Śnathad vrtramuta sanoti vājamindrā yo agnī sahuṛi saparyāt. Irajyantā vasavyasya bhūreḥ sahastamā sahastā vājayantā.

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and
excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

2. Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣūṣaṇaḥ agna āliṣṭaḥ. Dīśāḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.
4. \( Tā huve yayoridāṁ papne viśvam purā kṛtam. \) 
\( Indrāgni na mardhataḥ. \)

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

\( उगा विधानिना मूर्धः इन्द्रायणी हवामह। \) 
\( ता न' मृणतः इद्र्यसः। \)

5. \( Ugrā vighaninā mṛdha indrāgni havāmahe. \) 
\( Tā no mṛḻata āḍīśe. \)

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature’s energy and light, both destroyers of adversaries and life’s negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

\( हुता चृत्राण्याया हुता दासानि सत्यती। \) 
\( हुता विज्ञवा अपु द्विष्टः। \)

6. \( Hato vrtrāṇyāryā hato dasāni satpātī. \) 
\( Hato viśvā apa dviṣah. \)

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

\( इन्द्रायणी युवामिःच्छभि स्ताम्वी अनूपत। \) 
\( पिबंतं शंभुवा सूतम। \)
7. Indrāgni yuvāmime’bhi stomā anūṣata.  
Pibatam śaṁbhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

8. Yā vām santi purusprīho niyuto dāśuṣe narā.  
Indrāgni tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

Indrāgņi somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

10. Tamālīśva yo arciṣā vanā viśvā pariśvajat.  
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of
the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.


   Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.


   May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.


   I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat
and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life’s battle for excellence and advancement.

आ ना गव्यभिरण्य्क्ष्मस्व्यांत्रुपं गच्छतम् ।
सख्यायांब्रवानवयायं शंभुवर्त्ताय ता हवामहे ॥ १४ ॥


Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इन्द्रग्री शृणुतं हवं गर्भमानस्य सुन्वतः ।
वीतं हवायान्या गंतं पिर्बतं साम्यं मधुं ॥ १५ ॥

15. Indrāgni śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vitāṁ havyānyā gataṁ pibatāṁ somyaṁ madhu.

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.
MANDAL - 6 / SUKTA - 61

Mandala 6/Sukta 61

Sarasvati Devata, Bharadvaja Barhaspatya Rshi

Iyamadadād rabhasamṛṇacyutaṁ divodāsam vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādā-vasaṁ paṇiṁ tā te dātrāṇī taviṣā sarasvatī.

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

Iyam śuṣmebhir-bisakhā ivārurat sānu girīnāṁ taviṣebhir-ūrmibhiḥ. Pārāvataghñīṁ-avase suvṛktibhiḥ sarasvatīṁā vivāsema dhītibhiḥ.

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over
the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

O brilliant and generous Mother Sarasvati,
whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

6. Tvaṁ devi sarasvatvavā vājeṣu vājini. 
Rādā pūṣeva nāḥ sanim.

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

7. Uta syā nāḥ sarasvatī ghorā hir añyavartaniḥ. 
Vṛtraghnī vaṣṭi suṣṭutim.

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

8. Yasyā ananto ahrutas-tveṣaś-carisṇur-arṇavaḥ. 
Amaścarati roruvaṭ.

Whose radiation of light and dynamic flow of
speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

Sā na viśvā ati dviśah svasīranyā rātāvarī.


And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

Uta naḥ priyā priyāsu saptasvasā sujuṣṭā.


And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

Āpaprūṣī pārthivāṇyuro rajo antarikṣam.

11. Āpaprūṣī pārthivāṇyuro rajo antarikṣam. Sarasvatī nidaspātu.

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us
against hate and enmity.

\begin{align*}
\text{12. } & \text{Trisadhisthā saptadhātuh pañca jātā vardhayantī. Vājevāje havyā bhūt.} \\
\text{Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.} \\
\text{13. } & \text{Pra yā mahīmnā mahināsā cekite dyumnehbhiranyā apasāmapastamā. Ratha iva brhaḥi vibhvane kṛtopastutyā cikitusā sarasvatī.} \\
\text{She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adoroble by the celebrant: that is Sarasvati, dynamic spirit of omniscience.} \\
\text{14. } & \text{Sarasvatyabhi no neśi vasyo māpa sphařih payasā mā na ā dhak. Jūṣasva nah sakhyā veśyā ca mā tvat kṣetraṇyaraṇāṇi gamna.}
\end{align*}
Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don’t cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

**Mandala 6/Sukta 62**

*Ashvins Devata, Bharadvaja Barhaspatya Rshi*


   I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature’s circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.


   Continuously energising nature’s sacred operations and augmenting the yajna with purest
splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature’s centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate...
himself to the youthful powers with faith and persistence.

ता बृण्यो दुर्गा पुरुषाकारकः पुत्र नय्यसा वचसा विंवासः।
या शंस्त स्तुतां शंभविष्ठा वधूवतुग्रणां चित्राराती॥ ५ ॥


With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्वयं: समुदातुग्रस्य सूनेमूह्र्थुः रज्ज्ठ्वः।
अरणुक्षियानंभिभुजान्तः पत्त्रिभिररण्सा निरूपस्थ्वा। ॥ ६ ॥


I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature’s energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि जयुष्या रथ्या यात्मदिकं श्रुतं हवं वृष्णणा वधिमत्या:।
दूषस्यन्तः श्रवव्य पिप्यथुगामिति च्यवाना सुमुति भुरण्यू। ॥ ७ ॥

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

8. *Yad rodasī pradivo asti bhūmā heło devānāmōta martyrārā. Tadādityā vasavo rudriyāso rakṣoyuye tapuragham dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of
the fixed as well as of the movable treasures of the nation for the celebrant.

**Mandala 6/Sukta 63**

*Ashvins Devata, Bharadvaja Barhaspatya Rshi*

1. *Kva tyā valgū puruhūtādyā dūto na stomo’-vidannamasvān. Ā yo arvāñnāsatyā vavarta presṭhā hyasatho asya manman.*

   Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

2. *Araṁ me gantām havanāyāsmai grñānā yathā pibātho andhaḥ. Pari ha tyad vartiryātho riśo na yat paro nāntaratuturyāt.*

   Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.
3. Akāri vāmandhaso varīmannaśtāri barhiḥ suprā-
yaṇatamam. Uttānahasto yuyayurvavandā’vām nakṣanto adraya āṃjan.

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

4. Īdhrvo vāmagnir-adhvareśvasthāt pra rātireti jūrṇinī ghṛtācī. Pra hotā gurtaṃañā urāṇo ’yuḥta yo nāsatyā havīman.

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

5. Adhi śriye duhitā sūryasya ratham tasthau puru-

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders
of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

6.  

Yuvaṁ śrībhir-darśatābhirābhiḥ ābhābhināḥ puṣṭimūhḥuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe’nu paptan naksad vāṇī susūṭutā dhiṣṭiyā vām.

Ashvins, twin divines of nature’s dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

7.  

Ā vāṁ vayo’śvāso vahiṣṭhā abhi prayo nāsatya vahantu. Pra vāṁ ratho manojāvā asarjīṣaḥ prṛkṣa iṣidho anu purvīḥ.

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature’s energy radiations faster than mind create food, energy and delicacies to our heart’s desire as of all time for our yajnic libations for further development.

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

9. *Uta ma ṛjre purayasya raghvī sumīlhe śataṁ perseke ca pakvā. Śaṅḍo dāḍhiraṇiṇāḥ sma-ddiśṭiṁ daśa vaśāso abhiśāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.
10. *Saṁ vāṁ śatā nāsatā yā sahasrā’śvānāṁ puru-
panthā gire dāt. Bharadvājāya vīra nū gire
dāddhatā rakṣāṃsi purudāṃsasā syuḥ.*

Ashvins, ever true and indestructible powers of
divinity, let the brave pioneer of your manifold path
give hundreds and thousands of your motive forces to
the celebrant and the man of science and energy with
directions for noble policy and communication in correct
language and then, O givers of a thousand gifts, the
wicked and the destroyers shall be eliminated of their
own destiny.

आ वां सुमन विरिंमन्त्यूरिभिः याम ॥ ११ ॥

11. *Ā vāṁ sumne varimant-sūribhīḥ syām.*

Ashvins, pioneer lights of Divinity, let us ever
abide in the peace and well being of the highest order
under your protection along with the wise and the brave.

**Mandala 6/Sukta 64**

*Usha Devata, Bharadvaja Barhaspatya Rshi*

उदू श्रीय उष्णा राजचमाना अस्त्रूपां नामया रुष्णं: ।
कृणाति विश्वं सुपथं सुगान्यभूदु वस्तिद दश्याना
मघानीं ॥ १ ॥

1. *Udu śriya uśaso rocamānā asthurapāṁ normayo
ruṣantaḥ. Kṛṇoti viśvā supathā sugānyabhūdu
vasvī daksīna maghonī.*

Bright and blazing, the lights of the dawn arise
like waves of the sea for the beauty and glory of the
earth. It brightens all noble paths of the world and makes
them easy for us to follow. Bearing treasures of wealth
and energy, let it be generous for the people of the world, we pray.

"Bhūtā dandō | Udvīya vi bhāsyaṭā śaftiḥśāhāvānāṃ gāyampanā. 

Aavīvā 2. 2: kṛṣṇaḥ śūmbhamānoṣo devi rocāmānā mahobhiḥ.

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

"Bhadṛā dadṛkṣṣā urvīyā vi bhāsyaṭāśocirbhānānavo dyāmapaptan. Āvirvakṣāḥ kṛṇuṣe śumbhamānoṣo devi rocāmānā mahobhiḥ.

3. Vahanti śīmaruṇāso ruṣanto gāvah śubhagā-
murviyā prathānām. Apejate śūro asteva śatrūn 
bādhaṁ tamo ajiro na voḷhā.

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

"Sugota te supathā parvatesḥavāte apastarasi svabhāno. Sā na a vaha prīthuṇāmānṛṣvē rayim 
divo duhitariṣayadhyai.
O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart’s desire.

5. Sā vaha yokṣabhiravātoṣo varam vahasi joṣa- 

manu. Tvaṃ divo duhitaryā ha devī pūrva-hūtau 
mañhanā darśatā bhūḥ.

O dawn, you who rise with the love and excellence of your heart’s desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day’s opening yajna.

6. Ut te vayaścid vasaterapaptan naraśca ye pitu- 

bhājo vyuṣṭau. Amā sate vahasi bhūri vāmamūṣo 
devi dāśuṣe martyāya.

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal
man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

**Mandala 6/Sukta 65**

*Usha Devata, Bharadvaja Barhaspatya Rshi*


Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.


The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.


O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.


Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with
chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people’s yajna and worship be true and fruitful at the call of the divinities.


O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride’s coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

**Mandala 6/Sukta 66**

*Maruts Devataḥ, Bharadvaja Barhaspatya Rshi*

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohaṁ pīpāya sakṛcchukram duduhe pṛśnirūdhaḥ.*
For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

2. *Ye agnayo na śośucannidhāṇā dviryat trimaruto vāyṛdhanta. Areṇavo hirṇyayāsa eṣām sākaṁ nṛṃṇaīḥ pauṃsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.


These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing ‘the great ones, the mother is known as the great’, the Mother, the mother cow, the
mother earth, the holy and the noble, the one who bears and gives birth to life.

Na ya īṣante januṣo’yā nva’ntaḥ santovadyāni punānāḥ. Niryad duhre śucayo’nū jośamanu śrīyā tanvam-ukśamāṇāḥ.

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

Makṣū na yesu dohase cidayā ā nāma dhṛṣṇu mārutaim dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsadugrān.

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.


O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.


O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of
children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.


O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.


Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.
With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

**Mandala 6/Sukta 67**

**Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi**


Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.
2. *Iyam mad vam pra striete manisopa priya namasa barhiraccha. Yantam no mitravarunav-adhrstam chardiryad vam varuthyam sudanu.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.
Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds
of light over the world. It is through you that the 
refulgent lord of the universe expands and lights the 
world of heaven and earth in existence by the food and 
ergy of life.

7. *Tā vīgram dhaithe jaṭhāraṁ pṛṇadhyā ā yat 
sadma sabhṛtayah pṛṇanti. Na mṛsyante yuva-
tayo’vātā vi yat payo viśvajinva bharante.*

They bring the heave of passion and they bring 
the food too to quench the fire of that passion, and thus 
they sustain the wise with the food they aspire for, they 
who also lead the bearers of holy materials to fill the 
house of yajna and to feed the fire. And just as the 
sparkling sacred streams bear the waters of life, and 
unmarried maidens bear life-giving vitality, but they are 
never neglected and never injured in any way, so the 
wise and the sustainers of the wise must never be 
neglected, never injured.

8. *Tā jihvayā sadamedamā sumedhā ā yad vāṁ satyo 
aratirṛte bhūt. Tad vāṁ mahitvam ġhṛtānnāvastu 
yuvaṁ dāśuṣe vi caiṣṭamaṁhāḥ.*

Mitra and Varuna, givers of ghrta and food for 
the fire, whoever the disciple, intelligent, faithful and 
true, established in truth and the law of truth by virtue 
of your voice of truth in this house of yajna, let that be
your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.


O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.


The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy
ones by your grace and grandeur, there is none you hurt or injure.

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

Mandala 6/Sukta 68

Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,
energy and sustenance and for a high order of peace
and excellent well being of life as a whole.

2. Tā hi śreṣṭhā devatātā tujā śūrāṇāṃ śaviṣṭhā tā hi bhūtam. Maghonām maṁhiṣṭhā tuviśuṣma ṛtena vṛtraturā sarvasenā.

You are the best and holiest, dedicated to the
divine scheme of evolution, development and progress,
being most vigorous, bravest of the brave, commanding
highest power and excellence among the excellent and
powerful, most high spirited by dedication to truth and
the law of truth, breakers of the darkest clouds for
showers of vitality. Indeed you are the leaders and
commanders of the total forces of nature and humanity
on the paths of universal progress.

3. Tā grṇīhi namasyebhiḥ śūsaiḥ sumnebhirin-
drāvarūṇā cakānā. Vajreṇānyah śavasā hanti vṛtram siṣaktyanyo vṛjaneṣu viprah.

Honour and celebrate the two, Indra and Varuna,
lords of peace, power and justice, with reverence and
homage. Brilliant with strength and power, over-flowing
with vitality and generosity, they are loving and kind.
One of them, Indra, like the sun, breaks the clouds and
destroys the enemies with the force of thunder, and the
other, Varuna, cool as water and vibrant as the winds,
follows to bless humanity with strength and energy on
the paths of life.

4.  

Gnāśca yannaraśca vāyṛdhanta viśve devāso
narāṁ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā
dyauśca pṛthivi bhūtamurvī.

All the holy voices, men and women, leading
lights of humanity and the holiest of the holy for the
world, grow on by their own vision and performance in
the course of nature. For all these who grow thus, O
lords of power and peace, vision and wisdom, be good,
kind and generous by your own grace and grandeur like
the light of heaven and the wide expanse of mother earth.

5.  

Sa it sudānūḥ svavāṁ ṛtāvendrā yo vāṁ varuṇa
dāśati tman. Iśā sa dviṣastared dāsvān vaṁsad
rayim rayivataśca janān.

He that is liberal, self confident and upright in
matters of truth and divine law, and in his very soul
does honour to you, shall, with his resources, conquer
his opponents and enemies and, with his generosity,
achieve wealth and power and win over men of wealth
and power to his side for support and cooperation to
give and share.

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.


And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.


Indra and Varuna, brilliant and generous lords
of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.


Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

10. *Indrāvaruṇā sutapāvimam sutaṁ somaṁ pibatam madyam dhṛtavratā. Yuvo ratho adhvaram devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled
for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

Mandala 6/Sukta 69

*Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, wholeheartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,
you are pilots of the nation to lead us on by paths of freedom without fear and danger.

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life’s soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with
a chant of Vedic mantras.


Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

5. Indrāviṣṇī tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṣṇutam-antarikṣam varīyo-'prathataṁ jīvase no rajāṁsi.

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

7. Indrāviṣṇu pibataṁ madhvo asya somasya dasrā jaṭharam prṇethām. Ā vāmandhāmsi madirāṇya-gmannupa brahmāṇi śṛṇutam havam me.

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

**Mandala 6/Sukta 70**

*Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi*


   Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.


   Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and
pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

3. \textit{Yo vāṃṛjave kramaṇāya rodasī marto dadāśa dhiśaṇe sa sādhati. Pra prajābhirjāyate dharmaśa manāspari yuvoḥ siktā viṣurūpāṇi savratā.}

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

4. \textit{Ghṛtena dyāvāprthivī abhīvṛte ghṛtaśriyā ghṛtapṛcā ghṛtaṃvṛdhā. Urvī prthvī hoṭṛvūrye purohite te id viprā īlete sumnamiṣṭaye.}

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the
fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.


May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature’s yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life’s continuity for us.


Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.
May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

**Mandala 6/Sukta 71**

*Savita Devata, Bharadvaja Barhaspatya Rshi*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

Let us be established with dedication in the
highest generosity, prosperity and abundance of the refulgent and gracious lord Savita’s dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.


Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.


That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and
yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

5. Udū ayāṁ upavakteva bāhū hirānyayā savitā supratikā. Divō rohāṁsyaruhat pṛthivyā arīramat patayat kaccidabhvam.

Savitā, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.


O Savitā, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.
Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.
3. *Indrāsomāvahimapaḥ pariṣṭhāṁ hatho vṛtram-anu vāṁ dyauramanyata. Prāṇāṁ-syairayatam naḍīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.


Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

5. *Indrāsomā yuvamaṅga tarutramapatyasācaṁ śrutiyaṁ rārāthe. Yuvāṁ śuṣmaṁ naryāṁ carṣaṇībhyaḥ saṁ vivyathuḥ pṛtanāśāhamugrā.*

Indra and Soma, lords of energy and life’s vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of
remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

Mandala 6/Sukta 73

Brhaspati Devata, Bharadvaja Barhaspatya Rshi

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.


Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.


This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature’s law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

**Mandala 6/Sukta 74**

*Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi*

O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

2. Somārudrā vi vṛhataṁ viśūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtīṁ parācair-asme bhadrā sauśravasāṁi santu.

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body’s health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधहाँ सुप्रभातिः सुविरामपरस्वाभिः सु मृढङ्गः नः।
प न मृज्ज्वले वरहमण्य पाश्रायणायं नः सुमनस्यमाना।

4. Tigmāyudhau tigmāhetī suṣevasa somārudrāv-iha
su mṛṣatam naḥ. Pra no muñcataṁ varuṇa-sya
pāśād gopāyatam naḥ sumanasyamānā.

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

Mandala 6/Sukta 75


मंडल ६/सुक्त ७५
1. **Jimūtasyeva bhavati pratiṅkaṁ yad varmī yāti samadāṁ-upasthe. Anāviddhayā tanvā jaya tvam sa tvā varmaṇo mahimā pipartu.**

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

2. **Dhanvanā gā dhanvanājīṁ jayema dhanvanā śīvṛāḥ samado jayema. Dhanuḥ śatrorapakā-maṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.**

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

3. **Vakṣyantīvedā ganīganti karnāṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yośeva śinkte vitatādhi dhanvaṁ-ṣyā iyaṁ samane pārayanī.**

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer’s ear, rings
and seems to say: Shoot, advance and make way through the opposite ranks.


Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.


Like a guardian having many children under his care, the quiver borne on the warrior’s back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.
6. \textit{Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmayaṭe susārathih. Abhīśūṇāṁ mahimānāṁ panāyata manah paścādanu yacchanti raśmayaḥ.}

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

7. \textit{Tivrāṇ ghoṣāṇ kṛṇvate vrṣapāṇayo’śvā rathebhiḥ saha vājayaṇtaḥ. Avakrāmantaḥ prapadair-amitrān kṣīṇanti śatrūṅr-anapav-yayantaḥ.}

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

8. \textit{Rathavāhanaṁ havirasya nāma yatrāyudham nihitamasya varma. Tatrā rathamupa śaṁgaṁ sadema viśvāhā vayaṁ suṁanasyamānāḥ.}

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well
being for all time, planning and designing as we are always for the peace and joy of the mind.

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature
and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.


The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.


O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamantine strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.


Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

15. Ālāktā yā ruruśirṣṇyatho yasyā ayo mukham. Idam parjanyaretasa iva devyai bṛhannamaḥ.

Poison-tempered with head like a doe’s and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

17. Yatra bāṇāḥ sampatanti kumārā viśikhā iva. Tatrā no brahmaṇaspātir-aditiḥ śarma yacchatu viśvāhā śarma yacchatu.

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation’s wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.


O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life’s vitality, give you close
cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

या नः स्वा अर्जण यशच्छ निष्ट्य जिघांसति ।
दुवास्तं सवं धूतन्तु बह्य वम ममान्तरम् ॥ १९ ॥

19. Yo naḥ svo arano yaśca niṣṭyo jighāṁsatī. Devā-

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठ मण्डलम् ॥
RIGVEDA

ऋग्वेदः

Vol. III

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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MANDALA 7

Mandala 7/Sukta1

Agni Devata, Vasishtha Maitravaruni Rshi

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.


O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force


The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

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2. Tamagnimaste vasavo nòvantsupraticakàmvase kòticàcit. Dàkàyò yò dàma èrsa nòtì.

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

3. Preddho agne dòdihì puro no ’jasrayà sùrmyà yaviśtha. Tvàm šaśvanta upa yanti vājāḥ.

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature’s dynamics. All things in constant motion reach you and flow on in the cosmic cycle.


O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

1. Dà no agne dhiyà rayìṃ suvìraṃ svapatyàṃ sahasya pràṣastam. Na yaṃ yāvā tarati yātu-māvān.

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force
would be able to violate or overcome.

6. \textit{Upa yameti yuvatiḥ sudakṣaṁ doṣāvastorha-viṣmaī gḥṛtācī. Upa svainamaramatirvasūyuḥ.}

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with gṛtṛa reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord’s own consort, with the passion for creation, joins him for ever and creates the living world.

7. \textit{Viśvā agne’pa dahārātīryebhistapobhiradahoa jarūtham. Pra nisvaram cātayasvāmīvām.}

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

8. \textit{Ā yaste agna idhate anīkāṁ vasiśṭha sukra dīdivaḥ pāvaka. Uto na ebhiḥ stavathairiha syāḥ.}

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all
round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि य ते अग्नि भजिष्ठ अनीकः पतं नरः पित्यासः पुत्रत्र।
उत्ते ने पुभि: सुमनाः दुह स्वर्यः ॥ ९ ॥


Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इम नरः वृत्रहत्येषु शूरा विश्वा अद्वीरभिः सन्तु माया: ।
य मु धियं पुनर्यंत दशस्ताम ॥ १० ॥

10. Ime naro vrtrahatyēsu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyāṁ panayanta prāśastām.

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शून्ते अग्नि नि सदाम नृणां माशं साचाचवीरताः परि त्वा ।
प्रजावतििषु दुर्यसु दुय ॥ ११ ॥


Agni, lord of light and fire, may we never sit
idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

12. *Yamaśvī nityamupayāti yajñaṁ prajāvantam svapatyam kṣayaṁ naḥ. Svajanmanā śeṣasā vāvṛdhanam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.


Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.


That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augmenter from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.


This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

18. *Imo agne vītatamāni havyā’jasro vakṣi devātātimaccha. Prati na īm surabhīṇi vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

19. *Mā no agne’vīrate parā dā durvāsase’mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.
20. *Nū me brahmāṇyagna ucchaśādhi tvamī deva maghavadbhyaḥ suśūdaḥ. Rātau syāmobha-yāsa ā te yūyam pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.


Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child’s sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.
22. **Mā no agne durbhṛtaye sacaisu deveddheśva-gniśu pra vocah. Mā te asmān durmatayo bhṛmāccid devasya sūno sahaso naṁanta.**

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

23. **Sa marto agne svanika revān-amartye ya ājihoti havyam. Sa devatā vasuvaniṁ dadhāti yaṁ sūrirarthi precchamāna eti.**

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

24. **Maho no agne suvitasya vidvān rayim sūribhya ā vahā brhantam. Yena vayam sahasāvan mademā’vikṣitāsa āyuṣā suvīrāḥ.**
Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.


Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

**Mandala 7/Sukta 2**

*Apra Devata, Vasishtha Maitravaruni Rshi*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)
humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

4. Saparyavo bharamāṇā abhijñu pra vrñjate namaśī barhiragnau. Ājuhvānā ghṛtaprṣṭham prṣadvadadhvaryavo haviṣā marjayadhvam.

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghrta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghrta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

5. Svādhyo vi duro devayanto 'śisrayū rathayurdevatātā. Pūrvī śiṣuṇ na mātārā rihāṇe samagruvo na samaneṣvañjan.

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

7. *Viprā yajñēsu mānuṣeṣu kārū manye vāṁ jātavedasā yajadhyai. Īrdvam no adhvaram kṛtam haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.
Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that’s the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याह्यां समिद्धान अवाडिन्द्रण दुवमसुरथं तुर्भिः।
बहिनू आस्तामदिति सुपुत्रा स्वाहा दुवा अमृता मादयांताम || ११ ||

11. Ā yāhyagnē samidhāno arvāṇindreṇa devaiḥ saratham turebhīḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

Mandala 7/Sukta 3

Agni Devata, Vasishtha Maitravaruni Rshi
1. **Agniḥ vo devamagnibhiḥ sajoṣā yajaśṭhaṁ dūtamadhvare kṛṇudhvam. Yo martheṣu nidhr-uvirṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.**

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

2. **Prothadaśvo na yavase’viṣyan yadā mahaḥ saṁvaranād vyasthāt. Ādasya vāto anu vāti śoci-radha sma te vrajanaṁ kṛṣṇamasti.**

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that’s your path of motion.

3. **Ud yasya te navajātasya vṛṣno’gne carantyajarā idhānāḥ. Acchā dyāmaruṣo dhūma eti sam dūto agna īyase hi devān.**
Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

4. **Vi yasya te prthivyām pājo aśret trṣu yadannaṃ samavṛkta jambhaiḥ. Seneva srṣṭā prasitiṣṭā eti yavāṁ na dasmā juhvā viveksi.**

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

5. **Tamid doṣā tamuṣasi yaviṣṭham-agnimatyāṁ na marjavyanta naraḥ. Niśīśānā atithimasya yonau didāya socirāhutasya vrṣṇaḥ.**

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure.
of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.


Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

7. Yathā vaḥ svāḥagnaye dāśema parīlabhir-
ghṛtavadbhiśca havyaiḥ. Tebhirno agne amit-
airmahobhiḥ śatāṁ pūrbhir-āyasībhir-ni pāhi.

Agni, refulgent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.


Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

*Mandala 7/Sukta 4*

*Agni Devata, Vasishtha Maitravaruni Rshi*

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matim cāgnaye supūtam. Yo daivyāni mānuṣā janūṁśyantarviśvāni vidmanā jīgāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

2. *Sa gṛtso agnis-taruṁścidastu yato yaviśṭho ajanīṣṭa mātuh. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*
Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

3. \textit{Asya devasya saṁsadyanīke yaṁ martāsaḥ śyetam jagrbhre. Ni yo grbham pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.}

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

4. \textit{Ayanī kavirakaviṣu pracetā martēsvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.}

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.
Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakrti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

8. *Nahi grabhāyāraṇaḥ suśevo ’nyodaryo manasā mantavā u. Adhā cidokah punarit sa etyā no vājyabhiṣāletu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.


Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,
jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

\[ \text{एता नः अग्नि सांस्कृतिक दिदीहायपि कतृत्व सुचत्वत्सं वतम।} \]
\[ \text{विश्वास्तात्वभं गृहः च सन्तु यूः पात स्वस्तिभि: सदाः} \]

10. *Etā no agne saubhagā didīhyapi kratum sucetasam vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

**Mandala 7/Sukta 5**

*Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,
Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

2. Prṣṭo divi dhāyyagniḥ prthivyāṁ netā sindhūnāṁ vṛṣabhaḥ stiyānām. Sa mānuṣīrābhi viśo vi bhāti vaiśvānaro vāvṛdhāno vareṇa.

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.


By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the suffering of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the
sufferings of mankind.

4. *Tava tridhātu prthivī uta dyaurvaiśvānara vratamagne sacanta. Tvam bhāsā rodasī ā tatanthā’jasreṇa śociśā śośucānah.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakṛti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.


You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life’s creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

7. Sa jayamānāḥ parame vyoman vāyurna pāthah pari pāsi sadyah. Tvaṃ bhuvanā janayann-abhi krann-apatyāya jātavedo dāsasyan.

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

8. Tāmagne asme iṣamerayasva vaiśvānara dyumatīm jātavedah. Yayā rādhah pinvasi viśvavāra prthu śravo dāśuṣe martyāya.

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.
The Vāsūs, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

Mandala 7/Sukta 6
Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

I speak in honour of the universal Vaishvanara, leading artist and light of the world: I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.
2. *Kaviṁ ketun dhāsim bhanumadrerhinvanti śaṁ rājyaṁ rodasyoh. Purandarasya gīrhirā vivāse ānervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.


Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrograders, reactionaries, selfish exploiters, wicked and antisocial elements of society.

4. *Yo apācine tamasi madantih prācīścakāra nrtamaḥ śacībhiḥ. Tamīśānāṁ vasvo agnim gṛṇiśe’nānatam damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive
forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

By Agni’s house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.
7. Ā devo dade budhnyā vasūni vaiśvānara uditā suryasya. Ā samudrādavārādā parasmādāgnir-dade divā ā pṛthivyāḥ.

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

Mandala 7/Sukta 7

Agni Devata, Vasisththa Maitravaruni Rshi

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ याह्यागे पृथ्याधूः अनु स्वा मुन्दा दुःखानां सुखां ज्ञापनः।
आ सानु शुभ्ययंदयनपृथ्याय जम्भे भिनिविश्वपुःश्शाद्गव- नानि॥ २ ॥
2. Ā yāhyagne pathyā anu svā mandro devānāṁ sakhyam juṣāṇaḥ. Ā sānu śuṣmairnadayan pṛthivyā jambhebhirviśvamūsadhagvanāṇī.

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

3. Prācīno yajñāḥ sudhitaḥ hi barhiḥ pṛīñite agnirīlito na hotā. Ā mātarā viśvavāre huvāno yato yaviṣṭha jajñiše suṣevāḥ.

The yajña is organised right here in front. The holy seats of grass and fragrant materials of yajña are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.


Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.


Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose
of Agni, light and lord of life. And those people too
cross over the seas of existence who listen and spread
the light of the truth of this song of mine.

7.  Nū tvāmagnā īmahe vāsiṣṭhā īśānaṁ sūno sahaso
vasūnām. Iṣāṁ stotrāḥ yo maghav-adbhya ānaḍ
yūyāṁ pāta svastibhiḥ sadā naḥ.

Agni, light of life, manifestation of omni-
potence, ruler and ordainer of the wealth and
honours of the world, we, the people, happily settled
adore you: pray bless the celebrants and leading lights
with honour and sustenance. O leading lights, pray
always protect and promote us all with peace, comfort
and total well being.

Mandala 7/Sukta 8

Agni Devata, Vasishtha Maitrarununi Rshi

The spirit of life, Agni, which the ruling leader
challenging the battle of life kindles with faith,
reverence and fragrant oblations, feeding its physical
symbol, the yajnic fire, with ghrta, honour and dignity
of life, the leading lights of the nation take over, augment
it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.


This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.


Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,
when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?


This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

5.  *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ.* Stutaścidagne śṛṇviṣe gṛṇānaḥ svayam vardhasva tanvam sujāta.

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.
6. *Idam vacaḥ śatasāḥ saṁsahasramudagnaye janīṣiṣṭa dvibarhāḥ. Śaṁ yat stotrbhya āpaye bhavāti dyumadamīvacātanaṁ rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.


We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

**Mandala 7/Sukta 9**

_Agni Devata, Vasishtha Maitravaruni Rshi_

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.


He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and organises people with discipline, removes darkness of the nights and appears blissful.


Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,
welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go
by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.


Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

**Mandala 7/Sukta 10**

*Agni Devata, Vasishtha Maitravaruni Rshi*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant
showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

\begin{quote}
\textit{स्वर्ण वस्त्रूषसामरोचि याज्ञाम तानवानाः उषिजाः न मन्म।}
\textit{अग्निर्जन्यानी दुष्क आ विद्वानदुवंद दृत दंववाया वानिष्ठाः}।
\end{quote}

2. \textit{Svarṇa vastoruṣasāmaroci yajñāṁ tanvānā uṣijo na manma. Agnirjanmāṇi deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.}

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature’s bounties, radiates all round conducting and distributing the vitalities of life.

\begin{quote}
\textit{अच्छा गिर्मूतयं द्वयपन्तीरुग्री यन्ति द्विवं भि रत्नाणा}।
\textit{सुसन्द्रों सुपतींके स्वर्णं हययवाहरतं मानुषयाणाम}।
\end{quote}

3. \textit{Acchā giro matayo devayantīragnim yanti dravīnāṁ bhikṣamāṇāḥ. Susandṛṣāṁ supratī-kaṁ svāṅcaṁ havyavāhamaratiṁ mānuṣāṇāṁ.}

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world’s wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless
harbinger of the cherished fruits of the yajnic actions of mankind.

4. *Indraṁ no agne vasubhīḥ sajośā rudraṁ rudre-bhīrā vahā bṛhantam. Ādityebhiraditīṁ viśvajanyaṁ bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.


In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence.
to bless the noble souls in life.

Mandala 7/Sukta 11

Agni Devata, Vasishtha Maitravaruni Rshi

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

1. Mahān asyadhvarasya praketo na ōte tvadāmṛtā mādayante. Ā viśvebhiḥ saratham yāhi devair-nyagne hotā prathamaḥ sadeha.

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature’s divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

2. Tvāmīlāte ajirām dūtyāya haviṣmantah sada- minmānuṣāsaḥ. Yasya devairāsado barhiragane 'hānyasmai sudinā bhavanti.

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature’s divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.


Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year’s study specialise in Agni’s gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imaṁ yajñam divi devesu dhehi yūyam pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of
life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

**Mandala 7/Sukta 12**

*Agni Devata, Vasishtha Maitravaruni Rshi*

1. Aganma mahā namasā yaviśṭham yo didāya samiddhaḥ sve duroṇe. Citrabhānum rodasī antarurvī svāhutām viśvataḥ pratyañcam.

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

2. Sa mahnā viśvā duritāni sāḥvānagniḥ śṭave dama ā jātavedāḥ. Sa no rākṣiṣad duritādava-dyādasmān grṇata uta no magonāḥ.

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees
life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

Mandala 7/Sukta 12

Agni Devata, Vasishtha Maitravaruni Rshi

1. Agnma mahŒ namasŒ yavi¦¢haÅ yo d¶dŒya samiddha¬ sve duroÄe. CitrabhŒnuÅ rodas¶ antarurv¶ svŒhutaÅ viÜvata¬ pratyaÛcam.

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

2. Sa mahnŒ viÜvŒ duritŒni sŒhvŒnagni¬ ¦¢ave dama Œ jŒtavedŒ¬. Sa no rak¦i¦ad duritŒdava-dyŒdas-mŒn g¾Äata uta no magona¬.

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees and celebrants blest with wealth, power and excellence, from sin and scandal.

3. TvaŒr varuña uta mitro agne tvŒm vardhanti matibhir-vasiŒthāh. Tve vasu suŒsaŒnanāni santu yūyam pāta svastibhiŒ sadā naŒh.

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 13

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

1. PrŒgnaye viŒsaŒuce dhiyaŒdhe ’suraghne manma dhŒtiŒm bharadhvam. Bhare havirna barhiŒsi prŒnāno vaiŒvānarāya yataye maŒinām.

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.
2. \textit{Tvamagne śociśā śošucāna ā rodasī aprṇā jāyamānah. Tvaṃ devaṃ abhiśasteramuñco vaiśvānara jātavedo mahītvā.}

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

3. \textit{Jāto yadgne bhuvanā vyakhyaḥ paśūn na gopā iryah parijmā. Vaiśvānara brahmāne vinda gātuṁ yūyam pāta svastibhiḥ sadā nāh.}

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.
Mandala 7/Sukta 14

Agni Devata, Vasishtha Maitravaruni Rshi

1. Samidhā jātavedase devāya devahūtibhiḥ. Havirbhīḥ sukraśociṣe namasvino vayam dāṣe-
māgnaye.

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

2. Vayam te agne samidhā vidadhema vayam dāṣema suṣṭuṭi yajatra. Vayam ghṛtenādhvar-asya hotar-
vayam deva haviṣā bhadraśoce.

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghrta and fragrant oblations of self-surrender to your glory of self-refulgence.
Agni Devata, Vasishtha Maitravaruni Rshi

1. \textit{Upasadyāya mīṃhuṣa āsyē juhutā haviḥ.}
\textit{Yo no nediṣṭhaṁpyam.}

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

2. \textit{Yaḥ paṇca carsanīrabhi niṣasāda damesame.}
\textit{Kavir-ṛhpatisr-yuvā.}
To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

3. *Sa no veda amātyamagnī rākṣatu viśvataḥ.*
   *Utāsmān pātvañhasah.*

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

4. *Navaṁ nu stomamagnaye divā śyenāya jījanam.*
   *Vasvah kuvud vanāti naḥ.*

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

5. *Spārhā yasya śriyo drśe rayirvīravato yathā.*
   *Agre yajñasya śocataḥ.*

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.
   *Yajiṣṭho havyavāhanaḥ.*

   May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmaḥi.*
   *Suvīramagna āhuta.*

   Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

8. *Kṣapa usraśca dīdihi svagnayastvayā vayam.*
   *Suvīrastvamasmayuḥ.*

   Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.
Upākṣārā sahasriṇīḥ.

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

10. *Agni raksāṃsi sedhati śukraśociramaryāḥ.*
Śucīḥ pāvaka īḍyaḥ.

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

11. *Sa no rādhāṁsyā bhareśānaḥ sahaso yaho.*
Bhagaśca dātu vāryam.

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

Ditiśca dāti vāryam.

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

13. *Agne rakṣā ṅo añhahasḥ prati śma deva rīṣataḥ.*

*Tapiśṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

14. *Adhā mahī na āyasyanādhrśto nrpītaye.*

*Pūrdbhavā śatabhujih.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

**Mandala 7/Sukta 16**

*Agni Devata, Vasishtha Maitravaruni Rshi*


O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.


That Agni, leading power of nature and humanity, uses bright natural elements of universal value
such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.


High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.


We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life’s light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love
and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमेव गृहपातिस्वरूप ह तौ न अध्वर।
त्वं प तौ विश्ववार विचार तेजं वर्षे च वायुम॥ ५ ॥

5. **Tvamagne gṛhapatistvaṁ hotā no adhvare. Tvaṁ potā viśvavāra pracetā yakṣi veṣi ca vāryam.**

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation’s governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृढ़ि रत्नं चर्जमानाय सुकल्यं त्वं हि रंगुण असि।
आ न रथ शिशिः विश्ववृक्षां सुरंस्य यश्च दत्त॥ ६ ॥

6. **Kṛdhī ratnam yajamānāya sukroṣṭa tvam hi ratna-dhā asi. Ā na ṛte śiśiḥ viśvamṛtvijam suśaṁso yāsca daksate.**

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world’s wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

8. Yeśāmīlā ghrtaḥastā duroṣa āṁ api prāta niṣīṭati. Tāṁstraśyasva sahasya druho nido yacchā naḥ śarma dīrghaśrut.

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghrta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.


O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

11. Devo vo dravīṇodāḥ pūrṇāṁ vivaṣṭyāsīcam. Ud vā siṅcadhvamupa vā pṛṇadhvamādīd vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action
sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

Mandala 7/Sukta 17

Agni Devata, Vasishtha Maitravaruni Rshi

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.
2. *Uta dvāra uṣātīrvi śrayantāmuta devāṇ uṣata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliances of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

4. *Svadhvarā karati jātavedā yakṣad devāṇ amṛtāṇ piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.
5. **Vaṁśva viśvā vāryāṇi pracetaḥ satyā bhavantvāśiṣo no adya.**

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

6. **Tvāmu te dadhire havyavāham devāso agna ūrja ā napātam.**

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life’s fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

7. **Te te devāya dāsataḥ syāma maho no ratnā vi dadha iyānah.**

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

**Mandala 7/Sukta 18**

*Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi*
1. **Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvah sudughāstve hyaśvāstvam vasu devayate vaniṣṭhaḥ.**

   Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

2. **Rājeva hi janibhiḥ kṣesyevā’va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvai-stvāyataḥ śīśiḥ rāye asmān.**

   Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

3. **Imā u tvā pasḍādhānasā atra mandrā giro devayanfīrupa stuhḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.**
Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.


As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

5. Arṇāṃsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantāṁ śimyum-ucathasya navyaḥ śāpaṁ sindhūnām-akṛṇod-aśastīḥ.

Indra, brilliant ruler, rising anew like the sun,
controls and bounds overflooded expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

6. Purolä it turvaśo yaksurāśid rāye matsyāso niśitā apīva. Śruṣṭim cakrur-bhrgavo druhyā-vaśca sakhā sakhāyam-atarad viśucoḥ.

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

7. Ā pakthāso bhalānaso bhanantā’lināso viṣāninah śivāsah. Ā yo’nayat sadhamā āryasya gavyā tr̥ṣubhyo ajagan yudhā nṛṇ.
people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.


Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.


When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life’s governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.
people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.
12. Adha śrutatāṃ kavāsacī vṛddham-apsvanu
druhyuṇā ni vṛṇag-vajrabahuḥ. Vṛṇānā atra sa-
khyāya sakhyāṃ tvāyanto ye amadann-anu tvā.

The lord of thunder power and justice engages
the scholar, the teacher, the senior and even the jealous
critic and opponent into the thick of social action,
choosing some positively and others to weed out
negativity. Thus they too, O ruler, opt for you, some
opting for you as a friend for friendship, and others to
be with you and around, but all in order to be happy
and joyous in consonance with you.

13. Vi sadyo viśvā dṛṁhitānyeśāmindraḥ purah
sahasā sapta dardah. Vyānavasya trtsave gayam
bhāgjesma pūruṁ vidathe mṛdhravācam.

Let the ruler with his enlightened forces always
and at the earliest rule out and destroy the sevenfold
citadels of these outmoded enemies, and let him serve
and support the home and institutions of values anew
for the rising people of free thought and action. Let us
always realise and win the values of the eternal and
liquid flow of the holy voice in our yajnic business of
systemic life.

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

15. Indreṇaite trtsavo vevisāṇā āpo na srṣṭā adhavanta nīcīḥ. Durmitrāsāḥ prakalavinmimāṇā jahurviśvāni bhojanā sudāse.

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.


Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs
for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

17. Ādhreṇa cit tadvekāṁ cakāra sīṁhyaṁ cit petvenā jaghāṇa. Ava sraktīr-veśyāvṛścad-indraḥ prāya-cchad viśvā bhojanā sudāse.

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

18. Śaśvanto hi šatravo rāradhuṣte bhedasya cicchardhato vinda randhim. Martāṁ enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued...
relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

19. Āvadindrāṁ yamunā trītsavaśca prātra bhedaṁ sarvatātā muśāyat. Ajāśaśca śigravo yakṣavaśca balim śirśāṇi jabhrurasvyāṇi.

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

20. Na ta indra sumatayo na rāyaḥ saṁcaḵṣe pūrvā uṣaso na nūtnāḥ. Devakaṁ cinmāṇyamāṇaṁ jaghanthā’va tmanā bṛhataḥ śambaranāṁ bhet.

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur
of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous
yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

23. **Catvāro mā paijavanasya dānāḥ smaddiṣṭhayah** kṛṣanino nireke. **Rṛāso mā prthiviṣṭhāḥ sudāsa-stokam tokāya śravase vahanti.**

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

34. **Yasya śravo rodaśī antarurvī śīrṣeśīrṣe vibabhājā vibhaktā. Saptedindrāṁ na sravato grñanti ni yudhyāmadhim-āśiśād-abhīke.**

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth
celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

25. *Imaṁ naro marutaḥ saścatānu divodāsam na pitaram sudāsaḥ. Aviśṭanā paijavanasya ketaṁ dūṇāsaṁ kṣatramajaraṁ duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

**Mandala 7/Sukta 19**

*Indra Devata, Vasishtha Maitravaruni Rshi*

1. *Yastigmaśrṅgo vrṣabho na bhūma ekaḥ krṣṭi-ścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suśvitarāya vedāḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules
and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

2. \textit{Tva\textit{ṁ} ha tyadindra kutsam\textit{āvah} śuśrūṣam\textit{ā}-
\textit{ṇast anvā samarye. Dāsa\textit{ṁ} yacchus\textit{nāṁ} kuyava\textit{ṁ}
nyasmā arandhaya ārjuneyāya śik\textit{ṣan}.}

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

3. \textit{Tva\textit{ṁ} dhṛṣṇo dhṛṣ\textit{atāṁ vitahavya\textit{ṁ} prāvo viśvā-
bhirūtibhih sudāsam. Pra pa\textit{urukut\textit{sīṁ trasada-
syum\textit{āvah} kṣetrasātā vṛtrahatyēṣu pūrum.}}

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and
protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

4. Tvaṁ niṣṭhīnäsya devavētām apārāṇī vṛṣṭraharyāśva hamśi. Tvaṁ ni dasyaum cumurirī dhunimī cāsvāpayo dabhītaye suhantu.

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

5. Tava cyautnānī vajrahasta tāni nava yat puro navatīm ca sadyāḥ. Niveśane satatamaṁviveśīrahaṁca vṛtraṁ namucimutāhan.

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for
the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

6. \(San\) \(\text{t}a \text{ } \text{t}a \) \(\text{i}ndr\) \(\text{a} \) \(\text{bhoja}n\)\(\text{ā}n\)\(i \) \(r\)\(āt\)\(ah\)\(av\)\(y\)\(ā\)\(y\)\(ā\) \(dā\)\(śu\)\(ṣe \) \(s\)\(udā\)\(se\). \(Vṛ\)\(ṣ\)\(ṇ\)\(e \) \(t\)\(e \) \(h\)\(a\)\(r\)\(ā \) \(v\)\(r\)\(ṣ\)\(ṇ\)\(ā \) \(y\)\(u\)\(n\)\(a\)\(j\)\(m\)\(i \) \(v\)\(y\)\(a\)\(n\)\(t\)\(u \) \(b\)\(rahmā\)\(ṇ\)\(i \) \(p\)\(uru\)\(ś\)\(ā\)\(ka \) \(vā\)\(j\)\(a\)\(m\).

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life’s power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

7. \(Mā \text{ } t\)\(e \) \(a\)\(s\)\(yām \) \(s\)\(ahas\)\(ā\)\(v\)\(a\)\(n\) \(p\)\(ari\)\(ṣ\)\(ṭ\)\(ā\)\(v\)\(a\)\(gh\)\(ā\)\(ya \) \(b\)\(hum\) \(h\)\(ar\)\(i\)\(v\)\(a\)\(ḥ \) \(p\)\(ara\)\(d\)\(a\)\(i\)\(). \(Trā\)\(y\)\(a\)\(s\)\(v\)\(a \) \(n\) \(v\)\(ṛ\)\(k\)\(e\)\(bhi\)\(r\)\(v\)\(a\)\(r\)\(ū\)\(th\)\(a\)\(i\)\(-\)\(s\)\(t\)\(a\)\(v\)\(a \) \(p\)\(ri\)\(y\)\(ā\)\(s\)\(a\)\(ḥ \) \(s\)\(ūrī\)\(ṣu \) \(s\)\(yā\)\(m\).

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,
among the brave, the wise and the virtuous.


Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.


O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people’s battle against darkness, want and injustice, be their friend, wise protector and kind defender.


Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.
1. **Ugro jajñe vīryāya svadhāvāṃcakrirapo naryo yat kariśyan.** Jagmiryuvā nṛṣadanan-avyobhis-trātā na indra enasato mahaścīt.

   Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

2. **Hantā vrtramindraḥ śūṣuvānah prāvīnno viro jaritāramūtī.** Kartā sudāse aha vā u lokāṁ dāta vasu muhurā dāśuṣe bhūt.

   Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.
3. **Yudhmo anarvā khajakṛt samadvā śūraḥ satrāśād januṣemaṣāḷhaḥ. Vyāsa indraḥ pṛtanāḥ svojā adhā viśvam śatrūyantam jaghāna.**

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

4. **Ubhe cidindra rodasī mahitvā’’paprātha taviṣṭhi-bhis-tuviṣmah. Ni vajramindro harivān mimikṣa- ntsamandhasā madeṣu vā uvoca.**

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

5. **Vṛṣā jajāna vṛṣaṇam raṇāya tamu cinnāri naryam sasūva. Pra yah senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇāḥ sa dhrṣṇuḥ.**

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the
mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear
and bring us, that wondrous, super existential wealth and vision of life.

8. **Yasta indra priyo jano dadāśadasannireke adri-vah sakha te. Vaṁ te asyāṁ sumatau caniṣṭhāḥ syāma varūthe aghanato nṛpītau.**

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

9. **Eṣa stomo acikradad vrṣā ta uta stāmurma-ghavannakripiṣṭa. Rāyaskāmo jaritāram ta āgaṇ tvamaṅga śakra vasva ā śako naḥ.**

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

**Mandala 7/Sukta 21**

*Indra Devata, Vasishtha Maitravaruni Rshi*


Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature’s energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.
1. Sa na indra tvayatŒyŒ i¦e dhŒstmanŒ ca ye maghavŒno junanti. Vasv¶ ¦u te jaritre astu Üakti-ryµuyaÅ pŒta svastibhi¬ sadŒ na¬.

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

2. Pra yanti yaj№nm vipayanti barhiŒ somam№do vidathe dukhrav‰ca‰. Nyu bhriyante ya‰aso gërhd‰ d‰ra-upabdo vr‰‰o nr‰‰ca‰.

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

3. Tvamindra sravitav‰ apaska‰ pari‰hit‰ ah‰‰a‰ Šu‰r‰ p‰‰v‰. Tv‰d v‰v‰k‰ rathy‰ na dhen‰ rejante vi‰v‰ k‰tr‰m‰‰ bh‰‰.

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.
4. **Bhīmo viveśāyudhebhir-eśāmapāṃsi viśvā naryāṇi vidvān. Indraḥ puro jarhrṣāṇo vi dūdhodvi vajrahasto mahinā jaghāṇa.**

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

5. **Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śiśnadevā api gurūtām naḥ.**

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

6. **Abhi kratvendra bhūradha jman na te vivyaṅ mahimānam rajāṃsi. Svenā hi vṛtram śavasā jaghantha na śatrurantam vividad yudhā te.**

Indra, lord of splendour, by your own strength

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.


Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

6. Abhī kratvendra bhūuradha jman na te vivyāsā mahimāna rajāsāsi. Svenō hi vītraā āvavāsī jaghantha na ātramūta āvātā yudhā te.

Indra, lord of splendour, by your own strength overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

7. Devāscit te asuryāya pūrve’nu kṣatrāya mamire sahamśi. Indro maghānī dayate viṣahyendram vājasya johuvanta sātau.

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.


For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector
and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.


O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śaktirūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote
us for all time with all freedom and security.

**Mandala 7/Sukta 22**

*Indra Devata, Vasishtha Maitravaruni Rshi*

पिबा साममिनद्र मन्दतु त्वा यं ते सुषाव हयश्वार्दिः।
सातुबाहुभ्यं सुर्यता नावः॥ १ ॥

1.  **Pibä somamindra mandtu tvā yāṁ te suṣāva haryaśvādriḥ. Soturbāhubyāṁ suyato nārvā.**

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्त मदा चुन्यश्रास्रस्ति यन्न वृत्राणि हयश्रव हंसि।
स त्वामिन्द्र पश्चूव्स्या ममत्तु॥ २ ॥

2.  **Yaste mado yujyaścārurasti yena vrtrāṇi har-yaśva haṁsi. Sa tvāmindra prabhūvavo mamattu.**

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.
3. **Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.**

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

4. **Śrudhī havāṁ vipipānasyādṛrerbodhā vipras-yārcato maniṣām. Kṛṣvā dvāṁsyantamā sacemā.**

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

5. **Na te giro api mṛṣye turasya na suṣṭutimasuryasya vidvān. Sadā te nāma svayaśo vivakmi.**

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your
name and your innate honour and excellence.

6. **Bhūri hi te savanā mānuṣeṣu bhūri maniṣiḥ havate tvāmit. Māre asmanmaghaṇāṇjyok kaḥ.**

   O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

   **Tubhyedimā savanā śūra viśvā tubhyam brahmāṇi vardhanā kṛṣṇomi. Tvaṁ nṛbhīrhavyo viśvadhāsi.**

   O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

   **Nū cinnū te manyamānasya dasmodaśnurvanti mahimānamugra. Na vīryamindra te na rādhaḥ.**

   Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor
can they surpass, equal or even comprehend your power and potential or your munificence.


All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

Mandala 7/Sukta 23

Indra Devata, Vasishtha Maitravaruni Rshi

1. Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopa-śrotā ma īvato vacāṃsi.
that my words of prayer reverberate across the spaces.

2. **Ayāmi ghoṣa indra devajāmirirajyanta pacchu-rudho vivāci. Nahi svamāyuścikite janeṣu tāṇī-danīhmāṁsyati ṕarṣyasmān.**

   I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

3. **Yuje rathāṁ gaveṣaṇāṁ haribhyaṁupa brahmāṇi jujuśaṇamastuḥ. Vi bādhiṣṭa sya rodasī mahitve-ndro vṛtrānyapratī jaghanvān.**

   I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.
4. Āpaścit pipyuh staryo na gāvo nakṣannṛtam jaritārasta indra. Yāhi vāyurna niyuto no acchā tvam hi dhībhirdayase vi vājān.

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

5. Te tvā madā indra mādayantu śuṣmināṁ tuvirādhasam jaritre. Eko devatrā dayase hi martān-asmińchūra savane mādayasva.

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.


Thus do the brilliant poets of vision and heroes
of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world’s commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

**Mandala 7/Sukta 24**

*Indra Devata, Vasishtha Maitravaruni Rshi*

Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no’vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life’s wealth and comfort, and be happy and celebrate the joy of life with the soma of the world’s excellence.
2. Grbhītaṁ te mana indra dvibarhāḥ sutāḥ somaḥ pariṣiktā madhūni. Visṛṣṭadhenā bharate suvṛktiriyamindraṁ johuvaṁ maniśā.

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.


Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

4. Ā no viśvābhir-ūtibhiḥ sajośā brahma juśāṇo haryaśva yāhi. Varīṛjat sthavirebhiḥ suśiprā'-sme dadhad vrṣaṇaṁ śuśmamindra.
Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation’s chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.
and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

### Mandala 7/Sukta 25

*Indra Devata, Vasishtha Maitravaruni Rshi*

1. Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.

   Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

2. Ni durga indra śnathihyamitrānabhi ye no martāso amanti. Āre tam śaṁsaṁ kṛṇuhi ninitso-rā no bhara sambharaṇām vasūnām.

   Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with
violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

3. Śatarīṇ te śiprinnūtayaḥ sudāse sahasraṁ śaṁśā uta rātirastu. Jahi vadharvanuṣo martyasyā’śme dymnamadhi ratnaṁ ca dhehi.

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

4. Tvāvato hīndra kratve asmi tvāvato’vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṁ okah kṛṣṇuṣva harivo na mardhīḥ.

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.
5. **Kutsā ete haryaśvāya śūṣamindre saho devajū-tamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayām tarutrāḥ sanuyāma vājam.**

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

6. **Evā na indra vāryasya pūrdhi pra te mahīṁ sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyāḥ suvīrāṁ yūyāṁ pāta svastibhiḥ sadā naḥ.**

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.
Mandala 7/Sukta 26

Indra Devata, Vasishtha Maitravaruni Rshi

1. Na soma indramasuto mamāda nābrāhmaṇo maghavānam sutāsah. Tasmā uktham janaye yajjujoṣan-nīrmanavīyaḥ śrṣṇavad yathā naḥ.

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.


With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.


Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord’s kindness and grace.

5. Evā vasiṣṭha indramūtaye nīn krṣṭināṁ vṛṣabhāṁ sute grṇāti. Sahasriṇa upa no māhi vājān yūyāṁ pāta svastibhiḥ sadā naḥ.
Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord’s creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

Mandala 7/Sukta 27

**Indra Devata, Vasishtha Maitravaruni Rshi**

1. **Indram naro nemadhitā havante yat pāryā yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāṇa ā gomati vraje bhajā tvam naḥ.**

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य ईँधु शुष्यः मधवन्तः अस्ति शि ॥ सचिब्यः पुरुषूत नृथ्यः । तवं हि त्रृढ़ हा मधवन्विचरता अर्थ वृक्षि परंवर्तते ॥ राधे: ॥ २ ॥
2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nr bhyaḥ. Tam hi dṛḍhā maghavan vicetā apā vṛdhi parivṛttaṁ na rādhah.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutascidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

1. \textit{Brahmāṇa indropa yāhi vidvān-arvāñcaste harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta martā asmākamicchṛṇuhi viśvaminva.}

Mandala 7/Sukta 28

\textit{Indra Devata, Vasishtha Maitravaruni Rshi}
Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

2. **Havam̄ ta indra mahim̄a vyānaq brahma yat pāsi śavasin̄-ṛśiṇām. Ā yad vajr̄ dadhiṣe hasta ugra ghorah̄ san kratvā janiṣṭhā aśāl̄ḥah̄.**

   O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

3. **Tava praṇītiṇḍra johuvānāntsam yannīn na rodaśī ninetha. Mahe kṣatrāya śavase hi jajn̄e’ṭṭujiṁ cit tūṭujiśaśn̄at.**

   Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need
Indra, lord omniscient, all pervasive in the
world, come, listen to our prayer, let the horses
harnessed to your chariot be directed hitherward to us.
All people of the world without exception invoke you.
Pray listen to our prayer and bring us the gifts of
Divinity.

4. Ebhirna indrāhabhir-daśasya durmitrāso hi
kṣitayah pavante. Prati yaccaṣṭe anṛttamanenā
ava dvitā varunō māyi naḥ sāt.

Indra, lord ruler of the world, in these few days
bless us that the evil in friends be purged and they
become good citizens. O lord, if the man of judgement
and discrimination were to see untruth and false conduct,
then he, Varuna, with justice and power, may cause it to
be reduced to half and then purged off.

5. Vocemedindraṁ maghavānamenaṁ maho rāyo
rādhaso yad dadannyaḥ. Yo arcato brahma-
kṛtima-viṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.

We speak and sing, thus, of Indra, this lord of
power, honour and excellence who gives us great wealth
and further capacity for success and victory and who
accepts homage as the most loving protector of the
worshipper. O lord, may you and your divine forces
protect and promote us with all gifts of good fortune
and well being for all time.

Mandala 7/Sukta 29

Indra Devata, Vasishtha Maitravaruni Rshi

�ैषङ सार्व इन्द्र तुल्यं सुन्द्र आ तु प यान्हि हरिवस्तद्वाकाः ।
पिबान्ति सुप्रस्तय स्वातां चारादं मधानि मधववियोः । १ ॥

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.


O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord’s creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.


What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an
1. Aya soma indra tubhya sunva Œ tu pra yŒhi harivastadokŒ¬. PibŒ tvasya su¦utasya cŒrordado maghŒni maghavann¶yŒna¬.

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

2. Brahman v¶ra brahmak¾tiÅ ju¦ŒÄo'rvŒc¶no hari¬bhiryŒhi tµuyam. Asminnµu ¦u savane mŒdayasvopa brahmŒÄi ܾÄava imŒ na¬.

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

3. KŒ te astyaraÅk¾ti¬ sµuktai¬ kadŒ nµunaÅ te maghavan dŒÜema. ViÜvŒ mat¶rŒ tatane tvayŒ'dhŒ ma indra ܾÄavo havemŒ.

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.


And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

5. Vocemedindrāṁ maghavānamenaṁ maho rāyo rādhaso yad dadannāḥ. Yo arcato brahma-kṛtimaviṣṭho yūyāṁ pāta svastibhiḥ sadā nah.

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.
Mandala 7/Sukta 30

Indra Devata, Vasishtha Maitravaruni Rshi

आ नः देव शर्वसा याहि शुष्मिन्धवावृथ इन्द राय अस्य।
पुह नृप्पायै नृपत सुवज्ञ महि। नृपाय पर्श्याय शूर॥ १ ॥

1. Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra
rāyo asya. Mahe nṛmnāya nṛpate suvajra mahi
kṣatrāya paumśyāya śūra.

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हवन्त उ त्वाह्मः विवाचित तनूषु शूरा: सूर्यस्य साताकः
त्वं विश्वेषु सन्या जनन्तु त्वं बृद्धार्णि रत्नया सुहन्तु॥ २ ॥

2. Havanta u tvā havyaṁ vivāci tanūṣu śūrāḥ
śūryasya sātau. Tvaṁ viśveṣu senyo janeṣu tvam
vṛtrāṇi randhayā suhantu.

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there...
is no evil too difficult for you to destroy.


   Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation’s excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.


   Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life’s fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

Mandala 7/Sukta 31

Indra Devata, Vasishtha Maitravaruni Rshi

1. Pra va indrāya mādanam haryaśvāya gāyata. Sakhāyaḥ somapāvne.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation’s honour and excellence and thirsts to celebrate the grandeur of it.

2. Śaṁseduktham sudānava uta dyukṣam yathā naraḥ. Cakṛmā satyarādhase.
Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

3. \textit{Tvaṁ na indra vājayustvāṁ gavyuḥ śatakṛato.} 
\textit{Tvaṁ hiraṅyayurvaso.}

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

4. \textit{Vayamindra tvāyavo’bhi pra ṇonumo vṛṣan.} 
\textit{Viddhī tvasya no vaso.}

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

5. \textit{Mā no nide ca vaktave’ryo randhīrarāvne.} 
\textit{Tve api kraturmama.}

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My
strength, intelligence and action sustains in you and flows from there.

6.  

Tvāṁ varmāsī saprathaḥ puṣrīṣadhaśca vṛtrahas.  
Tvayā prati bruve yujā.

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

7.  

Mahāṁ utāsī yasyā te’nu svadhāvarī sahaḥ.  
Māmāte indra rodasī.

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

8.  

Taṁ tvā marutvati pari bhuvad vāṇī sayāvari.  
Nakṣamāṇā saha dyubhiḥ.

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.
9. \textit{Urdhvāsastvānvindavā bhuvan dasmamupā dyavi. sam te namanta kṛṣṭayah.}

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

\textit{प व’ मृह महिवृध्धिभरध्रं पचरतस्म प सुप्रभृति कृष्णुधवम्}
\textit{विश्ण: पूज्य: प चरा चरणप्रिपाः:} ॥ १० ॥

10. \textit{Pra vo mahe mahāvṛddhe bharadhvāṃ pracetase pra sumatiṁ kṛṇudhvam. Viśāḥ pūrviḥ pra cara carṣaṇiprāḥ.}

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

\textit{उरुव्यचरस महिन मुहुक्तिमिन्द्रवं बह्द्व जनयंति विपरा:} ॥
\textit{तस्य चतानि न मिनति धीराः:} ॥ ११ ॥

11. \textit{Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhūrāḥ.}

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,
generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord’s Eternal Law.


All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

**Mandala 7/Sukta 32**

*Indra Devata, Vasishtha Maitravaruni Rshi*

1. *Mo şu tvā vāghataścanā’’re asmanni rīraman. Ārāttāccit sadhamādam na ā gahīha vā sannupa śrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine
adoration.

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

4. *Ima indrāya sunvire somāso dadhyāsīraḥ. Tān ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.*
These somas of the nation’s honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

5. Śravac-chrutkarṇa īyate vasūnāṁ nū cinno mardhiśād girāḥ. Sadyaścid yāḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

These somas of the nation’s honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life’s beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life’s grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life’s vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.


No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.


Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and
fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

High rises the victor’s share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.
Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

15. *Maghonaḥ* *sma* *vṛtrahatyeṣu* *codaya* *ye* *dadati* *priyā* *vasu.* *Tava* *praṇīti* *haryāśva* *sūribhirviśvā* *tarema* *duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

16. *Tavedindrāvamaṁ* *vasu* *tvāṁ* *puṣyasi* *madhyaḥ-mam.* *Satrā* *viśvasya* *paramasya* *rājasi* *nakīṣṭvā* *goṣu* *vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world’s wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No
Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

Every day I would wish to give wealth and
support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

20. *Taraṇīrit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtamāṁ name girā nemim taṣṭeva sudvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)


By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.


There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.


Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all
challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.


Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakening for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

26. Indra kraturiṁ na ā bhara pitā putrebhyo yathā. Śīkṣā ṇo asmin puruhūta yāmanī jīvā jyotiraśī- mahi.

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.
27.  Mā no ajñātā vrjanā durādhyo māśivāso ava kramuḥ. Tvayā vayām pravataḥ śaśvaṭīrapo ’ti śūra tarāmasi.

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Mandala 7/Sukta 33

Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis

1. Śvityaṅco mā daksīṇataḥ-kapardā dhiyāmjīn-vāso abhi hi pramanduḥ. Uttiṣṭhaṇ voce pari barhiṣo nṛṇ na me dūrādavītave vasiṣṭhāḥ.

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.
2. **Dūrād-indram-anayannā sutena tiro vaiśan-tamati pāntam-ugram. Pāśadyumnasya vāyatas-ya somāt sutādindro’vṛṇītā vasiṣṭhān.**

From far off and in view of their achievement in preference to others’, they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

3. **Evannu kam sindhumebhistatārevennu kam bhedamebhirjaghāna. Evennu kam dāśarājñe sudāsam prāvadindro brahmaṇā vo vasiṣṭhāḥ.**

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.
4. \textit{Juśfī naro brahmaṇā vaḥ pitṛṇāmakṣam-avyayaṁ na kīlā riśātha}. \textit{Yacchakvariṣu bṛhatā raveṇendre śuṣmamadadhātā vasiṣṭhāḥ.}

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

5. \textit{Ud dyāmivet trṣṇajo nāthitāso’dīdhayur-dāśa-rājñe vrṛtasaḥ}. \textit{Vasiṣṭhasya stuvata indro aśroduruṁ tṛśubhyo akṛṇodu lokam.}

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.
6. \textit{Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛṣūnām viśo aprathanta.}

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

7. \textit{Trayaḥ kṛṇvanti bhuvasē su retastisraḥ prajā āryā jytiagrāḥ. Trayo gharmāsa uṣasāṁ sacante sarvāḥ it tāṁ anu vidurvasiṣṭhāḥ.}

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people’s classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

8. \textit{Sūryasyeva vakṣatho jyotireshāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anveta vaḥ.}

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their
organisation and its magnitude be impossible for anyone else to follow or rival.

9. 

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

10. 

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).
11. *Utāsi maitrāvaruṇo vasiṣṭhovāśyā brahman manaso'dhi jātah. Drapsaṁ skannaṁ brahmaṇaṁ daiyena viśve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.


Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.


Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call
Vasishtha, brilliant seer and visionary.

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

Mandala 7/Sukta 34

Vishvedevah, Ahi, Ahirbudhnya Devatah, Vasishtha Maitravaruni Rshi

1. Pra śukrātīt u devī manīśā asmat sutaśto ratho na vājī.

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

2. Viduḥ prthivyā divo janitram śṛṇvantyāpo adha kṣarantīḥ.

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator
of heaven and earth.

3. आपाश्चिदस्मेक्षिन्वतं पृथ्वीवृत्रुषु शूरा मंस्तंत उण्यः ॥ ३ ॥

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

4. आधृष्टस्मेक्षिन्वतं पृथ्वीवृत्रुषु शूरा मंस्तंत उण्यः ॥ ४ ॥

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

5. Abhi prasthātāheva yajñam yāteva patman tmanā hinota.

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

6. Tmanā samatsu hinota yajñam dadhāta ketum janāya viram.

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.
7. *Udasya śūsmād bhānurnārta bibharti bhāram pṛthivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

8. *Hvayāmi devāṇ ayāturagne sādhannṛtena dhiyāṁ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

9. *Abhi vo deviṁ dhiyāṁ dadhidhvaim pra vo devatrā vācaṁ kṛṇudhvam.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.


Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,
so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

11. **Rājā rāṣṭrānāṁ peśo nadīnāṁ-anuttam-asmaī kṣatram viśvāyu.**

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

12. **Aviśṭo asmān viśvāsu vikṣvadyum kṛṇota śaṁsaṁ ninitsoḥ.**

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

13. **Vyetu didyud dviṣāmaśevā yuyota visvagr-apas-tanūnām.**

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

14. **Avīnno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomah.**
May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

15. Sajūr-devebhir-apāṁ napātaṁ sakhāyaṁ kṛdh-vam śivo no astu.

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature’s divinities, so that there may be happiness and well being in our life.


With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

17. Mā no'hirbudhnyo riṣe dhānmā yajño asya sri-dhadṛtāyoḥ.

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

18. Uta na esu nṛṣu śravo dhuḥ pra rāye yantu śardhanto aryah.
And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfulels and overcoming the envious rivals and hostile forces of opposition.


Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.


And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.


May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.
And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.
21. **Anu tadurvä rodasä jihätämanu dyukśo varañña indrasakhä. Anu viśve maruto ye sahäsó rāyah syäma dharuññam dhiyadhyai.**

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

25. **Tanna indro varuñño mitro agniräpa oșadhīrva-nino juñanta. Śarmantsyäma marutämupasthe yūyäm pāta svastibhiḥ sadä nah.**

May Indra, ruling lord of the world, Varuna, the ocean and the world’s powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.
Mandala 7/Sukta 35

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

1. Šaṁ na indrāgni bhavatāmavobhiḥ šaṁ na indrā-varunā rātahavyā. Šamindrāsomā suvitāya šaṁ yoḥ šaṁ na indrāpūṣaṇā vājasātau.

   May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

2. Šaṁ no bhagaḥ šamu naḥ šamso astu šaṁ naḥ purandhiḥ šamu santu rāyāḥ. Šaṁ naḥ satyasya suyamasya Šaṁsaḥ šaṁ no aryamā purujāto astu.

   May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and
prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

3. \(\text{Śaṁ no dhātā śamu dhartā no astu śaṁ na urucī bhavatu svadhābhīḥ. Šaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānam suhavāni santu.}\)

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

4. \(\text{Śaṁ no agnirjotiranīko astu śaṁ no mitrāva-ruṇāvaśvinā śaṁ. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iśiro abhi vātu vātaḥ.}\)

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace...
and happiness for us, and the ever blowing winds blow
and inspire us for peace and joy.

5. Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ
dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu
śaṁ no rajasaspatirastu jiṣṭuḥ.

May the heaven and earth invoked since eternity
in the first yajna, and the middle regions so charming
to see be good for our peace and joy. May the herbs
instilled with the vitality of sun rays be for our peace
and joy of good health, and may the victorious lord of
life on earth and in distant regions be good and bring us
peace, prosperity and happiness.

6. Śaṁ na indro vasubhirdevo astu śaṁāditye-
bhirvaruṇaḥ suśaṁsah. Śaṁ no rudro rudre-
bhirjalāṣaḥ śaṁ nastvaṣṭa gnābhiriha śrṣotu.

May the self-refulgent sun with life sustaining
planets be good for peace and happiness in our life.
May the ocean so adorable be good for our peace and
joy all the year round with the sun in Zodiacs. May the
lord of nature’s life energy, Rudra, with pranic energies
warding off pain and suffering be good for our peace
and well being, and may the lord maker of forms,
Tvashta, with his fires of evolution and new structures
be good and gracious for our peace and happiness and
listen to us here itself.

6. Śaṁ na somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śaṁ mu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayō bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajñas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

8. Śaṁ naḥ sūrya urucakṣā udetu śaṁ naṣcatasraḥ pradiśo bhavantu. Śaṁ naḥ parvata śrūvayo bhavantu śaṁ naḥ sindhavaḥ śaṁ mu santvāpaḥ.

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.
Shan na aditirbhavatu vratabhi śaṁ no bhavantu
marutah svarkāḥ. Śaṁ no viṣṇuḥ śamu puṣā no
astu śaṁ no bhavitram śamvastu vāyuḥ.

May the indestructible nature mother with her
laws and mother earth be peaceful for us. May the holy
and adorable winds and vibrant humanity of brilliant
virtues be for peace and joy for us. May Vishnu, lord
omnipresent, be gracious and give us peace and joy.
May nature’s nourishment be for our peace and
happiness. Let the future possibilities be for our good
and happiness of well being. Let the air be for our peace
and happiness. Let all laws and disciplines be for peace.

Shan na duc: śabājīta taṛāyamāṇaḥ: Shan na bhavantu
punyāḥ: Shan na bhavantu parjanyo

Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no
bhavantūṣasato vibhātiḥ. Śaṁ naḥ parjanyo
bhavatu praśābhīyah śaṁ naḥ kṣetrasya patirastu
śaṁbhuḥ.

May lord creator Savita, generous saviour and
refulgent giver of guidance, grant us peace and
happiness. May the glorious dawns shower us with
peace and joy. May the cloud of rain be harbinger of
peace and joy for the people. And may the lord of peace,
sustainer of the world, master of our field of action and
cultivation, be gracious and give us peace and happiness.
11. Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhīrāstū. Śamabhīśācaḥ śamu rātiśācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

12. Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvah. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.
13. Šāṁ no aja ekapād devō astu šāṁ no ’hirbudhnyāḥ šāṁ samudraḥ. Šāṁ no apāṁ napāṁ perurastu šāṁ naḥ prśnirbhavatu devagopā.

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generosities be at peace and give us peace and happiness.

14. Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthi-vāso gojātā uta ye yajñiyāsah.

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.
15. *Ye devānāṁ yajñīyā yajñīyānāṁ manoryajatrā amṛtā ṛtajñāḥ. Te no rāsaṁtāṁ-urugāyam-adya yūyāṁ pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

**Mandala 7/Sukta 36**

**Vishvedevah Devatah, Vasishtha Maitravaruni Rshi**


Let the knowledge of existence arise from the divine centre of universal truth: the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

2. *Imāṁ vāṁ mitrāvaruṇā suvrktimīṣam na kṛṇe asurā navīyaḥ. Ino vāmanyah padavīradabdho janaṁ ca mitro yatati bruvaṇaḥ.*

O Mitra and Varuna, sun and cosmic energy and
15. Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

1. Let the knowledge of existence arise from the divine centre of universal truth: the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

2. O Mitra and Varuna, sun and cosmic energy and intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life’s evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

3. The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

4. Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.
5. *Yajante asya sakhyam vayāṣca namasvinaḥ svanṛtasya dhāman. Viḥ prakṣo bābadhe nṛbhīḥ stavāna idāṃ namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

6. Ā yat sākaṁ yaśaso vāvaśānāḥ sarasvati saptathī sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā abhi svena payasā pīpyānāḥ.

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.
7. **Uta tye no maruto mandasānā dhiyam tokaṁ ca vājino'vantu. Mā naḥ pari khyadakṣarā cara-
ntyavīrḍhan yujyām te rayim naḥ.**

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

8. **Pra vo mahīmaramatim kṛṇudhvaṁ pra pūṣaṇ-
aṁ vidathyāṁ na vīram. Bhagaṁ dhiyo’vitāraṁ no asyāḥ sātau vājaṁ rātiṣācaṁ purandhim.**

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

**Mandala 7/Sukta 37**

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

1. *Ā vo vāhiṣṭho vahatu stavadhyaī ratho vāja ṛbhukṣaṇo amṛktaḥ. Abhi triprśṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.
2. \(\text{Yūyaṁ ha ratnam maghavatsu dhattha svardrśa ṛbhukṣano amṛktam. Šaṁ yajñese svadhāvantah pibadhvam vi no rādhāṁsi matibhirdayadhvam.}\)

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

3. \(\text{Uvocitha hi maghavan deśṇaṁ maho arbhasya vasuno vibhāge. Udbhā te pūṛṇā vasunā gabhastī na sūṛtā ni yamate vasavyā.}\)

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.
4. \textit{Tvamindra svayaśā ṛbhukṣā vājo na sādhurā-
stamesyṛkvā. Vayam nu te dāśvāṁsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.}

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day’s completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

5. \textit{Sanitāsi pravato dāśuṣe cid yābhirviveṣo har-
yāśva dhībhīḥ. vavanmā nu te yujyābhirūtī kadā na indra rāya ā daśasyeḥ.}

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.


The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

8. Ā no rādhāṁsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuḥ sīṣaktu yūyāṁ pāta svastibhiḥ sadā naḥ.
O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

Mandala 7/Sukta 38

_Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi_

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.
O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

1. Udu ya deva¬ savitŒ yayŒma hiraÄyay¶m-amatiÅ yŒmaÜiÜret. NµunaÅ bhago havyo mŒnu¦ebhirvi yo ratnŒ puruvasµurdadhŒti.

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

2. Udu ti¦¢ha savita¬ Ürudhyasya hiraÄyapŒÄe prabh¾tŒv¾tasya. Vyurv¶Å p¾thv¶m-amatiÅ s¾jŒna Œ n¾bhyo martabhojanaÅ suvŒna¬.

O Savita, lord creator of the world and giver of light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

3. Api ʂṭutaḥ savitŒ devo astu yamŒ cid višve vasavo grññanti. Sa naḥ stomān namasyaḥcanao dhād viśvebhiḥ pātū pāyubhirni sūrīn

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord’s creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord’s creation, adore and worship
5. **Abhi ye mitho vanuṣaḥ sapante rātim divo rātiṣā-\ncaḥ pṛthivyāḥ. Ahirbudhnyā uta naḥ śṛṇotu varū-
tryekadhenuḥbhirni pātu.**

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

6. **Anu tanno jāspatirmamāṁśiṣṭa ratnaṁ devasya savi-
turiyānāḥ. Bhagamugro’vase johavīti bhagama-
nugro adha yāti ratnam.**

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.
7. Śaṁ no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'him vrkaṁ rakṣāṁsi sanemyasmad yuyavannamāvāḥ.

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.


O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

Mandala 7/Sukta 39

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

1. Úrdhvo agniḥ sumatiṁ vasvo aśret praṭīcī jūrṇir-devatātīmeti. Bhejāte adri rathyeva panthāmṛtam hotā na iṣito yajāti.
The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

Pra vāvrje suprayā barhiresāmā viśpaīva bīrīta iyāte. Viśāmaktoruṣasah pūrvahūtau vāyuḥ pūṣā svastaye niyutvān.

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāh. Arvāk patha urūjrayaḥ kṛṇudhvam śrotā dūtasya jagmuṣo no asya.

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension
receive and respond to this yajnic code of our participation in nature’s dynamics and converge on this way to our earth.


All those divinities of the world, adorable and conjoined in nature’s dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life’s evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

5. *Āgne giro diva ā ṁrthivyā mitraṁ vaha varuṇa-mindramagnim. Āryamaṇḍadaṁtiṁ viṣnum-eṣāṁ sarasvaṁi maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,
fire and light, of Aryaman, cosmic gravitation, Aditi, nature’s constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.


Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.


Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.
Mandala 7/Sukta 40

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

अ श्रुष्टिविद्युत्ध्वारः सर्पतं पति स्तामं धीमहि तुराण्यम
चद्वध दृवः सूचिता सुवैत स्वाभूमस्य रत्निन 'विभाग ॥ १ ॥

1. O śruṣṭirvidathyā sametu prati stomam dadhī-
mahi turāṇām. Yadadya devaḥ savitā suvāti
syāmāsyā ratnino vibhāge.

Let instant perception and active response
worthy of our yajnic social system come to us in peace
for every group and class of people, vibrant and really
fast, and let us internalise it in every detail so that
whatever the refulgent creator and ruler, Savita, inspires
and creates today, right now we may share and, in
participation together, be beneficiaries of this lord’s
jewel gifts of life.

मित्रस्ता॥ चरुणा रादसी च दुर्धृतकमिन्द' अयुमा देवातु।
दिदेशू दुव्यैदिती रक्तन्त् वायुश्रच यति।युवबं भगर्ष्च॥ २ ॥

2. Mitrastanno varuṇo rodasī ca dyubhaktamindro
aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuṣca
yanniyuvaite bhagaśca.

May Mitra, lord dear as friend, Varuna, oceans
of earth and space, the heaven and the earth and sky,
Indra, lord ruler of energy, power and excellence, and
Aryama, lord of justice, give us heavenly gifts of
divinity. And may Aditi, imperishable generous Mother
Nature, Vayu, the wind, and Bhaga, lord of power and
glory, bestow upon us what they produce, promote and
preserve for us.

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.


And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.
5. Asya devasya mîlhuṣo vayā viṣṇoṛesasya pra-bhṛthe havirbhiḥ. Vide hi rudro rudriyam mahi-
tvam yāsiṣṭāṃ vartir-aśvināv-irāvat.

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourge of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature’s energy, come by the paths of divine bounties and bless us.

6. Mātra pūṣannāghṛṇa irasyo varūtrī yad rāti-
śācaśca rāsan. Mayobhuvo no arvanto ni pāntu
vrṣṭīṃ parijmā vāto dadātu.

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

**Mandala 7/Sukta 41**

*Agni and others. Bhaga, Usha Devatah, Vasishtha Maitravaruni Rshi*

**1.** *Prātaragnīṁ prātarindraṁ havāmahe prātar-mitrāvaruṇā prātarāśvinā. Prātarbhagāṁ puṣa-ṇāṁ brahmaṇaṁspatīṁ prātaḥ somamuta rudrāṁ huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature’s energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we
invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

1. Prātaragni Å prātarindra Å havōmahe prātar- 

mitrōvaruČ prātar- 

huvema. Prātarbhaga Å puµu¬

āaÅ brahma¬aspati Å prāta¬ somamuta rudra Å 

huvema.

Early morning we invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

2. Prātarjīta¬ bhagamugra¬ huvema vaya¬ putra- 

maditeryo vidhartā. Ādhra¬cid ya¬ manyamāna- 
stura¬cid rājā cid ya¬ bhaga¬ bhak¬ity¬ha.

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

3. Bhaga pra¬etar-bhaga satyarādho bhagem¬ 

dhiyamudavā dadanna¬. Bhaga pra¬ janaya 

gobhir-aśair-bhaga pra¬ rbhir-nrvantar¬ syāma.

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of
exceptional order.


And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

5. *Bhaga eva bhagavāṁ astu devāstena vayaṁ bhagavantaḥ syāma. Tam tvā bhaga sarva ijjoha-vīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life’s modes of peace, progress and protection for all time.

Mandala 7/Sukta 42

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

2. Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānāṁ janimāni sattaḥ.

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord’s creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.


Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and
generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

4. *Yadā vīrasya revato durenē syonaśīratithirācīketat. Suprīto agniḥ sudhito dama ā sa viśe dāti vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

5. *Imaṁ no agne adhvaram jūṣasva marutsvindre yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmu-śāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.
6. Evāgniṁ sahasyaṁ vasiṣṭho rāyaskāmo viśvapsn-
yasya staut. Iṣāṁ rayiṁ paprathad vājamasme
yūyam pāta svastibhiḥ sadā naḥ.

Thus does Vasishtha, the brilliant sage settled
at peace in love with the pursuit of life’s wealth and
excellence, adore Agni, omnipresent inspirer of life
forms with fire and passion alongwith moral stability
and spiritual constancy, Agni that creates, expands and
gives us food and energy, wealth and honour, and speed,
success and progress in social and cultural life. O
divinities, protect and promote us with all round good
fortune all time.

Mandala 7/Sukta 43

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

1. Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ
prthivi iṣadhyai. Yeṣāṁ brahmāṇyas-amāni viprā
viṣvagviyanti vanino na śākhāḥ.

In your yajnas of science and research, let
vibrant scholars dedicated to the pursuit of divinity study
heaven and earth with reverence and homage for self
fulfilment so that their exceptional adorations of
universal knowledge rise and spread all round like
branches of the universal tree.

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

3. *Ā putrāso na mātaram vibhrtrāḥ sānau devāso barhiṣāḥ sadantu. Ā viśvācī vidathyāmanaktyoga mā no devatātā mṛdhaskāḥ.*

Just as children in the mother’s lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.


And let those divinities of nature committed in
love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature’s truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

एवा न’ अग्नि वि वा दैशस्य त्वया वृं म ह संहसाव्य गर्माकः।
राया युज्मा संध्यामादा अरिष्टा यूम पात स्वस्तिभिः सदाः
नः || ५ ||

5. Evā no agne vikṣyā daśasya tvayā vayaṁ saha-
sāvannāskrāḥ. Rāyā yuṭā sadhamādo anirṣṭā
yūyam pāta svastibhiḥ sadā naḥ.

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

Mandala 7/Sukta 44

Mantrawise Devatah, Vasishtha Maitravaruni Rshi

1. Dadhikrāṁ vah prathamam-aśvinoṣasam-agnim
samiddhaṁ bhagamūtaye huve. Indram viṣṇum
puṣaṇaṁ brahmaṇāspatim-ādityān dyāvāprthivī
apah svah.
For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the
dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.


That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

5. Ā no dadhikrāh pathyāmanakṛtvāsya panthā- manvetavā u. Śrṇotu no daivyāṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and
divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

**Mandala 7/Sukta 45**

*Savita Devata, Vasishtha Maitravaruni Rshi*

आ दुवा यातु सविता सुरत्र चन्तरि र्पा वहिमाना अश्वज्ञ हस्त दर्धाना नया पृथर्णि निवशयज्ञ पसुवज्ञ भूम ॥ १ ॥

1. Ā devo yātu savitā suratno’ntarikṣapṛā vahamāno aśvaiḥ. Haste dadhāno naryā purūṇi niveśayaṁca prasuvaṅca bhūma.

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उदर्स्य बाहू शिखिरा बृहत्तो हिरणयया दिवा अन्ताँ अनंधाम ॥

2. Udasya bāhū śithirā bṛhantā hiranyayā divo antāṁ anaśtām. Nūnam so asya mahimā paniṣṭa sūraścidasmā anu dādapasyām.

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

4. *Imā girāḥ savitāramśu sujihvaṃ pūrṇagabhasṭim-īlate supāṇim. Citram vayo bṛhadāsme dadhātu yūyam pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliances of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

**Mandala 7/Sukta 46**

*Rudra Devata, Vasishtha Maitravaruni Rshi*
1. *Imā rudrāya sthiradhanvane girah kṣipreṣave devāya svadhāvne. Aṣaḷhāya sahamānāṇya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

2. *Sa hi kṣayeṇa kṣamyasya janmanaḥ sāmṛājyena divyasya cetati. Avannavantirupa no duraścarā-’namīvo rudra jāsu no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.
3. Yā te didyudavārsrṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṁ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

4. Mā no vadhī rudra mā parā dā mā te bhūma prasitauv hīlitasya. Ā no bhaja barhiṣi jīvaśāmse yūyāṃ pāta svastibhiḥ sadā naḥ.

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

Mandala 7/Sukta 47

Apah Devatah, Vasishtha Maitravaruni Rshi

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations
with ghrta for augmenting the rivers and the seas.

4. \( Yāḥ sūryo raśmibhir-ātatāna yābhyā indro aradad gātumūrmim. Te sindhavo varivo dhātanā no yūyaṁ pāta svastibhiḥ sadā naḥ. \)

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

Mandala 7/Sukta 48

\textit{Rbhavah Vishvedevah Devatah,}

\textit{Vasishta Maitravaruni Rshi}

1. \( Ṛbhukṣaṇo vājā mādayadhvamāsme naro maghavānāḥ sutasya. Ā vo’rvācaḥ kratavo na yātāṁ vibhvo rathaṁ naryāṁ vartayantu. \)

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and
culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.


Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life’s freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

Te ciddhi pūrvi-rabhī santi śāsā viśvāṁ arya uparatāti vanvan. Indro vibhvāṁ ṛbhukṣā vājo aryaḥ śatror-mithatyā krṇavan vi nṛṃṇam.
Craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life’s well being all round, all time.

Mandala 7/Sukta 49

Apah Devatah, Vasishtha Maitravaruni Rshi

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaselessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric
energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

2. **Ya āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayamjāh. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.**

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

3. **Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutah śucayo yāḥ pāvakāstā āpo devīriha māmavantu.**

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people’s actions within the rules of divine law, the streams which are replete with the honey sweets of life’s
joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

4. प्रविष्टस्ता आपि दुर्विरिह मार्म-चन्तु || ४ ॥

Yāsu rājā varūṇa yāsu somo viśve devā yāsūrjaṁ madanti. Vaiśvānarō yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life’s vitality and joy, resides, in which all divinities of nature and brilliances of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

Mandala 7/Sukta 50

Mitra, Varuna, Agni, Vishvedevah, Nadyah
Devatah, Vasishtha Maitravaruni Rshi

1. mām mitrāvaruṇeḥa rakṣatam kulāyayad viśvayamā na āgan. Ajakāvam durḍrśikam tiro dadhe mā māṁ padyena rapasā vidat tsaruḥ.

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no
insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

2. **Yad vijāman paruṣi vandanāṁ bhuvad-aṣṭhīv-antau pari kulphau ca dehat. Agniṣṭacchocanna-apa bādhatāmīto mā māṁ padyena rapasā vidat tsaruḥ.**

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

3. **Yacchalmalau bhavati yannadoṣu yadiṣadhī-bhyaḥ pari jāyate viṣam. Viśve devā nirītastat suvantu mā māṁ padyena rapasā vidat tsaruḥ.**

Whatever poison there be in the cotton plant or silktree or in the streams of water or what is produced by herbs and trees, let the scholars of science and
medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.


All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

Mandala 7/Sukta 51
Adityah Devata, Vasishtha Maitravaruni Rshi

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and
powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

1. Ādityāsa aditir-mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākāṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life’s ecstasy and excellence for further progress.

2. Ādityāśā vishvā pravatā nivata udvata udanvātāṁ pravatā mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākāṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,
complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

Mandala 7/Sukta 52

Adityah Devatah, Vasishtha Maitravaruni Rshi

आदित्यास_ अदितियः_ स्याम_ पूर्वेद्वृत्रा_ वैसवा_ मत्यत्रा। सन्तन- मित्रावरुण तन्नता_ भव्यम_ द्वावपृतिर्वी_ भव्यन्त्:॥ १ ॥

1. Ādityāso aditayaḥ syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāprthivī bhavantaḥ.

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मित्रस्त् ॥ वर्ण्णा मामहन्तु शर्मः_ ताकायः_ तन्न्यायः_ गापः। मा_ व' भुजमाध्यजातमन्य: मा_ तर्कम_ वसवा_ वच्चय्यध्व॥ २ ॥


May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflications born of sin committed
by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.


Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savitá, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

**Mandala 7/Sukta 53**

*Dyava-prthivyau Devate, Vasishtha Maitravaruni Rshi*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all
time look up and these they adore for inspiration with offers of homage and adoration.

2. *Pra pūrvaje pitarā navyasībhīr-gīrbhīh kṛṇudhvām sadane ṛtasya. Āno dyāvāprthivī daivyena janena yātām mahi vāṁ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.


O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.
Vastoshtari Deva, Vasishtha Maitravaruni Rshi

1. Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuṣpade.

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.


O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.
3. **Vāstoṣpate śagmayā saṁsadā te sakṣīmahi ranvayā gātumatyā. Pāhi kṣema uta yoge varam no yūyam pāta svastibhiḥ sadā naḥ.**

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation’s assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

**Mandala 7/Sukta 55**

**Vastoshpati and Indra Devate,**

**Vasishtha Maitravaruni Rshi**

अमीवाहा वास्तोषपति विष्णु रूपाण्यविश्वान।
सखासुशवें एधिन:॥ १ ॥

1. **Amīvahā vāstoṣpate viśvā rūpāṇyāviśan.**

   Sakhā suśeva edhi naḥ.

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यर्द्धजुन सारमय दुः: पिन्धाह यच्छेस। वीव भाजनत्न ऋष्टयः
उपेः स्वक्षर्षु बर्षस्ता नि षु स्वर्ण॥ २ ॥
2. *Yadārjuna sārameya dataḥ piśaṅga yacchase.*

_Vīva bhrājanta ṛṣṭaya upa srakvēṣu bapsato ni ṣu svapa._

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

3. *Stenaṁ rāya sārameya taskaram vā punah sara.*

_Stotṛn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa._

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don’t you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

4. *Tvam sūkarasya dardṛhi tava dardartu sūkaraḥ._

_Stotṛn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa._
Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्वपति: ।
सस्तु सर्व ज्ञातयः सस्तुयामभिता जनः। ५ ॥


In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्त यश्च चर्ति यश्च पश्यति ना जनः।
तष्णं सं हृदमा अ गणिय यश्रि दुर्मय तथा। ६ ॥

6. Ya āste yaśca carati yaśca paśyati no janaḥ. Teṣāṁ saṁ hanmo aksāṇi yathedaṁ harmyaṁ tathā.

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

सहस्त्रशृष्ठता वृषभा यः समुददादाचररत।
ताना सहस्त्र्यना वृयं नि जनान्त्वाप्यामसि। ७ ॥
7. **Sahasraśṛṅgo vrṣabho yah samudrādudācarat.**
   *Tenā sahasyenā vayam ni janānt-svāpayāmasi.*

   Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

8. **Proṣṭheśayā vahyeśayā nārīryāstalpaśīvāriḥ.**
   *Strīyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.*

   The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

**Mandala 7/Sukta 56**

*Maruts Devata, Vasishtha Maitravaruni Rshi*

1. **Ka īṁ vyaktā narāḥ sanīḷā rudrasya maryā adhā svaśvāḥ.**

   What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?
2. \textit{Nakirhyośām janūṃṣi veda te aṅga vidre mitho janitram.}

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

3. \textit{Abhi svapūbhirmitho vapanta vātasvanasah śyenā aspṛdhran.}

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

4. \textit{Etāni dhīro niṇyā ciketa pṛśnir-yadūdho mahī jabhāra.}

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

5. \textit{Sā viṭ suvīrā marudbhirastu sanāt sahanī puṣya-nī nṛṇṇam.}

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.
6. **Yāmanīṃ yeṣṭhāḥ śubhāḥ śobhiṣṭhāḥ śriyā saṁmiślā ojobhirugrāḥ.**

   The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

7. **Ugrāṃ va aojaḥ sthirā śavāṃsyadhā marudbhiraṅgaṇastuvuviṣmān.**

   Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

8. **Śubhro vah śuṣmaḥ krudhmī manāṃsi dhunirmuniriva śardhasya dhrṣṭoḥ.**

   O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

9. **Sanemyasmad yuyota didyum mā vo durmatiriha praṇaṇā naḥ.**

   Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,
the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

पिया वा नाम हुव तुगणायम यत्तपपर्वता वावशाना: ॥ १० ॥

10. Priyā vo nāma huve turāṇāmā yat tṛpanmaruto 
vāvaśānāh.

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वायुधास इष्मिण्य: सुनिष्का उत स्वयं तन्वः: शुभेष- 
माना: ॥ ११ ॥

11. Svāyudhāsa iṣminah suniṣkā uta svayam tanvah 
śumbhamānāh.

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that’s what you are.

शुची वा हुव्या मर्तुत: शुचीनां शुचिः हिनाम्यध्वर्यं 
शुचिभय: ॥ ऋतर षव्यमृतसार्य आयुःचुचिजन्मानु: 
शुचस्य: पावका: ॥ १२ ॥

12. Śucī vo havyā marutah śucināṁ śucim hino-
myadhvaram śucibhyah. Rtena satyam-ṛtasāpa 
āyañchucijanmānāḥ śucayāḥ pāvakāḥ.

O Maruts, mortals, pure are your yajnic
transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

O Maruts, mortals, pure are your yajnic transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home.
like a fragrant yajna of thousand possibilities.

15. Yadi stutasya maruto adhīthethā viprasya vājino havīman. Makṣu rāyaḥ suvīryasya dāta nū cid yamanya ādabhadaravā.

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

16. Atyāso na ye marutaḥ svāṅco yakṣadrśo na śubhayanta maryaḥ. Te harmyeṣṭhāḥ śiśavo na śubhrā vatsāso na prakṛiḷināḥ payodhāḥ.

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.
17. *Daśasyanto no maruto mṛṅgantu varivyasyanto rodasī sumeke. Āre gohā nṛhā vadho vo astu sumnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

18. *Ā vo hotā johavīti sattāḥ satrācāṁ rātim maruto grñānāḥ. Ya īvato vrṣaṇo asti gopāḥ so advayāvī havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

19. *Ime turaṁ maruto rāmayantime sahaḥ sahasa ā namanti. Ime śaṁsaṁ vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving
progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

20. *Ime radhram cinmaruto junanti bhṛmim cid yathā vasavo juṣanta. Apa bādhadhwam vṛṣaṇastamāṃsi dhatta viśvaṁ tanayam tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.


O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever
your wealth of desirable value worthy of life and settled peace, let us share it with you.


If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.


O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.
24. **Asme viro marutaḥ śuṣmyastu janānāṁ yo asuro vidaṁtā. Apo yena sukṣitaye tareṁā’dha svamoko abhi vaḥ syāma.**

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

25. **Tanna indro varuṇo mitro agnirāpa oṣadhīr-vanino juṣanta. Śarmantsyāma marutāmupasthe yūyāṁ pāta svastibhiḥ sadā nah.**

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.
Mandala 7/Sukta 57

Maruts Devata, Vasishtha Maitravaruni Rshi


O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.


You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.
3. **Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhīḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-aṅjyaṅjate śubhe kam.**

   No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

4. **Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapi bhūmā yajātrā asme vo astu sumatiś-caniśṭhā.**

   O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

5. **Kṛte cidatra maruto raṇantā'navadyāṣaḥ śucayāḥ pāvakāḥ. Pra ṇo'vata sumatiḥbhir-yajatrāḥ pra vājebhis-tirata puṣyase nah.**
O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उति सूर्तास् मुरुति विश्व ऊँटी अच्छा सूरीन्त्युत्ताता जिगात। य नूत्मन्न शतिन् व्यायन्ति यूर्यं पौश र्स्तिभिः सद्य न।

6. Uta stutāso maruto vyantu viśvebhir-nāmajhār-naro havīṃśi. Dadāta no amṛtasya praśayai jīgṛta rāyaḥ sūrṇtā mahānī।

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ सूर्तास् मुरुति विश्व ऊँटी अच्छा सूरीन्त्युत्ताता जिगात। य नूत्मन्न शतिन् व्यायन्ति यूर्यं पौश स्त्तिभिः

7. Ā stutāso maruto viśva utī acchā sūrīntarvatātā jīgāta. Ye nastmanā śatīn vardhayanti yūyaṁ pāta svastibhiḥ sadā naḥ.

O Maruts, vibrant powers of nature’s energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and
humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

Mandala 7/Sukta 58

Maruts Devata, Vasishtha Maitravaruni Rshi

1. Pra sakamukse arcatah ganaya yo daivyasya dharmnas-tuvisman. Uta krodanti rodasi mahitva naksnte nakam niruteravamisat.

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

3. **Brhad vayo maghavadbhyo dadhāta jujośanni-nmarutah sūṣṭutim naḥ. Gato nādhvā vi tirāti jantuṁ pra ṇaḥ spārhābhīr-ūtibhis-tireta.**

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones’ love and desire.

4. **Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā sahaṛiḥ sahasrī. Yuṣmotaḥ samrāḻuta hanti vṛtram pra tad vo astu dhūtayo deṣṇam.**

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble
ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

5. Tān ā rudrasya mīlhūso vivāse kuvinnaiṃsante marutah punarnah. Yat saśvartā jihīliere yadāvi-rava tadena īmahe turānām.

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.


This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.
ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

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This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,
impairment and decay.

Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate.

Asmākamadya marutaḥ sute sacā viśve pibata kāminaḥ.

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

Nahi va ṛṣita: pṛtanaṣu marditā yasya arādhyaṁ naraḥ.

Abhi va āvart-sumatir-navāyasi tūyaṁ yāta pipiśavaḥ.

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

आ षु यूष्मिवराधसा यातनान्धांसि पीतयं। हुष्मा व' हुष्मा
मरुता रूर हि कं मा ष्यान्यत्रे गन्तन।
5. O śu gṛṣvirādhaso yātanāndhāṃsi pītaye. Imā
vo havyā maruto rare hi kam mo śvanyatra
gantana.

O Maruts, mighty and munificent accomplisher
of the means and materials of achievement in life, go
forward to enjoy the taste of success and prosperity of
society. I offer these gifts of homage and song of success
to you. Pray neglect us not, go not elsewhere.

6. Ā ca no barhiḥ sadatāvītā ca naḥ spārhāṇi dātave
vasu. Asredhanto marutaḥ somye madhau
svāheha mādayādhvai.

O Maruts, leading lights of the nation, come and
sit on the holy seats of our house to protect us and,
without hurting and destroying anything, to give us the
wealth and honours we love and desire. Come and enjoy
the honey sweets of the most soothing soma of life
offered with sincerest word and deed.

7. Sasvaściddhi tanvaḥ śumbhamānā ā hamsāso
nīlapṛṣṭhā apaptan. viśvam śardho abhito mā ni
śeda naro na raṃvāḥ savane madantaḥ.

Gracious in body and bearing yet unrevealed in
modesty, the Maruts, leading lights of the nation like
hansa birds of blue beauty of the plume, rejoicing in
unison like leaders of the congregation, they descend
with dignity and sit around me, the very strength and power of the world.

8. *Yo no maruto abhi durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśān prati sa mucīṣṭa tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.


O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.


O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.


O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.


We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite
presence of Immortality.

Mandala 7/Sukta 60
*Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi*


O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.


Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver
and promoter of the moving and the unmoving world.

अरुकुक सम हरितः सूक्ष्ममाया ईव वहन्ति सूयी घृटाचीः ।
धार्मानि मित्रावरुणा युवाकः सं च यूथवः जनिमानि

रचै॥ ३ ॥

3. Ayukta sapta haritah sadhasthād yā īm vahanti
sūryāṁ ghṛtācīh. Dhāmāni mitrāvaruṇā yuvākuḥ
sam yo yūtheva janimāni caṣṭe.

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्धां पू गासा मधुमन्ता अस्थुरा सूया' अरुहच्छुकमणः ।
यस्माः आदित्या अध्वनः रदन्ति मित्रा अर्यमा वर्णः:

सूजायाः॥ ४ ॥

4. Ud vāṁ prkṣāso madhumanto asthurā sūryo
aruhacchukramarṇaḥ. Yasmā ādityā adhvano
radanti mitro aryamā varuṇaḥ sajośāḥ.

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इम चतारा अरुकृतस्य भूर्मित्रा अर्यमा वर्णा हिसन्तिः।
इम ऋकृतस्य वारुणस्य श्रमास्सः पुत्रा अदित्यरद्यधः॥ ५ ॥
5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurduroṇe śagmāsah putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

6. *Ime mitro varuṇo dūḥabhāso ’cetasam ciccitayanti dakṣaiḥ. Api kṛtuṁ sucetasam vatantastiraści-darīnḥaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.
7. *Ime divo animiśā prthivyāścikitvāṁso acetasam nayanti. Pravrāje cinnadyo gādhastamī pārāṁ no asya viśpitasya parṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

8. *Yad gopāvavadaditiḥ śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tana-yaṁ dadhānā mā karma devaheḷānāṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

One who dishonours and desecrates the vedi of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.


The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

या बह्नेण सुमृतिमायजाति वाज्ञस्य साताःपरमस्यथरो य:। सी तैन्त मन्यु मघवर्णा अयु दुर्यायं चकिर मुधास्तु॥ ११ ॥

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

12. *Iyam deva purohitiryuvabhāyāṁ yajñeṣu mitrāva-ruṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyāṁ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

*Mandala 7/Sukta 61*

*Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals’ love for life and living.


O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.
O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.


O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

7. *Iyāṁ deva purohitir-yuvabhyāṁ yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā piṭṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help
us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

**Mandala 7/Sukta 62**

*Surya, Mitra - Varuna Devatah, Vasishtha
Maitravaruni Rshi*

1. *Ut sūryo bṛhadarcīṁsyāśret puru viśvā janima mānuśāṇām. Samo divā dadṛśe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhīr bhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir- etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco’- nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our
songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.


May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.


O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.
Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

5. Pra bāhavā sīsrītāṁ jīvase na ā no gavyūtim-
uksatamāṁ ghṛtena. Ā no jāne śravayatamāṁ yuvānā śrūtamāṁ me mītrāvanunāḥ havemā.  

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.


Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the
cosmos and from the individual human to the world community, bless us with the best of life’s gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

Mandala 7/Sukta 63
Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm dispenses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.


Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.


The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light
of divinity, follow the meaningful paths of life and perform their karmic acts with piety.


Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.


Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O
saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

**Mandala 7/Sukta 64**

*Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi*

1. *Divi kṣayantā rajasaḥ pṛthivyāṁ pra vāṁ gṛ-\thāsyā nirṇijo dadārān. Havyaṁ no mitra aryamā sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

2. *Ā rājānā maha ṛtasya gopā sindupaṭi kṣatriyā yāt-\tamāvā. Iḷāṁ no mitrāvaruṇoṭa vrṣṭimava diva invatam jīradānu.*
O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

O Mitra and Varuna, lord of light and love, lord of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.
of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

Mandala 7/Sukta 65

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

2. \( Tā \) hi devānām-asurā tāvāryā tā naḥ kṣitīḥ kara-
tam-ūrjayanīḥ. Aṣyāma mitrāvaruṇā vayam vāṃ
dyāvā ca yatra pīpayann-ahā ca.

Mitra and Varuna, manifestations of the Supreme Lord’s generous love and justice, are the best and highest of nature’s bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

3. \( Tā \) bhūripāśāvanṛtasya setū duratyetū ripave
martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na
nāvā duritā tarema.

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and
jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

4. Ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtair-gavyū-tim-ukṣatam-ilābhiḥ. Prati vāmatra varamā janāya pṛṇātumudno divyasya cāroḥ.

O Mitra and Varuna, Supreme Lord’s manifestations of cosmic love and justice in the integrative and analytical forces of nature’s bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

5. Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro nā vāyave’yāmi. Aviṣṭaṁ dhiyo jīrgtam purandhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,
the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

**Mandala 7/Sukta 66**

*Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13), Surya (14-16), Vasishtha Maitravaruni Rshi*

1. *Pra mitrayor-varuṇayōḥ stomo na etu śūṣyaḥ.*
   *Namasvān tuvijātayōḥ.*

   May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine’s potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.*
   *Asuryāya pramahasā.*

   Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.
3. \textit{Tā naḥ stipā tanūpā varuṇa jaritṛṇām. Mitra sādhayataṁ dhiyāḥ.}

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

4. \textit{Yadadya sūra udite’nāgā mitro aryamā. Suvāti savitā bhagaḥ.}

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

5. \textit{Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavaḥ. Ye no ainho’tipiprati.}

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland
and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उत्त स्वराजा आदिनिगर्भाय वर्तस्य य।
महा राजौन इशत ॥ ६ ॥

*Maho rājāna īśate.*

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

पति वा सूर उदित पितां गृंणीष वरुणाम।
अयुमण दिशादसम ॥ ७ ॥

7. *Prati vāṁ sūra udite mitram gṛṇiṣe varuṇam.*
*Aryamaṇam riśādasam.*

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite’s love, justice and divine light of guidance, all destroyers of sin and darkness.

राया हिरण्यया मृतिरियम्बृक्राय शर्वस।
इयं विप्र मुद्धसातय ॥ ८ ॥

*Iyam viprā medhasātaye.*

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength
free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

त स्याम दच वरुण त मित्र सूरिभिः सह।
हर्ष स्वरच धीमहि॥ ९॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.*

Iṣaṁ svāṣca dhīmahi.

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरच गसचग्रिजः ह्रहतावृद्धः। त्रीणि य यमुविदः
थानि धीतिभिविविश्वानि परिभूतिभि:॥ १०॥

10. *Bahavaḥ sūracakṣaso’gnijihvā ṛtāvṛdhaḥ. Trīṇi*

ye yemur-vidathāni dhītibhir-viśvāni paribhūti-

bhiḥ.

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि य दुधु: शरदूँ मासमादहृयृजमुक्तुं चादृचांम।

अन्तायं वरुणा मित्रा अयुमा त्रृं राजीन आशत॥ ११॥

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.


Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.


And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.


By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of
Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non-moving world from the particle to the entire universe through eternity.

   Paśyema saradaḥ śataṁ jīvema saradaḥ śatam.

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

17. Kāvyebhir-adābyāḥ yātāṁ varuṇa dyumat.
    Mitraśca somapītaye.

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

18. Devo dhāmabhīr-varuṇa mitraścā yātāṁ-adruḥā.
    Pibatāṁ somamāṭuji.
O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

**Mandala 7/Sukta 67**

*Ashvins Devate, Vasishtha Maitrarununi Rshi*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.
2. **Aśocyagnih samidhāno asme upo adṛśran tamasaścidantāḥ. Aceti keturuṣasah purastā-cchriye divo duhiturjāyamānaḥ.**

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

3. **Abhi vāṁ nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvibhir-yātaṁ pathyābhi-rarvāk svarvidā vasumatā rathena.**

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

4. **Avorvāṁ nūnamāśvinā yuvākurhuve yad vāṁ sute mādhvī vasūyuh. Ā vāṁ vahantu sthāvīrāso aśvāḥ pibātho asme suṣutā madhūni.**
O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.
Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.


Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.


Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the
fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

असृशचतता मधवञ्ज्ञा हि भूतं य राया मधुदयं जुनन्ति। प य बन्धुं सूनृताभिस्तिरन्तु गव्या पृवचन्ता अश्वया मुघार्न।॥ ९ ॥


Never forsake the generous: Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू म हवमा श्रृणुतं युवाना यासिंघं वतिरशिवना-विरावत। धृतं रत्नानि जरतं च सूरीन-युं यात स्वस्तिभिः सदान।॥ १० ॥


O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and
appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

**Mandala 7/Sukta 68**

*Ashvinau Devata, Vasishtha Maitravaruni Rshi*

आ शुभा यातमश्चिना स्वश्वा गिर’ दस्रा जुजुषाणा युवाकः। हव्यानि च परिभृत्ता बीतं नः॥ १ ॥

1. Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā yuvākoḥ. Havyāni ca pratibhṛtā vītaṁ nahḥ.

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प वामन्धांस्सि मद्यायन्यस्थुरं गन्तं हविष’ बीतयं म।
提रा अया हवणानि श्रुतं नः॥ २ ॥

2. *Pra vāṃdhaṃsi madyānyasthurāṁ gantāṁ haviṣo vītaye me. Tiro aryō havanāṇi śrutaṁ nahḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प वत्र रथं मनं जयति तिरा रजांश्चिन्ना शुताति।
असमथं सूयायस्मू हयान:॥ ३ ॥


Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means
of defence and victory whereon you ride with the dawn of a new day for us.

अर्थं हूँ यद्वां द्वाया उ अर्दिद्ध्वा निवर्तक्ति सामस्युद्वध्याम।
आ व्वल्गू विप्र वत्तीत हुँह्यं। ॥

4. *Ayaṁ ha yad vāṁ devayā u adirūrdhavo vivakti somasud yuvabhyām. Ā valgū vipro vavṛṭīta havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चित्रं हूँ यद्वां भार्तनं न्यस्ति न्यत्रण महिष्वनं युयातम।
या चौपामानं दर्धत पियः सन। ॥ ५ ॥

5. *Citraṁ ha yad vāṁ bhojanaṁ nvasti nyatraye mahiṣvantamaṁ yuyotam. Yo vāmomānaṁ dadhate priyāḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उत्तर त्यद्वां जुरूत अश्विना भूच्चवानाय पतीतं हविद।
अध्य यद्वरं छत्ताति धर्मः। ॥ ६ ॥


And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the
fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.


And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.


Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.
Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

**Mandala 7/Sukta 69**

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*


O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and
progress of the people. These powers should act as
harbingers of fresh life and energy with the light of a
new sun at the rise of a new dawn every day.)

2.  Sa paprathāno abhi pañca bhūmā tribandhuro
manasā yātu yuktaḥ. Viśo yena gacchatho
devayantīḥ kutrā cid yāmamaśvinā
dadhānā.

Let this chariot structured on five-fold body
bound by three bonds come to us evolving day by day.
It is structured on a five-fold chassis fixed by three bonds
in an ascending order and it moves forward as controlled
by the mind. By this, O Ashvins, you come to the people
and radiate light and energy to those who are in search
of divinity. On way, you choose your own stages of rest
and travel for further progress.

(This mantra is a metaphor of the human body
in which the ruler is soul, the controller is mind, and
motive forces for perception and volition are senses.
The body is made up of five elements: earth, water, fire,
air and space, and characterised by three conditioning
qualities of nature: sattva, rajas and tamas which are
intellectual, sensual and material qualities of personality.
It is through this body-chariot that the Ashvins,
circuitous complementarities of divine nature radiate
and inspire light and energy to the human being and to
humanity too as one personality.)

3.  Svavarā yāraṇa yātmavaardhaṁ niḥdhiṁ
mārṣyaṁ pitaśāḥ. Vi caṁ raṇa vṛdhvā́ṁ
dārmaṇasāṁtaṁtvāṁ bādhitaṁ vātana-
ḥyāmaḥ.

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.


The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

5. Yo ha sya vāṁ rathirā vasta usrā rathō yujānah pariyāti vartiḥ. Tena naḥ śaṁ yoruṣaso vyuṣṭau nyaśvinā vahatam yajñe asmin.

And that which is the master of your chariot
and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world’s social order.

6. *Narā gaureva vidyutāṁ tṛṣāṇā’śmākamadya savanopa yātam. Purutrā hi vāṁ matirbhir-

havante mā vāmanye ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

7. *Yuvaṁ bhujyum-avaviddhāṁ samudra udūha-

thurarṇaso asridhānaiḥ. Patatribhiraśr-amaira-
vyathibhir-damsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous
and, wearing the splendour of the sun, rides it and goes
about on the ways of life over the paths of existence
and comes home to human habitations, by that very
divine light and grace, O charioteers of Divinity, at the
rise of dawn, bring in the peace and bliss of life to this
our universal yajna of the world's social order.

Listen to my call, O youthful Ashvins, twin
powers of nature and humanity, leading lights of the
nation, go to the basic sources of wealth and knowledge
over land and sea and across the skies, bear and bring
the jewels of life, appreciate, honour and admire the
brilliant and the brave, and protect and promote us with
all time peace and prosperity of well being.

**Mandala 7/Sukta 70**

*Ashvins Devath, Vasishtha Maitravaruni Rshi*

Ashvins, world heroes of universal choice, come
to our yajna. The seat on the earth vedi is fixed, reserved
and proclaimed for you and stays like a war horse at
rest after victory. That you would occupy without
disturbance as in your own home and there be firm as
the pole star.

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.


Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.


Divine Ashvins, life giving powers of natural
and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

5. Śušrvāṁsā cidaśvinā purūṇyabhī brahmāṇi caksāthe ṛṣīnām. Prati pra yātāṁ varamā janāyā-śme vāmastu sumatiścaniśṭhā.

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajña, and may your knowledge and wisdom be appropriately good and beneficial for our people.


Ashvins, observers of truth and law in theory and practice, this yajña of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and
suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

7. Iyaṁ maniśa iyamaśvinā gīrimāṁ suvrktiṁ vrṣanā juṣethām. Imā brahmāṇi yuvayūnyag-
manyūyam pāta svastibhiḥ sadā nah.

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

Mandala 7/Sukta 71

Ashvinau Devate, Vasisthha Maitravaruni Rshi

The night takes leave of her sister dawn,
darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.


Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.


On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.
4. *Yo vāṁ ratho nṛpaṭi asti volhā tribandhuro vasumāṅ usrayāmā. Ā na enā nāsatyopa yātāmabhi yad vāṁ viśvapsnyo jīgāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.


You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

Mandala 7/Sukta 72

Ashvinau Devate, Vasishtha Maitrarununi Rshi

आ गामता नासत्या रथनाच्छविवता पुरुशचन्द्रणे यातम ।
अथ्भि वा विश्वा नियुर्तः सचन्त स्पाह्या ख्रिया तन्वा
शुभाना ॥ १ ॥

1. Ā gomatā nāsatyā rathenā’śvāvatā puruś-candreṇa yātam. Abhi vāṁ viśvā nuyutaḥ sacante
spārhayā śriyā tanvā śubhānā.

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ न द्वधिभुरुप्यात्मवाक्सामार्गसा नासत्या रथन। युवाहि
न: सर्वा पित्याणि समः बन्धुरूत तस्य वित्तम ॥ २ ॥
2. Ā no devebhirupa yātamarvāk sajoṣasā nāsatyā
rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno
bandhuruta tasya vittam.

Ashvins, harbingers of the light of knowledge
and wealth of the world, dedicated to truth and law of
nature and divinity, come to our yajna by your chariot
in the company of divine sages and brilliant scholars,
with all your strength of mind and soul. Your friendship
and ours and our ancestral traditions and also our
fraternity, pray know of this and give us the benefit of
this commonalty.

3. Udu stomāso aśvinor-abudhraṁ-jāmi brahm-
ānyuṣasaśca devīḥ. Āvivāsan rodasī dhiṣṇyeme
acchā vipro nāsatyā vivakti.

And the songs of praise in honour of the Ashvins
and the hymns of adoration in honour of their sister
dawn awake, inspire and arouse all, and they reverberate
and fill the vast heaven and earth. O brilliant Ashvins,
the vibrant devotee chants these well in faith with love
for the brilliant lights of truth.

4. Vi ceducchantyaśvinā uṣāsaḥ pra vāṁ brahmāṇi
kāravo bharante. Urdhvaṁ bhānum savitā devo
aśred bhṛhadagnayaḥ samidhā jarante.

Ashvins, harbingers of light, wisdom and wealth
of life, when the dawns arise and shine, poets and priests
sing hymns of praise in your honour, the lord creator
Savitā in the glory of self-refulgence sends up the orb
of sun for the day, and the fires of yajna fed on holy
fuel rise in flames to glorify the light of Divinity.

Ashvins, harbingers of the light of truth
and law of eternity and permanent values, pray come
from behind, come from front, come from below, come
from above, come all round from all directions of the
world with the wealth of life for all the people of the
earth. O holy powers of light and wealth of excellence,
protect and promote us with all time peace and well
being for all people.

Mandala 7/Sukta 73

Ashvinau Devate, Vasishtha Maitravaruni Rshi

The voice of the worshipper invokes and
celebrates the Ashvins, harbingers of the light and bliss
of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

2. **Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītam madhvo aśvinā upāka ā vām voce vidatheṣu prayasvān.**

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

3. **Ahema yajñāṁ pathāmurāṇāṁ imāṁ suvṛkṣtīṁ vrṣaṇāṁ juṣethām. śrusṭiśiveva preśito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.**

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of
achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उप त्या वह्निगमता विशं ना र गहणा संभृता चीज्यपर्णी।
समन्धास्यग्मत मत्सराणी मा न' मधिष्ठमा गतं शिवन्। ॥ ४ ॥

4. Upa tyā vahñi gamato viśaṁ no rakṣoḥanaḥ sambhṛta vīḷupāṇiḥ. Samandhāṁsyagmata matsaraṇī mā no mardhiṣṭamā gatam śivena.

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ पुष्चात्तो गस्तिया पुरस्तादाशिवना यातमधुरादुर्दक्षात।
आ तिद्वत्: पाज्ञवजन्यन राया यूं स्वत्स्थिति: सदां
न: ॥ ५ ॥

5. Ā paścaṭānāsatyā purastādāśvinā yātāmadharādudaktāt. Ā ivvataḥ pāncajanyena rāyā yūyām pāta svastibhiḥ sadā naḥ.

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,
divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

Mandala 7/Sukta 74
Ashvinau Devate, Vasishtha Maitravaruni Rshi

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.
Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit
of knowledge. To them, grant honour and fame with
the wealth of achievement, and bless us with a happy
and peaceful home.

Pra ye yayur-avṛkāso rathā iva nrpātāro janā-
nām. Uta svena śavasā śūśuvurnara uta kṣiyanti
sukṣitim.

Those who are simple, honest and non-violent
saviours and protectors of the people go forward shining
as by royal chariots. They, leaders and pioneers, rise by
their own strength and find a happy home in the
promised land of their own choice.

Mandala 7/Sukta 75

Usha Devata, Vasishtha Maitravaruni Rshi

The dawn arises from the light of heaven,
revealing the awful splendour and majesty of Divinity
by the law of eternity, dispelling the odious darkness,
hate and jealousy, and illuminates the paths of daily
activity with inspirations of highest freshness of life
energy for humanity.

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.


These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

5. Vājinīvatī sūryasya yoṣā citrāmaghā rāya īse vasūnām. Rṛṣīṛṣutā jarayantī maghonyuṣā ucchati vah nibhirgrāṇāṁ.

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

6. Prati dyutānām-aruṣāsā aśvāscitrā adṛśrannu-

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which
the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.


Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

8. *Nū no gomad vīravad dhehi ratnamuṣo āsvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide karyūyam pāta svastibhiḥ sadā nah.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.
Mandala 7/Sukta 76

_Usha Devata, Vasishtha Maitravaruni Rshi_

1. **Udu jyotiramṛṭam viśvajanyam viśvānarah savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvaṇam viśvamūṣāḥ.**

   Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

2. **Pra me panthā devayānā adṛśrann-amardhanto vasubhīrīṣkṛtāsaḥ. Abhūdu keturuṣasah purastāt praṭīcyāgādadhi harmyebhyaḥ.**

   The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

3. **Tāṇidahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyuṣo dadṛkṣe na punaryātīva.**

   Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do...
Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.


They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

5. *Samāna ūrve adhi saṁgatāsah saṁ jānate na yatante mithaste. Te devānāṁ na minanti vratā-nyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do
they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.


O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.


This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings
us the wealth, honour and excellence of life we have
heard of since time immemorial and leads us to the
eternal light of divinity. Thus is it celebrated by the most
brilliant sages of knowledge and wisdom. Pray save us,
protect us and advance us with the means and modes of
peace and fulfilment all ways, all time.

**Mandala 7/Sukta 77**

*Usha Devata, Vasishtha Maitravaruni Rshi*

उपः रूरूच युवतिन याषा विश्वं जीवं परसुवन्नी चरार्यङ्कः
अभ्रूदुग्रि: सुमिधा मानुषांणामकृत्यातिबाध्माना
तमाँसि॥ १ ॥

1. *Upo ruruce yuvatirna yośā viśvam jīvam pra-
suvanā carāyai. Abhūd-agniḥ samidhe mānuṣa-
ṇām-akarjyotir-śādhamānā tamāṁsi.*

Lo, there arises the dawn and shines like a
youthful maiden breathing, radiating and inspiring life
energy and light for the moving world. Let the holy fire
be kindled. When it is kindled, it creates the light and
dispels the darkness of humanity. This too is the holy
fire kindled at the dawn of creation which radiates light
and life for the living beings and dispers the darkness
of the pre-creation state.

विश्वं पतीची सूपथा उदरस्त्रातुद्ध्रासा विभर्ती शूकरम्भवः
हिरण्यवर्णा सुदृशीकसंदृगवः माता नच्च्च्छामराचि॥ २ ॥

2. *Viśvam pratīcī saprathā udasthād ruśad vāso
bibhrati śukramaśvait. Hiraṇyavarnā sudṛṣīka-
samdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing
the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

3. **Devānāṁ cakṣuḥ subhagā vahāntī śvetāṁ nayantī sudrśikamaśvam. Uśā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.**

   It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

4. **Antivāmā dūre amitramucchorvīṁ gavyūtima-bhayāṁ kṛdhīḥ nah. Yāvaya dveṣa ā bharā vasūṁi codaya rādhō grīṇate maghoni.**

   O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of
the celebrant, you who command the wealth, power and majesty of the world.

अस्म श्रद्धिभानुभिवि भाहुष दवि पतितन्ति न आयुः ।
इष्टं च ना दश्यति विश्ववार गामदश्वादशवच्च राधे ॥ ५ ॥

5. Asme śreṣṭhebhir-bhānubhir-vi bhāhyuṣo devi
pratiranī na āyuḥ. Iṣaṁ ca no dadhatī viśvavāre
gomadaśvāvad rathavacca rādhaḥ.

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा दिव दुहितवधयुन्त्युर्षः सुजात मतिभवसिष्ठा ।
सास्मासु धा र्विमृष्टं बृहतं यूयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. Yāṁ tvā divo duhitar-vardhayantyuṣaḥ sujāte
matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvam
bṛhantam yūyam pāta svastibhiḥ sadā nah.

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.
Mandala 7/Sukta 78

Usha Devata, Vasishtha Rshi

1. Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjayo vi śrayanto. Uśo arvācā bṛhatā rathena jyotiṣmatā vāmamasmabhyaṁ vakṣī.

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.


In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasam vibhātīm. Āsthād ratham svadhayā yujyamānāmā yamaśvāsah suyujo vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.


You, O Dawn today, people of noble mind, our
own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

**Mandala 7/Sukta 79**

_Usha Devata, Vasishtha Maitravaruni Rshi_

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

1. _Vyuṣā āvak paṭhyā janaṇāṁ pañca kṣitīrmānu-
ṣirbodhayantī. Susaṁdrīgbhir-ukṣabhirbhān-
umaśred vi sūryo rodasi cakṣasāvah._

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

2. _VyaṈjate divo antēṣvaktūn viśo na yuktā uṣaso
yatante. Sam ď gāvastama ā vartayanti jyotir-
yacchanti saviteva bāhū._

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in
unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभृदुषा इन्द्रेत्या मुदान्यजीर्जनतसुवितीताय श्रवांसि।
वि दिवा दुवी दुहिता दर्षात्यात्तिरस्तमा सुकृत वसुनि।॥ ३ ॥


The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तार्वदुषा राध्रस्सस्माभ्यं रास्स्वार्थस्तातृश्भ्य अर्ददा गृणाना।
यां त्वो ज्ञेश्वरं भवस्त्या रविं पि दुः हस्य दुरा अर्द-राष्ट्रसः।॥ ४ ॥


O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

Mandala 7/Sukta 80

_Usha Devata, Vasishtha Maitravaruni Rshi_


Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

_पूर्वा स्या नव्यमायुद्धा ना गृही तमा ज्यातिष्ठा अन्वाधि। अर्थं एति युवतिहर्ष्याणा पाचिचित्तसूर्यं युवंगिनि।_

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which Enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.


May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

**Mandala 7/Sukta 81**

*Usha Devata, Vasishtha Maitravaruni Rshi*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.


And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.


O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.
The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to
the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

Mandala 7/Sukta 82

*Indra-Varunau Devate, Vasishtha Maitravaruni Rshi*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajiyumati yo vanuṣyati vayam jayema prtanāsu duṭhyah.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.


O Indra, lord ruler, and Varuna, lord of justice,
grand powers of the common wealth, one of you is called ‘Samrat, sovereign ruler of the nation as one collected person’, the other is called ‘Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state’. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is ‘Samrat’ the total sovereign system with one supreme head, the other is ‘swarat’, the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the ‘swarat’ individual.)

3. \textit{Anvapāṁ khānyatṛntam-ojasā sūryam-airayataṁ divi prabhum. Indrāvaruṇā made asya māyino’-pinvatam-apitaḥ pinvataṁ dhiyaḥ.}

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest
degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

4. *Yuvāmid yutsu prtanāsu vahno yuvāṁ kşema-sya prasave mitajñavaḥ. Īśānā vasva ubhayasya kārava indrāvaruṇā suhavaḥ havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni bhuvanasya majmanā. Kṣeṣeṇa mitro varuṇaṁ duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision
you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.


For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

Na tamaṁho na duritāṁi matyām-iddrāvarunā na tapaṁ kutāścana. Yasya deva gacchatho vītho adhvaram na tam martasya naśate parihṛṭih.
No sin, no evils, no suffering, nor any man’s crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

8. Arvāṁ narā daivyenāvasā gataṁ śrṇutaṁ havam yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārdīkamindrāvaruṇā ni yacchatam.

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.


Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both
the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अस्म इन्द्र वर्त्तमान भिष्म अर्जुन श्रीलं वर्ष्ण नु भान्ति शरीरे

अवेञ्जी ज्यातिर्दित ताध्यावूढ़े दुवस्य रूपकम् सवितुम्नामहे॥

10. Asme indro varuno mitro aryamā dyumnaṁ ya-
cchantu mahi śarma saprathaḥ. Avadhraṁ jyoṭir-
aditer-ṛtvirōdho devasya ślokāṁ saviturmanā-
mahe.

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

Mandala 7/Sukta 83

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

1. Yuvāṁ narā paśyamāṇāsa āpyāṁ prācā gavyan-
tahṛṇtṛ prthuparṣavo yayuh. Dāsā ca vṛtrā hatamār-
yāṇi ca sudāsamindrāvaruṇā-vasāvatam.

Indra and Varuna, O warrior and tactician of the
commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people’s enemies stand at the door and face me, and in any crisis,
as you hear the signal and the clarion call, come forward with all the defence forces.

4. \textit{Indrāvaruṇā vadhanābhirapratī bhedāṁ vanvantā pra sudāsamāvatam. Brahmānyēśāṁ śṛṇu-
tamāṁ havīmanī satyā tṛtsūnāṁ-abhavat purohitih.}

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

5. \textit{Indrāvaruṇāvabhyā tapanti māgḥānyaryo vanu-
śāmaratayāḥ. Yuvam hi vasva ubhayasya rāja-
 tho’dha smā no’vataṁ pārye divi.}

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.
6. *Yuvāṁ havanta ubhayāsa ājiṣvindraṁ ca vasvo varuṇaṁ ca sātaye. Yatra rājabhīr-daśabhīr-
nibādhitam pra sudāsāmāvatāṁ tṛtsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

7. *Daśa rājānaḥ samitā ayajvayaḥ sudāsamindrā-
varuṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-
upastutir-devā eśām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.
8. Dāsārājñē pariyaṭṭāya viśvataḥ sudāsa indrā- 
varuṇāvaśikṣatam. Śvityaṅco yatra namasā 
kapardino dhiyā dhīvanto asapanta tṛtsavaḥ.

Indra and Varuna, you come to the help of the 
liberal man of charity and the benevolent ruler 
surrounded by hostilities all round, and you join his 
house of yajnic discipline and ruling order where 
intelligent and pious sages help the priestly performers 
with offers of oblations and thoughts of wisdom.

9. Vṛtrāṇyanyah samitheṣu jighnate vratāṇyanyo 
abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvṛ- 
kṛtibhrasme indrāvaraṇā śarma yacchatam.

Of Indra and Varuna, one destroys evil and 
darkness in the battles of life, the other always protects 
the laws and observances of pious people’s holy 
disciplines. O generous and divine lords of power and 
wisdom, we invoke you and offer you homage with 
adorations and holy presentations. May Indra and 
Varuna give us a happy home of peace and prosperity.
10. **Asme indro varuṇo mitro aryamā dyumnam-yacchantu mahi śarma saprathaḥ. Avadhram jyotir-aditer-ṛtāvṛdho devasya ślokam savitur-manāmahe.**

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

**Mandala 7/Sukta 84**

*Indra- Varunau Devate, Vasishtha Maitravaruni Rshi*

आ वां राजानावध्वर वंवृत्यां हृव्यभिरिन्दावरुणां
नमंभिः। प वां घृताची बाह्याद्वौनां परि तमना विपुरुपा
जिगाति॥ १ ॥

1. Ā vāṁ rājānāvadhvare vavṛtyāṁ havocebhir-
indrā-varuṇā namobhiḥ. Pra vāṁ ghṛtācī bāhv-or-
dadhānā pari tamanā viṣurūpā jīgāti.

Indra-Varuna, self-refulgent rulers of life, Supreme Lord’s power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghṛta held in hands
spontaneously moves to you to make the offer of total surrender to the sacred fire.

Yuva rāṣṭram bṛhadinvati dyauhyau setṛbhira rajjubhiḥ sīnithaḥ. Pari no heḻo varuṇasya vṛjyā urum na indraḥ kṛṇavadu lokam.

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

Kṛtaṁ no yajñaṁ vidatheṣu cārūṁ kṛtaṁ brahmāni sūriṣu praśastaḥ. Upo rayirdevajūto na etu pra ṇaḥ spārḥābhir-ūtibhis-tiretam.

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.
4. \textit{Asme indrāvaruṇā viśvavāram rayīṁ dhattam vasumantaṁ purukṣum. Pra ya ādityo anṛtā minātyamitā śüro dayate vasūni.}

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world’s riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

\textit{Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītim gamema yūyam pāta svastibhiḥ sadā naḥ.}

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

\textbf{Mandala 7/Sukta 85}

\textit{Indra-Varuna Devate, Vasishtha Mitravaruni Rshi}

\textit{Punīše vāṃ-araksasaṁ manīśāṁ somam-irdāya varuṇāya juhvat. Ghṛtapratīkām-uṣasam na devīm tā no yāmann-uruṣyatām-abhīke.}
I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

2. Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavah patanti. Yuvāṁ tāṁ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

3. Āpaściddhi svayaśasah sadahsu devīrindram varuṇām devātā dhuḥ. Krṣṭīranyo dhārayati praviktā vṛtrāṇyanyo apraṭīni hanti.

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the
other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.


Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

5. Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devāvītim gamema yūyam pāta svastibhiḥ sadā naḥ.

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.
Mandala 7/Sukta 86

Varuna Devata, Vasishtha Maitravaruni Rshi

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me: This Varuna feels displeased only for your sake, to save you from sin.


Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

5. Ava drugdhānī pitryā sṛjā no’va yā vayaṁ cakṛmā tanūbhiḥ. Ava rājan paśutṛpaṁ na tāyuṁ sṛjā vatsāṁ na dāmno vasiṣṭham.

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,
free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.


It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

7. *Aram dāso na mīḷhuṣe karāṇyaham devāya bhūrṇaye’nāgāḥ. Acetayad-acito devo aryo gr̥tsaṁ rāye kavitāro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.
8. *Ayaṁ su tubhyāṁ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṁ naḥ kṣeme śamu yoge no astu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

**Mandala 7/Sukta 87**

*Varuna Devata, Vasishtha Maitravaruni Rshi*

**Radat patho varuṇaḥ sūryāya prārṇāmsi samudriyaḥ nadinām. Sargo na srṣṭo arvatīr-ṛtāyaṁ-cakāra mahīr-avanīr-ahabhyaḥ.**

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in
observance of the cosmic law.

आत्मा त बाला रजु आ नविनात्यशुन भूणियर्वस ससुवान। अन्तमही बृहती रादसीम विश्वां त धामं वरण प्रियाणि॥ २ ॥

2. Ātmā te vāto raja ā navīnot paśurna bhūrṇirya-vase sasavān. Antarmahī bṛhatī rodāsīme viśvā te dhāma varuṇa priyāṇi.

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि स्पशा वर्तकगस्य स्मदिब्धा तु भण्यस्य्ति रादसीम सुमरक।
ऋहतावान: कवय’ यज्ञधीरा: पर्चतसा य दृष्यतं मनम्॥ ३ ॥


Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उवाच म वर्तकग मधिरायश्रि: सम नामाध्य बिभित।
विद्वान्यदस्य गुह्या न व कच्छुगायं विप्र उपराय श्रि च ।४ ॥
4. **Uvāca me varuṇo medhirāya triḥ sapta nāmā-ghnyā bibharti. Vidvān padasya guhyā na vocad yugāya vipra uparāya śikṣan.**

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

5. **Tisro dyāvo nihitā antarasmin tisro bhūmīru-parāḥ śaṇvidhānāḥ. Gr̄tsa rājā varuṇāścakra etam divi preṇkham hirānyayaṁ śubhe kam.**

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all-wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

6. **Ava sindhuṁ varuṇo dyauriva sthād drapso na śveto mṛgas-tuvīśmān. Gambhīraśaṁsō rajaso vimānah supārakṣatraḥ sato asya rājā.**
Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity’s discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

Mandala 7/Sukta 88

Varuna Devata, Vasishtha Maitravaruni Rshi

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the
expansive and deepening cloud of showers bearing a thousandfold wealth of life.


Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

3. Ā yad ruhāva varuṇaścā nāvaṁ pra yat samudra-mīrayāva madhyam. Adhi yadapāṁ snubhi-ścarava pra preṅkha īṅkhayāvahai śubhe kam.

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.


O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.


Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,
by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.


Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

Mandala 7/Sukta 89

Varuna Devata, Vasishtha Maitravaruni Rshi


Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.
2. *Yademi prasphuranniva dhṛtirna dhmāto adrivah. Mṛḷā suṣatratra mṛḷaya.*

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.


O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.


I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

**Mandala 7/Sukta 90**

**Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi**


Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.


Vayu, ruler, controller and giver of energy,
whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

3. \[ \text{Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ saścata svā uta śvetāṁ vasudhitim nireke.} \]

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

4. \[ \text{Ucchannuṣasah sudinā ariprā uru jyotir-vivi- dur-dīhyānāḥ. Gavyam cidūrvamūṣijo vi vavru- steśāmanu pradīvah saśrurāpah.} \]

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the
wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day’s activities follow and proceed.

5. Te satyena manasā dīdhyaṅnāḥ svena yuktāsah kratunā vahanti. Indravāyū vīravāham ratham vā-mīśānayorabhī pṛksah sacante.

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar’s mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.


Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life
over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala 7/Sukta 91

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new
inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

2. **Uśantā dūtā na dabhāya gopā māsaśca pāthah śaradaśca pūrvih. Indravāyu suṣṭutir-vāmiyānā mārdikamīṭṭe suvitaṁ ca navyam.**

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

3. **Pīvo-annāṁ rayivrdaḥ sumedhāḥ śvetāḥ siṣakti niyutāmabhiśriḥ. Te vāyave samanaso vi tasthur-viśvennarah svapatyāṁi cakruḥ.**

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to
nobler generations of the future.

4.  Yāvat tarastanvo yāvadojo yāvannaraścaķṣasā
dīdhyanāḥ. Śucīṁ somaṁ śucīpa pātamasme
indravāyū sadataṃ barhiredam.

Indra and Vayu, leaders of light and power, as
long as life and health continues, as long as honour and
lustre lasts, as long as leading lights retain their vision
and intelligence, so long abide by this house of
advancement in knowledge and power and, O protectors
of truth and purity, participate and promote our soma
yajna of peace, purity and prosperity in holiness.

5.  Niyuvānā niyutāḥ spārhavīrā indravāyū sarathāṁ
yātamarvāk. Idāṁ hi vāṁ prabhṛtam madhvo
agra madre prīṇānā vi mumukta-masme.

Indra, universal power and presence of all
human action, Vayu, universal inspiration and
motivation for progress, loved and revered heroes of
universal life, users and supporters of all human energy,
the entire humanity takes recourse to you. Come hither
to us with your wealth of knowledge, action and
advancement. This best of the honey sweets of our yajnic
achievement is reserved and first offered to you. Pray
take it and, pleased and loving, release us from the snares
of sin and evil.
6.  Yā vāṃ śatām niyuto yāḥ sahasram-indravāyū
viśvavārāḥ sacante. Ābhiryātaṁ suvidatrā-
bhirarvāk pātaṁ narā pratibhṛtasya madhvaḥ.

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

7.  Arvanto na śravaso bhikṣamāṇā indravāyū
suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase
huvema yūyāṁ pāta svastibhi sadā naḥ.

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.
Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.


Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

Mandala 7/Sukta 93

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

1. Śucīṁ nu stomāṁ navajātamdhyendrāni vṛtra- haṇā juṣṭethāṁ. Ubhā hi vāṁ suhavā johavīmi tā vājaṁ sadya uṣate dheṣṭhā.

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.


When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.


The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of
light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

5. *Saṁ yanmahi mithati spardhamāne tanūrucā śūrasātā yataite. Adevayuṁ vidathe devayubhiḥ satrā hataṁ somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.


Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.
7. So agna ena namasā samiddho ’cchā mitram
varuṇam-indram voceh. Yat sím-āgaś-cakrīnā tat
su mṛla tadaryamāditiḥ śiśrathantu.

Agni, lord of light and knowledge, thus adored
and kindled, pray speak to Mitra, Varuna and Indra,
friend, judge and ruler, that whatever trespass we have
committed, they be gracious and ward off with
sympathy, and may Aryama, lord of rectitude, and Aditi,
mother nature, loosen the bonds of negative snares.

8. Etā agna āsusānāsa īśīryuvoḥ sacābhyaśyāma
vājān. Mendro no viṣṇurmarutah pari khyan
yūyam pāta svastibhiḥ sadā naḥ.

Agni, lord of light and knowledge, we, your
devotees, reaching you in earnest with ardent desire,
pray that we may have the favour of fulfilment with
knowledge and power and win strength and success in
our battles of life, and may Indra, lord omnipotent,
Vishnu, lord omnipresent, and Maruts, energies and
inspirations of all moving Vayu, never forsake us. O
lords of light, power and inspiration, O saints and
scholars, pray you all protect and promote us with all
means and modes of well being and fulfilment all ways
all time.

Mandala 7/Sukta 94

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

इद्यं वामस्य मन्मथं इन्द्रैयी पूर्वस्तुतिः।
अभाद वृषिरिवाजनी॥ १॥
1. *Iyam vāmasya manmanā indrāgni pūrvyastutiḥ. Abhrād vrṣṭirvājani.*

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

2. *Śrṇutaṁ jaritur-havam-indrāgni vanatamā girah. Īśāna pipyataṁ dhiyāḥ.*

Indragni, lords of action and enlightenment, listen to the celebrant’s song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.


Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.


Salutations and high honour to Indra and Agni,
leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

5.  

ता हि शश्वर्न्तः इच्छत इत्था विपास ऊतयः।
सुभाषतः वाजसातयः॥ ५ ॥

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

6.  

ता वां गीर्भिविपण्यः पर्यस्वन्तः हवामह।
मधसातः सनिष्यवः॥ ६ ॥

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

7.  

इन्द्राणीं अवसागर्तमस्माः चरणीसह।
मा न दुःशांसे इशत॥ ७ ॥

Indrāgni avasāgatam-asmabhyam carṣaṇīsahā. Mā no duḥśaṁsa īśata.

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of
challenge, destroyers of hostilities, come to us with
protection, guidance and the prize of victory. Let no
evil, no malicious or disreputable forces rule over us.

8. Mā kasya no ararūṣo dhūrtiḥ praṇāṁmartyasya. 
Indrāgniḥ śarma yacchatam.

Let no violent man’s evil design ever touch and
injure us. Indra and Agni, pray give us the peace and
felicity of a happy home.

Indrāgniḥ tad vanemahi.

Indra and Agni, whatever gifts of lands, cows
and the language of enlightenment, whatever wealth of
gold and gracious manners and culture, horses,
transport, initiative and achievement we ask of you and
pray for, help and guide us that we may win the desired
goal.

10. Yat soma ā sute nara indrāgniḥ ajohavuh. 
Saptīvantā saparyavaḥ.

When the soma is pressed out and distilled in
yajna and the leading performers with full faith offer it
to you in homage, then O Indra and Agni, guides and
pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्तेर्प्रशस्तरहन्तमा या मन्दाना चिदा गिरा।
आङ्गुष्टिविवासत: ॥ ११ ॥


O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविर्दुःशांसं मत्र्यु दुर्विद्वांसं र गस्विन्यम।
आभागं हन्मय्या हतमुदुब्धिं हन्मय्या हतम॥ १२ ॥


Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.
1. Pra kšodasā dhāyasā sasra eśā sarasvatī
dharunāmāyasī pūḥ. Prabābadhānā rathyeva yāti
viśvā apo mahīnā sindhurstanyāḥ.

This Sarasvatī, perennial stream of living waters
and dynamic knowledge, is a treasure fortress of gold
that holds all wealth of the world of knowledge. It is a
constantly running stream that flows with waters, ever
rushing and ever refreshing, towards the infinite ocean
of omniscience wherefrom it arises and where it
terminates. It goes on and on like a chariot on course in
race, collecting and comprehending all other streams
of world knowledge by virtue of its all inclusive majesty
of character.

2. Ekācetat sarasvatī nadināṁ śucityaṁ giribhyā ā
samudrāt. Rāyaścetantī bhuvanasya bhūrer-
ghṛtam payo duduhe nāhusāya.

Sarasvatī is the one stream of streams which is
crystalline pure, receives her content from the eternal
ocean, emerges from the mountains and flows to the
ocean, collecting on way reflecting and revealing the
wealths of this great existential world and yielding water,
milk, honey and the cream of enlightenment for
humanity.

3. Sa vāvrdhe naryo yoṣanāsu vṛṣā śiṣurvedabho
yajnīyāsu. Sa vājīnāṃ maghadvṛṣabho dadhāti
vi sātaye tanvaṁ māmrjita.
That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajña vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajña of life. When approached by the yajnics of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajña.
Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अयमुः त सरस्वति वपिश्रा द्वारावृतस्य सुभव व्यावः। वर्धे
शुभ स्तुवत रूपि वार्ज्ञयूयं पात स्वस्तिनभिः सदा न।॥ ६ ॥

6. **Ayamu te sarasvati vasiṣṭho dvārāvrṭasya su-
bhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān
yūyaṁ pāta svastibhiḥ sadā naḥ.**

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

**Mandala7/Sukta 96**

*Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi*

ब्रह्मदु गायिषा वच चसुया नूदैनाम। सरस्वतीमन्महया
सुवृक्तिनभिः स्तार्मवसिस्ठ रादैसी॥ १ ॥

1. **Bṛhadu gāyiṣe vaco ’suryā naḍīnām. Sarasvati-
minmahayā suvṛktibhiḥ stomair-vasiṣṭha rodasī.**

O brilliant sage, sing and celebrate in lofty song
Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उभ यरः महिना शुभं अन्धसी अधिगृहस्तिः पूरवः।
सा न' बाध्यविन्नी मरुत्सरखः चाद राधः मधानीम्।

2. *Ubhe yat te mahinā śubhre andhasi adhikṣiyanti pūravaḥ.* Sā no bodhyavitrī marutsakhā coda rādho maghonām.

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भूदमिन्दुदा कृत्रिम्वसरस्वत्यक्ष्वरी चतति चाजिनीवती।
गृण्याना जमदग्निवत्स्तुवाना च वसिष्ठवत।


Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

जनीयन्तान्तः न्यवं तः पुत्रीयन्तः सुदानंबः।
सरस्वतन्तः हवामहः।

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

5. *Ye te sarasva ūrmayo madhumanto ghṛtaścutaḥ. Tebhirno’vitā bhava.*

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.


O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.
Mandala 7/Sukta 97

Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.
3. Tamu jyeṣṭhaṁ nāmasā havirbhiḥ suśevāṁ brahmaṇaśaspatiṁ grñīṣe. Indraṁ śloko mahi daivyaḥ sīṣaktu yo brahmaṇo devakṛtasya rājā.

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

4. Sa ā no yonīṁ sadatu preṣṭho bhṛhaspatirviśvavāro yo asti. Kāmo rāyaḥ svuīryasya tāṁ dāt parṣanno ati saścato ariṣṭān.

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart’s desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.
5. Tamā no arkamamṛtāya juṣṭamime dhāsura-
ṁṛtāsah purājāh. Śucikrandām yajatāṁ pastyā-
nāṁ bṛhaspatim-anarvāṇaṁ huvema.

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.


The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

7. Sa hi śucīḥ śatapatraḥ sa śundhyur-hiraṇyavā-
śiriṣirah svarṣāḥ. Bṛhaspatiḥ sa svāveṣa ṛṣvah
purū sakhibhya āṣutim kariṣṭhāḥ.
That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,
awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

Brhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattāṁ rayiṁ stuvate kīraye cid yūyaiṁ pāta svastibhiḥ sadā naḥ.

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala 7/Sukta 98

Indra, Indra-Brhaspati Devate, Vasishtha
Maitravaruni Rshi

Adhvaryavo’ruṇaṁ dugdhamanṁśuṁ juhotana vrṣabhāya kṣiṭinām. Gaurād vediyāṁ avapāna- mindro viśvāhed yāti sutasomamicchan.

O devotees of creative yajna, at the dawn of the
fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day’s activity with passion for consecrated action every new day.

2. Yad dadhiṣe pradivi cārvannāṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitān pāhi somān.

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.


Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and
dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.


When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.


Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

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6. \textit{Tavedaṁ viśvamabhitaḥ paśavyaṁ yat paśyasi caṅsaśā sūryasya. Gavāmasi gopatireka indra bhakṣīmaḥi te prayatasya vasvah.}

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

7. \textit{Brhaspate yuvamindraśca vasvo divyasyeśathe uta pārthivasya. Dhattāṁ rayim stuvate kīraye cid yūyāṁ pāta svastibhiḥ sadā naḥ.}

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 99

\textit{Vishnu, Indra-Vishnu Devate, Vasishtha Maitravaruni Rshi}

पुरा मात्रया तत्वां वृद्धान्त न तें महत्वमन्वेशनुष्ठनति। उभ ते
विशु रजसी पृथिव्या विष्णु'दच्व तम पर्यमस्य वित्स॥ १ ॥

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

2. *Na te viṣṇo jāyamāno na jāto deva mahimnah paramantamāpa. Udastabhna nākamṛṣvam brhantam dādhartha prācīṁ kakubham prthivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

3. *Irāvati dhenumati hi bhūtaṁ sūyavasinī manuṣe daśasya. Vyastabhna rodaśī viṣṇavete dādhartha prthivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk
and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.


Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

5. Indrāviṣṇū draṁhitāḥ śambarasya nava puro navatiṁ ca śnathīṣṭam. Śataṁ varcinaṁ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.
6. \textit{Iyam maniśā brhatī brhanṭorukramā tavasā vardhayanī. Rare vām stomaṁ vidatheṣu viśṇo pinvatamiṣo vṛjaneṣvindra.}

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

7. \textit{Vaśaṭ te viśṇavāsa ā kṛṇomi tanme juśasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyam pāta svastibhiḥ sadā naḥ.}

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.
Mandala 7/Sukta 100
Vishnu Devata, Vasishtha Maitravaruni Rshi

1. Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantāṁ naryamāvivāsāt.

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.


Vishnu, lord omnipresent and omnificent, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

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This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is ‘Lord of Light.’


Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.


O lord self-refulgent, you that have made this
wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

\[\text{kāmāt' viśṇa pariṇa yāṁ bhūtā yathāḥ 1 shāṅkivikṣa ṣāmī 1} \\
\text{ma vapaḥ āśmadya gūhā puṇḍravardhṇyakṛpāḥ: saṃśād bhaḥūrya 1} 6 11\]

6. \(\text{Kimit te viṣṇo paricaksyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.}\)

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

\[\text{vāṣṭaḥ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.}\]

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round
well being all ways all time.

Mandala7/Sukta 101

Parjanya Devata, Vasishtha or Kumara Agneya
Maitravaruni Rshi

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being ‘jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (herein called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. ‘The calf’ then full grown as ‘the virile bull’ i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of ‘Panchagni’, five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanish 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a
similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

2. \textit{Yo vardhana ośadhīnāṁ yo apāṁ yo viśvasya jagato deva īṣe. Sa tridhātu śaraṇāṁ śarma yamsat-trivartu jyotiḥ svabhīṣṭyasme.}

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

3. \textit{Starīru tvad bhavati sūta u tvad yathāvaśaṁ tanvāṁ cakra eṣaḥ. Pituh payaḥ prati grībhāṇati mātā tena pitā vādhatē tena putraḥ.}

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.
4. **Yasmin viśvāni bhuvanāni tāsthustisro dyāvastredhā sasrurāpah. Trayaḥ kośāsa upa-secanāso madhvaḥ ścotaṁtyabhito virapām.**

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), suṣkṣma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

5. **Idaṁ vacaḥ parjanyāya svarāje hṛdo astvantaram tajjujoṣat. Mayobhuvo vrṣṭiyaḥ santvasme suippalā oṣadhīr-devagopāḥ.**

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and
may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.


That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

**Mandala7/Sukta 102**

*Parjanya Devata, Vasishtha or Kumara Agneya Maitravaruni Rshi*

1. *Parjanyāya pra gāyata divasputrāya mīḷhuṣe.*
   *Sa no yavasamicchatu.*

   Sing in praise of the mighty generous and virile
Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.


Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.


To him, the omnipotent omnificent Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.
Mandala7/Sukta 103

Mandukah (Parjanya) Devata, Vasishtha
Maitravaruni Rshi


Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.


When the heavenly waters shower upon these celebrants, like rain on frogs who have been hybernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.


On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

5. *Yadeśāmanyo anyasya vācam śāktasyeva vadati śikṣamāṇaḥ. Sarvāṁ tadeśāṁ samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other’s language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with
joy and the pride of being.

Gomāyureko ajamāyurekahaḥ pṛśnireko haritā eka eśām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācam pipiśurvedantāḥ.

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the “manduka”, the celebrant, but they seem to communicate in many different languages.

Brāhmaḥasāḥ atirātre na some saro na pūrṇa-mabhitā vadantuḥ. Saṁvatsarasya tadaḥ pariṣṭha yanmanḍūkāḥ prāvrṣīṇāṁ babhūva.

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

Brāhmaṇāsah somino vācamakrata brahma kṛṇvantāḥ parivatsariṇāṁ. Adhvaryavo ghar- 

na ke cit.
Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something: all these give us
wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

**Mandala7/Sukta 104**

*Indra-Somau, Indra, Soma, Agni, Devah, Gravana, Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah, Vasishtha Maitravaruni Rshi.*


Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.


Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise
his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

4. \textit{Indrāsomā vartayatāṁ dīva vadhā saṁ pṛthivyā aghaśarinsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaiṁ nījūrvathāḥ.}

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamantine evil so that you nip and burn off rising crime and evil in the bud.

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.


Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

8.  Yo mā pākena manasā carantam-abhicašte aṁrtebhīr-vacbhiḥ. Āpa iva kāśinā samgrbhītā asannas-tvāsata indra vaktā.

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.


O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver
such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

10. *Yo no rasaṁ dipsati pitvo agne yo aśvānāṁ yo gavāṁ yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatāṁ tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śusyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to
zero and there would be none even to remember him after. Let it be so with such a person.


Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.


Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.


If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

17. *Pra yā jīgāti khargaleva naktamapa druḥā tanvāṁ gūhamānā. Vavrāṁ anantāṁ ava sā padiṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, a she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.


O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the
forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.


Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo’dābhyam. Śiśīte śakrah piśunebhyo vadham nūnaṁ sṛajadaśāniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the
thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.


Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta grdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.
23. Mā no rakṣo abhi naḍyātumāvatāmapocchatu mithunā yā kimīdīnā. Prthivi naḥ pārthivāt pāṭvamhaso’ntarikṣaṁ divyāt pātvasmān.

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.


Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.


Indra and Soma, lord of power and peace, justice
and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति ससमं मण्डलम ॥
MANDALA 8

Mandala 8/Sukta 1

Indra, Danastuti, Asanga Devatah, Pragatha Ghaura
Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi,
Shashvati Angirasi Rshis


   O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord’s presence, sing songs of divine adoration spontaneously, profusely, again and again.


   Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and
O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.
5. **Mahe cana tvām-adrīvah parā śuṅkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.**

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

6. **Vasyāṁ indrāśi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathāḥ samā vaso vasutva-nāya rādhase.**

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

7. **Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuḥ.**

Where do you move and reach? Where do you
reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

Prāsmai gāyatram-arcata vāvāturyaḥ purandaraḥ. Yābhiḥ kāṇvasyopa barhirāsadamḥ yāsad vajrī bhinat puraḥ.

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord’s devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

Ye te santi daśagvināḥ śatino ye sahasrīṇaḥ. Aśvāso ye te vṛṣaṇo raghudruvas-tebhir-nas-tūyamā gahi.

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart’s desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.


Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)


Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thicket of dead wood.


Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with...
12. *Ya rte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sam-
dhātā samdhimī maghavā purūvasur-īṣkartā vihrutam punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.


Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.


Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with
exciting songs and yajnic sessions.


And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.


O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.
O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध्रु व्या अस्थ तन्वो गिरा ममाच्छव्यज्ञाता सुंक्ता पृण ॥ १८ ॥


O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्द्राय सु मुदिन्ताम्ब सामं साता वर्णयम् ॥
शक्र एण्ण पीपयद्विययाधिया हिन्वां न बौजयम ॥ १९ ॥

19. Indrāya su madintamāṃ somaṃ sotā vareṇyam. Śakra eṇam pīpayad viśvayā dhiyā hinvānam na vājayum.

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,
karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा सार्मस्य गल्दया सदा याच्छेण हिरी ।
भूरिणि मूर्णि न सर्वन्यु चुकुढं क इर्षानं न यांचिषत ॥ २० ॥


O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn’t ask of the ruler and the munificent?

मदनिष्टं मद्युगमुगणण शर्वसा ।
विश्वषां तस्त्तारं मदुच्युतं मदु हि ष्मा ददाति नः ॥ २१ ॥


When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.
22. Śevāre vāryā puru devo marīya dāśuṣe. Sa sun-vate ca stuvate ca rāsate viśvagūrto ariṣṭutaḥ.

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

एन्द्र याहि मत्स्व चित्रणे द्रव राधःसा।
सरा न पौर्युदरं सपीतिभिः सार्मभिःसूर स्तिफरम्। २३।

23. Endra yāhi matsva citreṇa deva rādhasā. Saro na prāsyudaram sapītibhirā somebhiruru sphen-

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ त्वां सहस्रमा श्रातं युक्ता रथ्य हिरणययेः।
बहुयुजा हरय इन्द्र कृशिनः वहैन्तु सार्मपीतयः। २४।

24. Ā tvā sahasramā śataṁ yuktā rathe hirṇyaye. Brahmayujo haraya indra keśino vahantu soma-

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.
25. Ā tvā rathe hiranyaye harī mayūraśepī. Śitisṛṣṭā vahatāṁ madhvo andhaso vivakṣaṇasya pītaye.

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock’s feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.


Like the eternal lord of love fond of the celebrant’s homage, come and accept the devotee’s love and faith distilled from life’s experience. The flow of the ecstatic celebrant’s clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

**28.** Tvaṁ puraṁ cariṣṇvaṁ vadhaiḥ śuṣṇasya sam piṇak. Tvaṁ bhā anu caro adha dvitā yadindra havyo bhuvah.

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

**29.** Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apiśarvare vasavā stomāso avṛt-sata.

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.
30. Stuhi stuhīdete ghā te maṁhiśṭhāso maghonām. ninditāśvah prapathī paramajyā maghasya medhyātithe.

O Medhyatithi, venerable traveller on life’s highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

31. Ā yadaśvān vananvataḥ śraddhayāham rathe ruham. Uta vāmasya vasunaścikelati yo asti yādvaḥ paśuh.

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

32. Ya ṛjrā mahyāṁ māmahe saha tvacā hiraṇyayā. Eṣa viśvānyabhyaṣṭu saubhaga’’saṁgasya svanadrathah.

Who gives me dynamic and powerful gifts of
life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अधा प्लायोगिरति दासदयानांसुज्ञा अन्य दुःशभि: सुहस्त्रं
अधा रणा दश मद्वेन सुशंतो नखाईव सरसो निरातिष्ठन || ३३ ||


Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अन्वस्य स्थूरं दृशः पुरस्तादन्तस्थ ऊर्वरकुरम्भमाणः: ||
शश्वती नाय्यभिच याह सुभद्रमय भाजं विभषि || ३४ ||

34. Anvasya sthūraṁ daśrśe purastād-anastha āururavarambamāṇaḥ. Śaśvatī nāryabhi-cakṣyāha subhadram-arya bhojanam bibharṣi.

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.
1.  *Idaṁ vaso sutam-andhaṁ pibā supūrṇam-udaram.*
   *Anābhayin rarimā te.*

   O lord of the world’s treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart’s content. We offer it to you, lord beyond fear.

2.  *Nrībhirdhūtaṁ suto aśnairavyo vāraiḥ paripūtaḥ.*
    *Aśvo na nikto nādiśu.*

   Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

3.  *Taṁ te yavam yathā gobhiḥ svādumakarma śrīṇantaḥ.*
    *Indra tvāsmint-sadhamāde.*

   That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,
having prepared it, offer to you in this house of celebration.

4. \textit{Indra it somapā eka indraḥ sutapā viśvāyuḥ. Antardevān martyāṁśca.}

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper’s devotion and homage as he alone has the world vision.

5. \textit{Na yam śukro na durāśīrṇa ṭprā uruvyacasam. Apasprṛṇvate suhārdam.}

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

6. \textit{Gobhir-yadīmanye asmanmṛgaiṁ na vrā mṛga- yante. Abhitsaranti dhenubhiḥ.}

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee’s own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.


In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.


Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

10. *Ime ta indra somāsah sostvār asme sutasah. Ākṣrā ŒÜiraÅ yœcante.*

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.


Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

12. *H¾tsu p¶tosopho yudhyante durmadŒso na surŒyŒm. Udharna nagnŒ jarante.*

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.


Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and
10. \textit{Ime ta indra somāśīvrā asme sutāsah.} \\ \textit{Śukrā āśirāṁ yācante.}

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

11. \textit{Tāṅ āśirāṁ purolāśaṁ-indremaṁ somaṁ śrīṇīhi.} \\ \textit{Revantaṁ hi tvā śrṇomi.}

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

12. \textit{Hṛṣu pītāso yudhyante durmadāso na surāyām.} \\ \textit{Udharna nagnā jarante.}

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

13. \textit{Revāṅ id revataḥ stotā syāt tvāvato maghonah.} \\ \textit{Predu harivaḥ śrūtasya.}

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and
renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थथे चून श्रस्थ्यमाणुमगारूरिरा चिंकत।
न गायत्रे गीयमानम्॥ १४॥

Na gāyatrami gīyamānam.

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा ने इन्द्र पीवलव मा शर्दुः परस्य दा:।
शिष्ठे शाचीवः: शाचीभि:॥ १५॥

15. Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

वायमु त्वा ततित्तत्वा इन्द्रे त्वायन्तः: सक्षायः।
कण्वां उक्थथर्भिरजर्तं॥ १६॥

16. Vayamu tvā radidarthā indra tvāyantah sakhāyah.
Kanvā ukthebhir-jarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and
appreciation, we adore you as others, wise devotees, do.

\textit{Na ghemanyadā papana vajrinnapaso} naviṣṭau. \textit{Tavedu stomāṁ ciketa.}

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

\textit{Icchanti devāḥ sunvantāṁ na svapnāya} spṛha-yanti. \textit{Yanti pramādam-atandrāḥ.}

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

\textit{O śu pra yāhi vājebhirmā hṛṇīthā} abhyasmān. \textit{Mahāṁ iva yuvajāniḥ.}

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.
20. **Mo śvadya durhaṇāvāntsāyam karadāre asmat. Aśrīra iva jāmātā.**

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

21. **Vidmā hyasya virasya bhūridāvarīṁ sumatim. Triṣu jātasya manāmsi.**

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life’s three active fields of thought, energy and stability.

22. **Ā tū śiṅca kaṇvamantāṁ na ghā vidma śavasānāt. Yaśastaram śatamūteḥ.**

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.
23. \textit{Jyeṣṭhena sotarindṛayā somāṁ vīrāya śakrāya. Bharā pibannaryāya.}

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

या वर्तिष्ठा अव्यधिष्ठवॉवान्तं जमिक्ष्यः ।
वाजं स्तातुक्ष्यं गामन्तं ॥ २४ ॥

24. \textit{Yo vediṣṭho avyathiśvaśvāvantām jaritṛbhyaḥ. Vājaṁ stotṛbhyo gomantam.}

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यंपन्यामित्स्तातार आ धावत मद्दाय ।
सामं वीराय शूराय ॥ २५ ॥

25. \textit{Panyampanyamit sotāra ā dhāvata madyāya. Somāṁ vīrāya śūrāya.}

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पात्रार वृत्रहा सूतमा घो गम्प गर अस्पत ।
नि चमात शूतमूळा ॥ २६ ॥


May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never
be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

27. *Eha harī brahmayujā� saṃgāṃ vākṣataḥ saṅkāyam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.


Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant’s devotion. We invoke and invite the leader, friend of the hall of celebration.

29. *Stutaścā yāstvā vardhanti mahe rādhase nṛ- mnāya.*

Indra, adoring and exhilarating you as the great
achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

30. \textit{Giraśca yāste girvāha ukthā ca tubhyam tāni.}  
\textit{Satrā dadhire śavān insi.}

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

31. \textit{Evedeṣa tuvikūrmir-vājāṇ eko vajrahastah.}  
\textit{Sanādamṛkto dayate.}

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

32. \textit{Hantā vrtraṁ daksinenaendraḥ purū puruhūtah.}  
\textit{Mahān mahībhīḥ śacībhiḥ.}

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.
33. *Yasmin viśvās-carṣanāyā uta cyautnā jrayāmsi ca. Anu ghenmandī maghonāḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

34. *Eṣa etānī ca kāreṇḍro viśvā yoṭī śṛṇve. Vājādāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.


The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world’s wealth.

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

37. *Yajadhvainām priyamedhā indraṁ satrācā manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.


O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

40. *Itthā dhīvantam-adrivaḥ kāṇvam medhyātithim. Meṣo bhūto’bhiyannayah.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

41. *Śiksā vibhindo asmai catvāryayutā dadat. Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

42. *Uta su tye payovṛdhā mākī raṇasya naptyā. janitvanāya māmahe.*
O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

**Mandala 8/Sukta 3**

*Indra (1-20), Danastuti (21-24) Devata, Medhyatithi Kanva Rshi*

1. *Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādyo vṛdhe’smāṇ avantu te dhiyāḥ.*

   Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.


   In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement.
and grace.

इमा उँ त्वा पुरुवसा गिरा वधन्तु या मम। । ।
पावक्षरणा: शुचिया विपश्चिताचिभि स्ताम्पणृष्टत। । ।

3. \textit{Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarnāḥ śucayo vipaścito'bhi stomaira-nuṣata.}

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अयं सहस्त्रमृणिभि: सहस्कृति: समुद्रेऽव पपथ। ।
सूत्य: सा अप्स महिमा गृणं शवां युज्ये विपराज्यं। । ।

4. \textit{Ayaṁ sahasram-ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyah so asya mahimā griṇe śavo yajñeṣu viprarājye.}

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इन्द्रमिद्यतात्तयं इन्द्रं पयुत्यव्ध्वर। ।
इन्द्रं समीक्ष वृनिं हवामुह इन्द्रं धर्यस्य सातयं। । ।

5. \textit{Indramid devatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhana-sya sātaye.}

We invoke Indra for our programmes of natural
and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life’s evolution to their perfection and fulfilment.

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their
yajnic celebration of the soma session of peaceful and exciting programme of development.


In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.


O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.


Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by which you protect the citizen for this yajamana, the intelligentsia,
10. Yenā samudram-asṛjo mahīrapas-tadindra vrṣṇi
te śavaḥ. Sadyaḥ so asya mahimā na samānaše yaṁ
kṣoṇīranucakrade.

Indra, lord omnipotent of creation, I pray for
the knowledge and experience of that overwhelming
power and potential of yours by which you create the
mighty waters and the oceans to roll and flow. That
mighty power of this lord is not easily to be realised,
the heaven and earth obey it, and when they move they
celebrate it in the roaring and resounding music of stars
and spheres.

11. Śagdhi na indra yat tvā rayim yāmi suvīryam. Śagdhi
vājāya prathamam siṣāsate śagdhi
stomāya pūrvya.

Indra, first and leading power of the world, give
us the vigour, wealth and power we ask for. Give us the
strength of the first order for the advancement and
victory of the dedicated and law abiding, and bless him
who celebrates your glory in song.

12. Śagdhi no asya yaddha pauramāvitha dhiya indra
siṣāsataḥ. Śagdhi yathā ruśamaṁ śyāvakaṁ
kṛpamindra prāvaḥ svarṇaram.

Give us the strength and power by which you
protect the citizen for this yajamana, the intelligentsia,
and the obedient workers, the strength and power by
which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.
The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.
18. *Ime hi te kāravo vāvaśurdhiyā viprāso medhasātaye. Sa tvāṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.


Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.


When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of
might and majesty, flowed from the herbs. That was a
great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also
the individual soul, throws out the evil from the heart
and mind, then the inner light shines bright, the fire of
good life is kindled and rises, and the soma spirit of
divine joy flows and rolls in the heart. That indeed is a
mighty deed of the lord’s prowess, and of the individual
soul too.)

21. \textit{Yam me durindro marutaḥ pākasthāmā kaurā-
yāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.}

The light of knowledge and spiritual
enlightenment which Indra, self-refulgent lord, and
vibrant saints and sages have given me is stable, mature
and universally dynamic, it is the brightest of all wealths
of the world in the spiritual essence, and it shines within
like the sun coursing in the spaces of light as a divine
horse.

22. \textit{Rohitāṁ me pākasthāmā sudhuraṁ kakṣya-prāṁ.
Ādād rāyo vibodhanam.}

Indra, lord of divine and inviolable power, has
given me a chestnut horse, a rising sun of crimson hue,
the mind, and a smooth axled and strongly built chariot,
the body, and wealths of the world, intelligence,
awareness and enlightenment.

23. *Yasmā anye daśa prati dhurāṁ vahanti vahnayāḥ.* 
   *Astaṁ vayo na tugryam.*

   And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

24. *Ātmā pitustanūrvāsa ojodā abhyāñjanam. Turīya- 
   mid rohitasya pākasthāmānaṁ bhojaṁ dātāram-abravam.*

   The individual self is but filial manifestation in reflection of the father, giver of the soul’s dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

**Mandala 8/Sukta 4**

*Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21)*

*Devatah, Devatithi Kanva Rshi*

1. *Yadindra prāgapāgudaṁ nyagvā hūyase nṛbhiḥ.* 
   *Simā purū nṛṣūto asyānave’śi praśardha turvaśe.*
Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

Yad vā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhiḥ stomavā-hasa indrā yacchantyā gahi

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say: Come, O lord, and accept our tributes and homage.

Yathā gauro apā kṛtam tṛṣyannetyaveriṇām. Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā piba

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.


Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.


Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.


The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.
9. Aśvī rathī surūpa id gomāñ idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life’s progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.


Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart’s content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.


Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.


O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord’s thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana’s love and loyalty of yajnic service.

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.


For our loyalty and the lord’s favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.


Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.
Across heights of the firmament, mighty
currents of divine energy transport Indra, love and power
of the spirit of divinity. O Lord, may the swift currents
of divinity radiating your light and love to the fire of
yajna bring you hither to us and bless us in the act of
homage.

I know you, lord giver of health and
nourishment, for the sake of favour and success. I know
you, lord adorable, for the sake of worship and
brilliance. I know no one else, none else delights me. O
lord of world’s wealth, shelter of the universe, I offer
homage to the divinity, adorable, omnipotent and
blissful.

O lord of light and immortality, our cows go far
and wide for pasture, let that wealth of ours be always
constant and imperishable. O lord most potent giver of
health and generous nourishment, be our protector and
saviour, and our source of peace and well being for the
sake of ultimate victory.

O lord of light and immortality, our cows go far
and wide for pasture, let that wealth of ours be always
constant and imperishable. O lord most potent giver of
health and generous nourishment, be our protector and
saviour, and our source of peace and well being for the
sake of ultimate victory.
In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!
Mandala 8/Sukta 5

Ashvinau (1-37), Danastuti (37-39) Devatah, 
Brahmatithi Kanva Rshi

1. Dūrādiheva yat satyaruṇapsur-aśīśvitat. 
   Vi bhānum visvadhātanat.

   The bright red dawn from far off, which yet 
   appears so close, wraps the world in crimson glory and 
   then spreads it over with the light of the sun.

2. Nravad dasrā manoyujā rathena prīthupājasā. 
   Sacethe aśvinośasam.

   The Ashvins, wondrous charming divine 
   currents of complementary energies, the yajamana and 
   the participants, the yogi dedicated to knowledge and 
   karma, devout men and women arise and move by the 
   vast and strong chariot of the mind and spiritual energies 
   and go forward to share the divine glory of the dawn 
   like world leaders.

3. Yuvābhyāṁ vājinīvasū prati stomā adṛkṣata. 
   Vācam dūto yathohiše.

   O Ashvins, commanders of wealth and energy 
   on way, the chants of adoration in your honour you seem
to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.


_Stuše kaṇvāso aśvinā._

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

5. *Mamhiṣṭhā vājasātameṣayantā śubhaspatī.*

_gantārā dāśuṣo grham._

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.


_Ghṛtair-gavyūtim-ukṣatam._

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with
inspiring waters and sparkling ghrta.


Ashvins, fly to our congregation of yajna and divine adoration and come to us by flying horses upon the earliest instant. Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

8. Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṇraktūn paridīyathah.

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.


And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृधाना शुभस्पति दस्रा हिरण्यवतनी ।
पिर्बतं साम्यं मधुं ॥ ११ ॥

11. Vārṇḍhāna śubhaspaṭī dasrā hirāṇyavartanī.
Pibataṁ somyaṁ madhu.

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अस्माथं वाजिनीवसू मघवद्धःचरं सुपर्दः ।
छदियङ्ततमदाभ्यं ॥ १२ ॥


And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु ब्रह्मा जनानां चाविष्टं तूयमा गतम ।
मा ष्वायं न्यां उपारतम ॥ १३ ॥

Mo śvanyāṁ upāratam.

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.


Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.


Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.
17. \textit{Jan\=\=s\=\=o} \textit{v\=\=tyka\=\=b\=\=a\=\=rhi\=\=s\=\=o} \textit{havi\=\=ś\=\=m\=\=anto} \textit{ara\=\=mk\=\=ṛ\=\=ta\=\=ḥ}. \textit{Yuvām} \textit{havante} \textit{aśvīnā}.

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

18. \textit{Asmākamadya} \textit{vāmayaṁ} \textit{stomo} \textit{vāhiśṭho} \textit{anta-} \textit{maḥ}. \textit{Yuvābhyāṁ} \textit{bhūtvaśvinā}.

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

19. \textit{Yo ha} \textit{vāṁ madhuno} \textit{dṛśtirāhito rathacarṣaṇe}. \textit{Tataḥ} \textit{pibatam-aśvinā}.

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

20. \textit{Tena no} \textit{vājinīvasu} \textit{paśve} \textit{tokāya} \textit{śam} \textit{gave}. \textit{Vahatam} \textit{pīvarīriṣaḥ}.

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,
and for our knowledge and culture, and let all that grow higher.

उत ना दिव्या इष्ट उत सिन्धूराघविदा।
अष्ट द्वारैः वषथः॥ २१॥
21. *Uta no divyā िष्ठ uta sindhūnraharvidā.*
*Apa dvāreva varṣathah.*

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

कदा वान ताङ्गा विधत्समुद्र जहिता नरा।
यद्वां रथ्या विधिष्ठतात॥ २२॥
22. *Kadā vāṁ taugryo vidhat samudre jahito narā.*
*Yad vāṁ ratho vibhiṣpatāt.*

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

युवं कण्वाय नासुत्याच्यिरिसा व्रम्य।
श्रवंदुर्तीदशशस्यथः॥ २३॥
23. *Yuvāṁ kaṇvāya nāsatyā’piriptāya harmye.*
*Śaśvad-ūtir-daśasyathah.*

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ताभिरा वानप्रित्यक्षसंतं।
यद्वां वृषपन्वस्तु हुव॥ २४॥
24. \textit{Tābhīrā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ. Yad vāṁ vṛṣaṇvasū huve.} 

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

25. \textit{Yathā cit kaṇvam-āvatam priyamedham-upastu-tam. Atriṁ śīnjāram-aśvinā.} 

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

26. \textit{Yathota kṛtvye dhanemī’suṁ goṣvagastyam. Yathā vājeṣu sobharim.} 

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

17. \textit{Etāvad vāṁ vṛṣaṇvasū ato vā bhuyo aśvinā. Gṛnantaḥ sumnamīmahe.} 

O virile and generous harbingers of wealth and
power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.


Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.


O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.


O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.
31. Ā vahethe parākāt pūrvirāśnanto vāśvinā.  
    Iṣo dāśīramartyā.

    Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

32. Ā no dyumnairā śravobhirā rāyā yātamaśvinā.  
    Puruścandrā nāsatyā.

    Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

33. Eha vāṁ pruśitapsavo vayo vahantu parṇināḥ.  
    Acchā svadhvarāṁ janam.

    May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

34. Rathāṁ vāmanugāyasamī ya iṣā vartate saha.  
    Na cakramabhiḥ bādhate.

    Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

36. Yuvām mṛgaṁ jāgrvāṁsāṁ svadatho vā vrṣaṅ-vasū. Tā naḥ pṛṅktamiśā rayim.

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

37. Tā me āśvinā sanīnāṁ vidyātaṁ navānāṁ. Yathā ciccaidyāḥ kaśuḥ śatamuṣṭrānāṁ dadat sahasrā daśa gonaṁ.

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.
38. *Yo me hiranyasamādrśo daśa rājino amāṇhata.*
*Adhaspadā iccaidyasya kṛṣṭayaścarmamnā abhito janāḥ.*

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

*Anyo net sūrirohate bhūridāvattaro janaḥ.*

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mandala 8/Sukta 6

*Indra (1-45), Dana-stuti (46-48) Devata,*
*Vatsa Kanva Rshi*

1. *Mahāṁ indro ya ojasā parjanyo vṛṣṭimāṁ iva.*
*Stomairaṁvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee’s awareness by his child like hymns of adoration.
Yo me hirañasya ādhibo dañño amañhat. Adhaspado iccaidyasya kṣayañcarmamnā
abhito janay. Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

Májiren pathañ gød yeneme yanti cedayañ. Anyo net surañtrohate bhuridovanattaro janay. No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mahin indro ya ojasā parjanyo vṛtihimān iva. Stomairvatsasya vadhue. Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

Prajámrtasya piprataḥ pra yad bharanta vahnyāḥ. Viprā ōtasya vāhasā. When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

Kanvā indrañ yadakrata stomairyajñasya sādhanañ. Jámi bruvata āyudham. When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

Kañvā indrañ yadakrata stomairyajñasya sādhanañ. Jámi bruvata āyudham. When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

Samasya manyave viśo viśvā namanta kṛṣṭayāḥ. Samudrāyeyeva sindhavañ. The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.
5. *Ojastadasya titviṣa ubhe yat samavartayan.*
   *Indraścarmeva rodasī.*

   When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord’s divine splendour that blazes with glory.

6. *Vi cid vrtrasya dodhato vajreṇa śataparvanā.*
   *Śiro bibheda vṛṣṇinā.*

   And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vṛtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

7. *Imā abhi praṇum evipāmagreṣu dhītayāḥ.*
   *Agneḥ śocirna didyutah.*

   These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

8. *Guhā saṭirupa tmanā pra yacchocanta dhītayāḥ.*
   *Kaṇvā rtasya dhārayāḥ.*
Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

9. **Pra tamindra naśīmahi rayīṁ gomantamaśvinam. Pra brahma pūrvacittaye.**

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

10. **Ahamiddhi pituspari medhāmṛtasya jagrabha. Aham sūrya ivājani.**

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the resplendent sun.

11. **Aham pratnena manmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmamid dadhe.**

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light
and power, vests me with strength and excellence.


There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.


When the lord’s passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.


Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.


Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

17. *Ya ime rodasī mahī samīcī samajagrabhīt. Tamobhīr-indra taṁ guhaḥ.*

That nature, Prakṛti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuh. Mamedugra śrūdhī havam.*
Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

\[\begin{align*}
\text{19. } & \text{Imāsta indra prśnayo ghṛtaṁ duhata āśiram.} \\
& \text{Enāmrtyasya pipyuṣīḥ.}
\end{align*}\]

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

\[\begin{align*}
\text{20. } & \text{Yā indra prasvastvā’’sā garbham-acakriran.} \\
& \text{Pari dharmeva sūryam.}
\end{align*}\]

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

\[\begin{align*}
\text{21. } & \text{Tvāmic-chavasaspate kaṇvā ukthena vāṛdhuh.} \\
& \text{Tvāṁ sutāsa indavaḥ.}
\end{align*}\]

O lord of universal power and potential, wise
sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.


Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

23. Ā na indra mahīmiṣam puram na darṣi gomaṭīm. Uta prajāṁ suvīryam.

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.


Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed
to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अथ व्रजं न तत्तिष्ठ सूरे उपाकर्षित सम।
यद्यदं मृणयांसि न: || २५ ||

25. Abhi vrajami na tatniṣe sūra upākacākṣasam.
Yadindra mṛlayāsi naḥ.

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यदुद्भ तत्तिष्ठेयसु इन्द्र पुराजितसि गिती: ।
मुहूः अपूर आर्जसः || २६ ||

26. Yadaṅga taviṣṭiyasa indra prarājasi kṣitih.
Mahāṁ apāra ojasā.

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा हविष्मतिविश उपे बुवत्त ऋतयः ।
उरुरजयसमुमिन्दुभि: || २७ ||

27. Taṁ tvā haviṣmaṭirvīṣa upa bruvata ātaye.
Urujrayasam-indubhiḥ.

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.
In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

32. *Imāṁ ma indra suṣṭutiṁ juṣasva pra su māmava. Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

33. *Uta brahmaṇyā vayāṁ tubhyāṁ pravṛddha vajrivaḥ. Viprā atakśma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

34. *Abhi kaṉvā anuṣatā’’po na pravatā yaṭiḥ. Indram vananvaṭi matih.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the
prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुख्यानिः दावृद्धः समुदर्मिव सिन्धवः।
अनुत्तमन्युमजर्मम् ॥ ३५ ॥

35. *Indramukthāni vāvṛduḥ samudramiva sindhavah. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ नां याहि परावता हरिभ्यं हयताभ्योः।
इदुमिदं सुतं पिंब ॥ ३६ ॥

36. Ā no yāhi parāvato haribhyāṁ haryatābyām. *Imamindra sutaṁ piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद वृत्रहन्तम् जनासा वृक्तवहिष्यः।
हरवन्तु वार्जसातयं ॥ ३७ ॥


People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.


And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.


Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.
41. *Rṣirhi pūrvajā asyeka īśāna ojasā. Índra cośkīyase vasu.*

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

42. *Asmākaṁ tvā sutāṁ upa vītapṛṣṭhā abhi prayaḥ. Śatarīṁ vahantu harayaḥ.*

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhorghṛtasya pipyuṣīṁ. Kāṇvā ukthena vāvṛdhuḥ.*

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghṛta and all other delicacies for universal nourishment.
44.  *Indramid vimahīnāṁ medhe vrñīta martyāḥ.*
  *Indram śanisyurūtaye.*

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अवाच्चं त्बा पुरुष्टुतं पियमथस्तुता हरीः ।
साम्मपर्यायं व यतः ॥ ४५ ॥

45.  *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.*
  *Somapeyāya vakṣataḥ.*

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

शुचमहं तिरिन्दिर सहस्रं पशावा दंद ।
राधांसि याद्रानाम ॥ ४६ ॥

46.  *Śatamahāṁ tīrindire sahasraṁ parśāvā dade.*
  *Rādhāṁsi yādvānām.*

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि शतान्यवर्ततां सहस्रा दश गान्यम ।
दुहुष्प्रजाय साम्र ॥ ४७ ॥

47.  *Trīṇi śatānayarvatāṁ sahasrā daśa gonām.*
  *Daduṣpajrāya sāmne.*

Three hundred horses and ten thousand cows
the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

48. \textit{Udānaṭ kakuho divam-uṣṭrāṇ-caturyuyo dadat. Śravasā yādvam janam.}

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

\textbf{Mandala 8/Sukta 7}

\textit{Marutah Devata, Punarvatsa Kanva Rshi}

1. \textit{Pra yad vastriṣṭubham-iṣam maruto vipro akṣarat. Vi parvateṣu rājatha.}

O Maruts, warriors of the nation, when the vibrant controllers of the nation’s finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

2. \textit{Yadaṅga taviṣīyavo yāmāṁ śubhrā acidhvam. Ni parvatā ahāsata.}

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

4. *Vapanti maruto mihāṁ pra vepayanti parvatān. Yad yāmaṁ yānti vāyubhiḥ.*

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.


Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.


We invoke you at night for peace and protection,
in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदुः त्य अरुणाःसंवर्षिताः यामभिरीत 
वाष्ठ्रा अधिष्ठिताः दिवः॥ ७॥

7.  *Udu tye aruṇapsavaścitā yāmebhīrīrate.*
   *Vāśrā adhi śṇunā divaḥ.*

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्त्वः रशिमाज्ञसा पन्थाः सूर्यायाः यातवः।
त भानुभिवतः तस्थिरः॥ ८॥

8.  *Srjanti raśmimojasā panthāṁ sūryāya yātave.*
   *Te bhāṇubhirvi tashhīre.*

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमाः मं मरुतां गिरिरिमां स्तार्ममूर्खु रणः।
इमाः मं वनतां हर्वम्॥ ९॥

9.  *Imāṁ me maruto giram-imāṁ stomamṛbhu-
    kṣaṇaḥ. Imaṁ me vanatā havam.*

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृष्ठनया दुधु व्रजिण्य मथु।
उत्सं कर्वन्धमृदिण्यः॥ १०॥

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature’s balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

11. *Maruto yaddha vo divaṁ sumnāyanto havāmahe. Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.


You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.


O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.


Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.


To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.


Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain
13. Ā no rayim madacyutāṁ purukṣurāṁ visvadhāyasam. Iyartā maruto divaḥ.

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.


Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.


To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.


Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain
like showers of elixir.

उदु स्वानिभीरीत उदश्रङ्गु वायुभिः।
उस्तासुरपृष्ठिनिमातरः॥ १७॥

17.  

Udu svānebhir-īrata ud rathairudu vāyubhiḥ. Ut stomaiḥ pṛśnimātaraḥ.

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

यनाव तुवशं यदुं यनं कणवं धनस्सृतम।
राव सु तस्यं धीमाह॥ १८॥

18.  

Yena turvaśaṁ yaduṁ yena kaṇvaṁ dhanas-pṛtam. Rāye su tasya dhīmahi.

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इमा उ वं सुदानवा घृतं न पिप्युषीरिः।
वर्धानकाणवस्य मन्मभि॥ १९॥

19.  

Imā u vaḥ sudānavo ghṛtaṁ na pipyuṣiśrīaḥ. Vardhān kāṇvasya manmabhīḥ.

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.
Children of the winds, heavens and the skies
emerge and advance from their abode with winds and
roars by chariots to the accompaniment of songs of
jubilation.

Generous Maruts, where are you now rejoicing,
seated on the holy grass? And who is the high priest
conducting the yajnic celebration for you?

O Maruts, isn’t it true that seated on the holy
grass you have been augmenting the power and efficacy
of the yajna of truth by your exhortations ever before?

Those Maruts support and hold together in
cosmic balance the mighty floods of water, the earth,
the sun, and the force and power of thunder stage by
stage.
Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युद्ध्यतः सुष्ममाव गुत कर्तुम्।
अन्विन्दं वृत्रतूर्यं॥ २४॥

24. Anu tritasya yudhyataḥ śuṣmam-āvannuta
kratum. Anvindram vṛtratūrye.

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिधवः शिरपौः श्रीशन्हिरण्ययाः।
शुभा व्यञ्जत श्रिय॥ २५॥

25. Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣan hiraṇ-
yayīḥ. Śubhrā vyañjata śriye.

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उष्णा यत्वरावतं उ ना रन्ध्रमयातन।
द्यान्त चक्रज्ञद्विया॥ २६॥

26. Uśānā yat parāvata ukṣṇo randhramayātana.
Dyaurna cakradad bhiyā.

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.
They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the suppliant?

कबी नूनं कंधपिय्यं यदिन्दरमज्ञातन।
का वं: सख्तिच्य आहि। ॥ ३१ ॥


Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहा षु गणा वर्ज्यस्तुक्कण्वांसा अग्रं ममुत्रं।
स्तुष हिरण्यवाणीभि। ॥ ३२ ॥


O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

आ षु वृणा: पर्यन्त्यूना नव्यस सुक्विताय।
वृक्त्यां चिन्त्रवाणान। ॥ ३३ ॥


For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and
generous, most adorable and wondrous versatile warriors of the winds and abide by them.

34. *Girayaścinni jihate parśānāsau manyamānāḥ.* *Parvatāścinni yemire.*

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

35. *Āksṇayāvāno vahantyantarikṣeṇa patataḥ.* *Dhātaraḥ stuvate vayaḥ.*

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

36. *Agnirhi jāni pūrvyaśchando na sūro arciṣā.* *Te bhānubhir vi tasthire.*

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.
Mandala 8/Sukta 8
Ashvinan Devate, Sadhvansa Kanka Rshi

1. Ā no viśvābhīr-ūtibhīr-aśvinā gacchataṁ yuvam. Dasrā hiranyavartanī pibataṁ somyaṁ madhu. 1 ॥

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

2. Ā nūnam yātamaśvinā ratheṇa sūryatvacā. Bhujī hiranyapeśasā kavi gambhīracetasasā. 2 ॥

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

3. Ā yātaṁ nahuśasparvya'ntarikṣāt suvṛktibhiḥ. Pibātho aśvinā madhu kaṇvānāṁ savane sutam. 3 ॥

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma
sweets of the scholars’ creations achieved and perfected in their joint programme, and assess the taste of soma.

4. \( \text{Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.} \)

5. \( \text{Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).} \)

6. \( \text{Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.} \)

Ashvins, whenever the ancient sages called
upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.


Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee’s call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.


Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.


Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and
progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वा यार्थणा रश्मगतिष्ठत्वा जिवनीसू।
विश्वन्यश्विना युवं प धीतान्यंगच्छतम॥ १० ॥

10. À yad vām yoṣaṇā rathamatiṣṭhad vājinīvasū. Viśvānyāśvinā yuvam pra dhītānyagacchatam.

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अर्तं: सुह्वचनिणिजा रथना यातमश्विना।
वत्सा वां मधुमद्रचाचरशीतकाव्यः कृषि:॥ ११ ॥


For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet’s poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्द्रा पुरुवसू मनात्तरा रघीणाम ॥
स्ताम म अश्विनाविविप्तमुख वद्धी अनूषाताम॥ १२ ॥


Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,
you being the burden bearers and hallowed leaders of the world to higher regions.

आ ना विश्वाव्यविशिवा धृतं राधामस्यहृदय।
कृतं नें ऋत्विक्रियावता मा ना रीरधतं निद। ॥ १३ ॥

13. Ā no viśvānyaśvinā dhattam rādhāṁsyahrayā. Kṛtam na ṛtviyāvato mā no rīradhatam nide.

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

य गृहस्त्य परावति यद्य स्था अध्यम्बर।
अते: सृहस्त्रिणिजा रथ्ना यात्मशिविना। ॥ १४ ॥


Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

या वा नासत्यावृर्षिणीभिवत्त्वा अवीवृढः।
तस्माहस्त्रिणिज्ञमिषं धर्तं घृतश्रुतं। ॥ १५ ॥

15. Yo vām nāsatyāvṛṣir-gīrbhirvatso avīvṛdhat. Tasmai sahasranirṇijam-īṣam-dhattam gṛṭtaścu-
tam.

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who
exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.


Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

17. Ā no gantaṁ riśādasemaṁ stomam purabhujā. Kṛtaṁ naḥ suśriyo naremā dātamabhiṣṭaye.

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

18. Ā vāṁ viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.

Ashvins, all the ruling lights of yajnic
performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

19. 

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

20. 

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.
performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

Three stages of the Ashvin’s advent hidden deep in the cave of mystery, namely, the victory of progressive
forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

Mandala 8/Sukta 9

Ashvinau Devate, Shashakarna Kanva Rshi

आ नूनमाशिवनाएः युवं व्यतस्य गत्समवस ।
पास्माक्षच्छतमवृक्कं पृथु च्छदियुर्युतं या अरातयः ॥ १ ॥

1. Ā nūnamaśvinā yuvāṁ vatsasya gantamavase. Prāsmāy yaccatam-avrkaṁ prthucchardir-yuyutaṁ yā arātayaḥ.

   Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

   यदनतारीं यदि विच वर्षाच्य मानुषाः अनु।
   नृपां तत्समवसिना ॥ २ ॥


   Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

   य वां दृंस्यशिविनेन विपासः परिमामृशुः ।
   पुव्वत्रकाण्वस्य बाध्यतम ॥ ३ ॥

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

4. Ayaṁ vāṁ ghumā ṛṣṇivāṇa stāmāṇu pari vičhyat
Aryaṁ sāmā māḍumā्बanvājinīvamsū yān vṛtvāṁ ciketathāḥ.

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.


Ashvins, heroic powers of nature’s complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

Y gāsātvā bhūraṇyathā yada dva vr hi gacchātha: ||
Aryaṁ vāṁ vutpa mṛtikhiṁ vinchnāt huviṁṣantā hi gacchātha: ||

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life’s growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

7. *Ā nūnamsvinor-\-rṣiḥ somāṁ ciketa vāmayā. Ā somāṁ madhumattamam gharmaṁ siṁcād-atha-\-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life’s passion into the vedi.

8. *Ā nūnaṁ raghuvartaniṁ ratham tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*
8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

9. Ashvins, ever dedicated to the divine truth of nature’s law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

9. Ashvins, ever dedicated to the divine truth of nature’s law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.
Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body’s health and social structure. Come home to us for the sake of our children and grand children.


Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun’s zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.


When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

14. Ā nūnāṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.


O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day’s yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

18. *Yaduśo yāsi bhānunā saṁ sūryeṇa rocase. Ā hāyamaśvino ratho vartir-yāti nṛpāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins’ chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

19. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ. Yad vā vāṇīranuṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.
20. **Pra dyumnāya pra śavase pra nṛṣāhyāya śarmāṇe. Pra dakṣāya pracetasa.**

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

21. **Yannūnaṁ dhībhir-aśvinā pituryonā niśidathaḥ. Yad vā sumnebhir-ukthyā.**

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

**Mandala 8/Sukta 10**

*Ashvinau Devate, Pragatha Kanya Rshi*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.
2. *Yad vā yajñāṁ manave saṁmimikṣathurevet kāṇvasya bodhatam. Brhaspatim viśvān devāṁ ahaṁ huva indrāviṣṇū aśvinā-vāśuḥṛṣyasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.


I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

4. *Yayoradhi pra yajñā asūre santi sūrayah. Tā yajñasyādvharasya pracetasā svadhābhīryā pibataḥ somyāṁ madhu.*

The Ashvins’ yajnas are specially performed even in the lands of the agnostics where they shine
boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

5. "Yadadāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaśe yadau huve vāmatha mā gatam."

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.


Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

Mandala 8/Sukta 11
Agni Devata, Vatsa Kanva Rshi
1. *Tvamagne vratapā asi deva ā martyēṣvā.*
   *Tvam yajnēṣvīḍyāḥ.*

   Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

2. *Tvamasi praśasyo vidatheṣu sahantya.*
   *Agnē rathīradhvārāṇām.*

   Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.*
   *Adevīragne arāṭih.*

   O jataveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

4. *Anti cit santamaha yajnāṁ martasya ripoḥ.*
   *Nopa veṣi jātavedaḥ.*

   O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the
Tvamagne vratapä asi deva martye¬v¬. Tva¬ yajû¬e¬v¬. Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

Tvamasi pra¬asyo vidathe¬u sahantya. Agne rath¬radhvar¬Ä¬m. Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

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Anti cit santamaha yajûa¬ martasya ripo¬. Nopa ve¬i j¬œtaveda¬. O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the yajna and the performer is said to be close to divinity otherwise.

Martä amartyasya te bhūri nāma manāmahe. Viprāso jātavedasah. O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

Vipram viprāso’vase devam martāsa ūtaye. Agnim gīrbhir-havāmahe. With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

Ä te vatso mano yamat paramāccit sadhasthāt. Agne tvām kāmayā girā. The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.
8. **Purutrā hi sadṛṇṇasi viśo viśvā anu prabhuḥ. Samatsu tvā havāmahe.**

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

9. **Samatsvagnim-avase vājayanto havāmahe. Vājeṣu citrarādhasam.**

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

10. **Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svām cāgne tanvaṁ piprayasvā-’smabhyaṁ ca saubhagamā yajasva.**

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.
Mandala 8/Sukta 12

Indra Devata, Parvata Kanva Rshi

1. *Ya indra somapātamo madaḥ śaviṣṭha cetati. Yenā hamsi nyatriṇāṁ tamīmahe.*

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.


That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.


That power and passion of ecstasy by which you
energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.


Lord of clouds and mountains, commander of adamantine will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghṛta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

5. *Imāṁ juṣasva girvaṇah samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.


The lord self-refulgent, to extend the grace of
his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

4.

Vavākṣurasya ketava uta vajro gabhastyoḥ. Yat sūryo na rodasī avardhayat.

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

5.

Yadi pravṛddha satpate sahasraṁ mahiṣāṁ aghaḥ. Ādit ta indriyam mahi pra vāvṛdhe.

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

6.

Indraṁ sūryasya raśmibhir-nyarśasānamoṣati. Agnirvaneva sāsahiḥ pra vāvṛdhe.

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.
10. Iyam ta ṛtvīyāvātī dhūtireti navīyasi.
    Saparyantī purupriyā mīmīta it.

    O lord, this ever new divine intelligence of yours
constantly operative in nature according to time and
seasons is universally sympathetic, loving and
honoured, serves life and the environment, and
continues to create and cover new forms of life and
nature.

11. Garbho yajñasya devayuh kratum punīta ānuṣak.
    Stomair-indrasya vāvṛdhē mīmīta it.

    The devotee of Indra and lover of divinities of
nature and humanity, enactor of yajna as well as shaped
by yajna, continuously performs holy actions with
sanctity and faith, creates new forms of holy actions
and rises in life by divine songs and tributes in honour
of Indra.

    Prācī vāśīva sunvate mīmīta it.

    Indra, friend and benefactor of humanity and
all loving beings, rises in omnipresent glory to watch
and protect the beautiful world of his creation, and, like
the prime voice of the Veda, reveals new forms of truth
for the dedicated maker of yajnic soma.
13.  \textit{Yain\ vipr\ ā  ukthavāhāso’bhipramandurāyavah. Ghṛtam na pipya āsanyṛtasya yat.}

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghrāta into the vedi of yajna.

14.  \textit{Uta svarāje aditiḥ stomam-indrāya jījanat. Purupraśastam-ūtaya ṛtasya yat.}

And mother Prakṛti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

15.  \textit{Abhi vahnaya ātaye ’nūṣata praśastaye. Na deva vivratā harī ṛtasya yat.}

O lord, the sages who conduct the yajna of divine adoration, and nature’s powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

17. *Yad vā śakra parāvati samudre adhi mandase. Asmākamit sute raṇā samindubhīḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

18. *Yad vāsi sunvato vṛdhoh yajamānasya satpate. Ukthe vā yasya raṇyasi samindubhīḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.


And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.


And may the eternal lights of this lord Indra’s splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

22. *Indraṁ vṛtrāya hantave devāso dadhire purāḥ. Indraṁ vānīranuṣatā samojase.*

Saints and sages honour and adore Indra as their
first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

23. **Mahāntamaḥ mahinā vayaṁ stomebhir-havana-śrutam. Arkair-abhi pra ṇonumaḥ samojase.**

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

24. **Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviśe samojasaḥ.**

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

25. **Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā hariḥ vavakṣatuh.**

Since the learned sages have accepted and followed you as front leader for the attainment of victory
in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

26. **Yadā vṛtran naḍīvṛtāṁ śavasā vajrinn-avadhīḥ.**  
Ādit te haryatā harī vavakṣatuḥ.

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

27. **Yadā te viṣṇurojasā trīṇi padā vicakrame.**  
Ādit te haryatā harī vavakṣatuḥ.

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

28. **Yadā te haryatā harī vāvṛdhāte divedive.**  
Ādit te viśvā bhuvanāni yemire.

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.
19. **Yada te mārūṭair-viśas-tubhyamindra niyemire. Ādit te viśvā bhuvaṇāni yemire.**

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

30. **Yadā sūryam-amuṁ divi śukraṁ jyotiradhārayaḥ. Ādit te viśvā bhuvaṇāni yemire.**

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

31. **Imāṁ ta indra suṣṭutim vipra iyarti dhītibhiḥ. Jāmim padeva pipraūṁ prādhvare.**

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

अस्वीये स्वस्वयं सुगव्यृप्तिनं दशति न: ।
हातवं पुवर्वचिन्त्यं पाध्यर ॥ ३३ ॥


Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

Mandala 8/Sukta 13

*Indra Devata, Narada Kanva Rshi*

1. *Indraḥ suteśu someśu kratuṁ punīta ukthyaṁ. Vide vṛdhasya daksasxo mahān hi śaḥ.*

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स पर्ष्प्रम् व्याप्नमिनि द्रवानां सदेन वृध: ।
सुपार: सुधर्वस्तम: समयत्सजित ॥ २ ॥
2. **Sa prathame vyomani devānāṁ sadane vṛdhaḥ.**
   **Supāraḥ suśravastamaḥ samapsujit.**

   At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature’s evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

3. **Tamahve vājasātaya indraṁ bharāya śuṣmiṇam.**
   **Bhavā nah sumne antamaḥ sakhā vṛdhe.**

   That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

4. **Iyaṁ ta indra girvaṇo rātih kṣarati sunvataḥ.**
   **Mandāno asya barhiṣo vi rājasi.**

   O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.
5. *Nūnam tadindra daddhi no yat tvā sunvanta imahe. Rayim naścitramā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.


When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.
The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

9. *Uto patirya ucyate kṛṣṭīnāmeka idvaśi.*
*Namovṛdhair-avasyubhiḥ sute raṇa.*

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.


Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ. Ā yāhi yajñamāśubhiḥ śamiddhi te.*

O lord instant mover and omnipresent, mighty
wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that’s your gift only.

\[\text{Indra śāvistha satpate rayin grṇatsu dhāraya. }\]
\[\text{Śravaḥ sūribhyo amṛtaṁ vasuvam.}\]

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

\[\text{Have tvā sūra udite have madhyandine divaḥ. }\]
\[\text{Juśaṇa indra saptibhirna ā gahi.}\]

Indra, lord of refugence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

\[\text{Ā tū gahi pra tu drava matsvā sutasya gomataḥ. }\]
\[\text{Tantum tanuśva pūrvyaṁ yathā vide.}\]

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts
of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

**Yacchakrāsi parāvati yadarvāvati vṛtrahan.**

\[ \text{Yad vā samudre andhaso 'videdasi.} \]

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

**Indraṁ vardhantu no girā indraṁ sutāsa indavaḥ.**

\[ \text{Indre haviśmatīrviśo arāṇiṣuḥ.} \]

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

**Tamid viprā avasyavaha pravatvātibhir-ūtibhiḥ.**

\[ \text{Indraṁ kṣoṇīr-avardhayan vayā iva.} \]

Vibrant sages, aspirants for protection and
progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.


Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord’s creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

19. *Stotā yat te anuvrata uktthānyērtuthā dadhe. Śucih pāvaka ucyate so adbhutaḥ.*

The real celebrant is the person dedicated to the observance of your discipline of divine law, the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

21. *Yadi me sakhyamāvara imasya pāhyandasaḥ.*

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life’s positivity too by which we may win over all the forces of hate and enmity in the world.

22. *Kadā ta indra girvaḥ stotā bhavāti śantamaḥ.*

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.*

O lord beyond age and suffering, mighty
That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct
my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.*

*Harī indra pratadvasū abhi svara.*

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world’s wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

28. *Abhi svarantu ye tava rudrāsah sakṣata śriyam.*

*Uto marutvatīrviśo abhi prayah.*

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

29. *Imā asya pratūrtayaḥ padaṁ juṣanta yad divi.*

*Nābhā yajñasya saṁ dadhuryathā vide.*

All these dynamic communities dedicated to this
lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अय्यं दीप्याय च ैस पार्चि पयत्यध्ववः।
मिमीतं युज्ञमानुष्किवच येन् ॥ ३० ॥


This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृषायमिन्द्र तु रथं उत्ता तु वृष्णणा हरी।
वृषा त्वं वृत्तकता वृषा हवः ॥ ३१ ॥


Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृषा गावा वृषा मदा वृषा सामां अर्यं सुतः।
वृषा यज्ञ यमिन्वस्चैव वृषा हवः ॥ ३२ ॥

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

33. **Vṛṣā tvā vṛṣaṇāṁ huve vajrīṇ-cirābhir-ūtibhiḥ. Vāvantha hi pratiṣṭutim vṛṣā havaḥ.**

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

**Mandala 8/Sukta 14**

**Indra Devata, Goshuktyashvasuktinau Kanvayanaau Rshis**

1. **Yadindrāhanā yathā tvamīśīya vasva eka it. Stotā me gośakhā syāt.**

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my
dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

2. Śīkṣeyamasmai ditseyam śavīpate maniśiṇe.  
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

3. Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.  
Gāmaśvam pipuṣi duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

4. Na te vartāsti rādhasa indra devo na martyaḥ.  
Yad ditsasi stuto magham.
Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.


Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.


Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.


When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in...
existence shines with light and overflows with the joy of soma bliss.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.


Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature’s energy to the creative centres of life’s bounty.


When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

15. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ.*
   *Somapā uttaro bhavan.*

   Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

### Mandala 8/Sukta 15

**Indra Devata, Goshuktyashvasuktinau Rshis**


   O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

2. *Yasya dvibharaso bṛhat saho dādhāra rodasī. Gririrñrañān apaḥ svarvṛṣatvanā.*

   Glorify Indra, who sustains the cosmic yajna in
the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

3.  

Sa rājasi puruṣṭutaṇ ēko vṛtrāṇi jighnase.  
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

4.  

Tāṁ te madatī gnīmasī vṛṣanāṁ pṛtstu sāsahim.  
U lokakṛtnum-adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

5.  

Yena jyotiṁśyāyave manave ca viveditha.  
Mandāno asya barhiṣo vi rājasi.
We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.


That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.


That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

The light of heaven glorifies your blazing power,  
the earth augments your honour and fame, and the  
rolling floods of water and mighty mountains of majesty  
do awesome homage to you.

त्वां विष्णुव्रहन् एवं पित्त्रा गृणाति वर्णणः ।
त्वा शाधा मदरत्नु मारुतम् ॥ ९ ॥

Tvāṁ śardho madatyanu mārutam.

Vishnu, cosmic dynamics of nature’s expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जर्नानां महि इन्द्र जनिष ।
सृत्रा विश्वव स्वप्त्यानि दधिष ॥ १० ॥

10. *Tvāṁ vrṣā janānāṁ mamhiṣṭha indra jajñise.*  
Satrā viśvā svapatyāni dadhiše.

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सृत्रा त्वं पुरुषुतां एका वृत्राणि ताशस ।
नान्य इन्द्राकरणं भूयः इन्ति ॥ ११ ॥

11. *Satrā tvam puruṣṭutaṁ eko vṛtrāṇi toṣase.*  
Nānya indrāt karaṇāṁ bhūya invati.

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and
The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord’s manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.
With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant’s good.

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.
With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant’s good.

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.


All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.


All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

Sa tāṁ na Ṇn dṛ vājēbhīdānśīyā ca gātuyā ca. 
Achchā ca naḥ sumnam nēṣī.

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

Mandala 8/Sukta 17

Indra or Vastoshpati Devata, Irimbithi Kanva Rshi

आ याहि सुषुमा हि त इन्द्र सामं पिबा इमम्।
एदं बुहि सदूः मर्मम् ॥ १ ॥

1. Ā yāhi suṣumā hi ta indra somāṃ pibā imam. 
Edaṁ barhiḥ sadō mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्राह्मयुज्या हरि वहहतामिन्द कुशिना।
उपा ब्रह्माणि नः श्रृणु ॥ २ ॥

2. Ā tvā brahmayuṣyā harī vahatāmitra keśinā. 
Upa brahmāṇi naḥ śrṇu.
Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.


O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

4. Ā no yāhi sutāvatośmākaṁ suṣṭutīrupa. Pībā su śiprin-andhasaḥ.

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

5. Ā te siṅcāmi kukṣyoranu gātā vi dhāvatu. Gṛbhāya jihvayā madhu.
May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

6. **Svāduṣṭe astu saṁśūde madhumān tanve tava.**
   **Somāḥ śamastu te hṛde.**

   O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

7. **Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtah.**
   **Pra soma indra sarpatu.**

   In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

8. **Tuvigrīvo vapodaraḥ subāhur-andhaso made.**
   **Indro vṛtrāṇi jighnate.**

   Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities
of ignorance, injustice and poverty.

\begin{verbatim}
इन्द्र पार्विक पुरस्त्वं विश्वस्यराजा आज्ञतः।
वृद्धार्णेऽवृद्धहन्जहि॥ ९॥
\end{verbatim}

9. \textit{Indra prehi purastvam viśvasyeśāna ojasā.}
\textit{Vṛtrāṇi vṛtrahañjaḥi.}

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

\begin{verbatim}
दीघस्त्व अस्त्वांकृशा यन्ना वस्तु प्रयच्छिति।
यज्ञामानय सुन्तः॥ १०॥
\end{verbatim}

10. \textit{Dīrghaste astvaṅkuśo yenā vasu prayacchasi.}
\textit{Yajamānāya sunvate.}

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

\begin{verbatim}
अयं स इन्द्र सामा निपूता अर्धी ब्रह्मिषि।
एहैमस्य दवा पिबे॥ ११॥
\end{verbatim}

11. \textit{Ayaṁ ta indra somo nipūto adhi barhiṣi.}
\textit{Ehīmasya dravā piba.}

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.
12. Śacigo śacipūjanā’yaṁ raṇāya te sutaḥ. 
Ākhaṇḍala pra hūyase.

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.


O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.


O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.
Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

Mandala 8/Sukta 18

Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8), Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi

1. **Idam ha nīnam-eśāṁ sumnaṁ bhikṣeta martyah. Ādityānām-apūrvyam savīmanī.**
   
   Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature’s powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature’s law.
2. **Anarvāṇo hyeśāṁ panthā ādityānām.**
   Adabdhāḥ santi pāyavaḥ sugevṛdhaḥ.

   Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

   **तत्सृ नः: सविता भग वरुणा मित्रा अयमा ।
   शम्य चच्छन्तु सुपथ्या यदीमह ॥ ३ ॥**

3. **Tat su naḥ savitā bhago varuṇo mitro aryamā.**
   Śarma yacchantu sapratho yadīmahe.

   May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

   **दुवभिंदव्यदितचरिष्टभम ॥ गहि।
   स्मत्सूरिरिभिः पुरुषिय सुशम्भिः ॥ ४ ॥**

4. **Devebhir-devyadite’riṣṭabharmannā gahi.**
   Samt sūribhiḥ purupriye susarmabhiḥ.

   Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life’s happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.
5. **Te hi putrāso adīter-vidur-dveṣāṃsi yotave. Amhościd-urucakrayo’nehasaḥ.**

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

6. **Aditirno divā paśum-aditir-naktamadvayāḥ. Aditiḥ pātvamahasah sadāvṛdhā.**

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

7. **Uta syā no divā matir-aditir-ūtyā gamat. Sā śaṅtāti mayaskaradapa sridhaḥ.**

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

And may nature’s complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

9. *Śamagniragnibhiḥ karacchaṁ nastapatu sūryaḥ. Śaṁ vāto vātvarapā apa sridhaḥ.*

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

10. *Apāṁvāmapa sridhamapa sedhata durmatim. Ādityāso yuyotanā no arṇhasaḥ.*

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.
11. *Yuyotā śarumasmadān ādityāśa utāmatim. 
Rdhagdveṣah krṣuta viśvavedasah.*

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

12. *Tat su naḥ śarma yacchatā’dityā yanmumocati. 
Enasvantaṁ cidenasah sudānavaḥ.*

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

Svaiḥ śa evai ririśiṣṭa yurjanah.*

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

15. Pākatrā sthana devā hṛtu jānītha martyrāṁ
Upa dvayuṁ cādvayuṁ ca vasavaḥ.

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

16. Ā śarma parvatānāmotāpāṁ vṛṇimahe.
Dyāvākṣāmāre asmad rapaskṛtam.

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and
prayer is freedom from sin and suffering.)

17. Te no bhadreṇa śarmaṇa yuṣmākam nāvā vasavaḥ. Ati viśvāni duritā pipartana.

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

18. Tuce tanāya tat su no drāghīya āyurjīvase. Ādityāsah sumahasaḥ kṛṇotana.

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.


O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life’s energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajña a vast home of peace and freedom for humanity on the earth and her environment.


O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,
and poverty and inequality, admirable as free from sin
and evil and the scourge of fear and terror.

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.*
   *Pra sū na āyurjīvase tiretana.*

O Adityas, powers of light and life, givers of
enlightenment, human as we are, all kindred of the fact
of death, pray give us the longest span of life for the joy
of living and then help us cross over to the life beyond
death.

Mandala 8/Sukta 19

*Agni (1-33), Adityah (34-35), Trasadayu’sdana-stuti*
*(36-37) Devatah, Sobhari Kanva Rshi*

1. *Tam gūrdhayā svarṇaram devāso devamaratim*
   *dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly
bliss whom the divinities of light and enlightenment
hold and reflect in all his glory, Agni, the lord adorable,
all pervasive yet uninvolved, whom the noble and
learned people perceive, realise and worship as the one
worthy of worship.

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord’s universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठ हि त्वा वचृमह दुर्व दश्वत्रा हातारमर्मत्यम ।
अस्य युजस्य सुक्तुम् ॥ ३ ॥


We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊजा नरपां मुर्भं सूदीदितिमुग्गि श्रध्यशाचिष्म ।
स नै मित्रस्य वर्णस्य सा अपामा सुपं च तत दिवि ॥ ४ ॥

4. Urjo napātaṁ subhagaṁ sudīditimagniṁ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apāmā sumnāṁ yakṣate divi.

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire
of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

5. *Yaḥ samidhā ya āhuṭi yo vedena dadāśa marto agnaye. Yo namasā svadhvarah.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.


His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.


O lord creator of energy and master controller
of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.


Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.


O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.


Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature’s divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

या अग्रिं हवयददतिभिनमाधिभवा सुदृढा विमानिवारसति ।
गिरा वैज्ञराधीचित्रम् ॥ १३ ॥

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

सूमिधा या निशिती दाशददित्व धामभिरस्य मत्यतः । विश्ववत्
धीभि: सुभङ्गा जनानं अतिं ध्रुव्यन्नद्रव्य तारिषित ॥ १४ ॥

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्ने ध्रुवनमा भरे यत्रासहस्तसदने कं चिंदुत्रिणेम् ।
पतन्युं जनस्य तुद्ध्यर्वः ॥ १५ ॥
Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.


Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

17. Te ghedagne svādhyaḥ ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men...
and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

18. *Ta id vediṁ subhaga ta āhutim te sotum cakrire divi. Ta id vājebyir-jigyur-mahad dhanam ye tve kāmam nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.


Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.


With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.


O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung
in sacred song, gives you strength and vigour in return for the homage.


When the fire of yajna fed on ghrta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.


Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.


Agni, light and life of the world, child of
omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिशस्तय वसा न भूपत्वार्य सन्त्य।
न में स्थानतामतीवा न दुर्हितः स्यादस्यु न पापयाः॥ २६॥


Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुन पुत्रः सुभृतता दुर्गण आ दुवाँ ऐतु प णा हवि: ॥ २७॥

27. Piturna putraḥ subhrto duroṇa ā devān etu praṇo haviḥ.

Just as the son is cherished in the father’s home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहर्मग्न उत्तिश्चिनदिष्टाभिः सचय जाष्मावसा ।
सदां दुवस्य मत्यः॥ २८॥


Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love
and favour of the lord.


By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.


Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.


Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

33. *Yasya te agne anye agnaya upakśito vayā iva. Vipo na dyumnā ni yuve janānāṁ tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

35. *Yūyāṁ rājānaḥ kaṁ ciccarṣaṇīsahāṁ kṣayantaṁ mānuśaṁ anu. Vayaṁ te vo varuṇa mitrāryama-
nt-syāmed-ṛtasya rathyāḥ.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

36. *Adānme paurukutsyaḥ pañcāsataṁ trasadasyur-
vadhūnām. Mamhiṣṭho aaryaḥ saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.
May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

Mandala 8/Sukta 20

Marutah Devatah, Sobhari Kanva Rshi

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

Vişupavibhir-maruta ſbhukṣaṇa ā rudrāsah sudītibhiḥ. Iṣā no adyā gatā puruspr̥ho yajñamā sobhārīyavah.
Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्मः हि रुद्रियाङ्गैः शुष्ममुर्गः मरुतां शिमीवताम्।
विष्णूर्षस्यं मीढ़ हुष्मां ॥ ३ ॥


We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harvesters of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि दूरपानि पार्षतन्तिष्ठुच्छुनाभ युञ्जनं राद्सी।
प धन्वायन्यक्षत शुभाखाद्या यदजय स्वभाववः। ॥ ४ ॥


O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्म्ब्रो अज्ञा ८ नान्दति पवर्तासा वनस्पति।
भूमियार्घु रजत। ॥ ५ ॥

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.


O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.


These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.


O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

10. Vṛṣanaśvena maruto vrṣapsunā rathena vrṣanā- bhinā. Ā śyenāso na pakṣiṇo vṛthā naro havyā no vītaye gata.

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.


Bold and fearsome are they, vigorous and generous, strong of arm, so that they don’t have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.


Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.


Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.


O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.
17. **Yathā rudrasya sūnava divo vaśantyasurasya vedhasaḥ. Yuvānastathādasat.**

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

18. **Ye cārhanti marutaḥ sudānavaḥ smanmīḥhu-ṣaścaranti ye. Ataścidā na upa vasyasā hṛḍā yuvāna ā vavṛdhvam.**

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts’ good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

19. **Yūna ū śu naviṣṭhayā vrṣṇaḥ pāvakān abhi sobhare girā. Gāya gā iva carkṛsat.**

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.


O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.


Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,
come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.


O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.


O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.


O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

Mandala 8/Sukta 21
Indra (1-16), Chitra (17-18) Devate, Sobhari Kanka Rshi


O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.
2. Upa tvā karmannūtaye sa no yuvогraścакrāма yo dhṛṣat. Tvāмiddhyavitāram vairṛmahe sakhāya indra sānasim.

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

3. Ā yāhīma indavo’śvapate gopata urvarāpate. Somaṁ somapate piba.

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life’s joy of soma, come and join the ecstasy of our achievement and its celebration.


Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened
as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.


Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

6. *Acchā ca tvainā namāsā vadāmasi kim muhuṣcid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvam smo vayam santi no dhiyāḥ.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

7. *Nūtnā idindra te vayamūtī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*
O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

8.  Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī- mahe. Uto samasminnā śiśīhi no vaso vāje suśipra gomati.

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life’s enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.


O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

10. **Haryāśvam satpatiṁ carṣaṇīsaham sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā ṣatam.**

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

11. **Tvayā ha svidyujā vayam prati śvasantam vrṣabha bruvīmahi. Samsthe janasya gomataḥ.**

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

12. **Jayema kāre puruhūta kāriṇo’bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtrām hanyāma śūṣuyāma cā’verindra pra ṇo dhiyāḥ.**

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,
protect and guide our thoughts and actions against temptations to go astray.

अभातुः अना त्वमनापिरिन्द जनुषा सनादिसिः।
युध्ददीपितविमिच्छस॥ १३॥


Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी रवन्त्सुण्याध्याय विन्दसु पीयान्ति त सुराश्वः।
यदा कृष्णार्षि नदनुं समूह्स्यादित्तित्वं हूयस॥ १४॥


You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा तें अमाजुरं यथा मूरासं इन्द्र सुध्यम त्वार्वतेः।
नि बंदामु सर्चा सुत॥ १५॥


Indra, Lord of yajnic evolution and social
development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

16.  
Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world’s wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

17.  
Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?
18. *Citra id rājā rājakā idanyake yake sarasvatīmanu. Parjanya iva tatanaddhi vrṣṭyā sahasramayutā dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

**Mandala 8/Sukta 22**

*Ashvinau Devata, Sobhari Kanva Rshi*

आ त्यमः आ रथमुद्या दंसिष्ठमूत्य।
यमशिवना सुहवा रुदवतनी आ सूर्यायञ्जस्थरुः॥ १ ॥


Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life’s light and glory.

पूवापुष्यं सुहवं पुरुस्यृहं भृज्यं वार्जप्यं पूव्यं।
सूचानावन्तं सुमतिभिः साभर विद्वृषसमानहसं॥ २ ॥
2. **Pūrvāpuṣām sahavāṃ purusprḥam bhuṣyam vājeṣu pūrvyam. Sacanāvantāṃ sumatibhiḥ sobhare vidveṣasam-anehasam.**

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

3. **Iha tyā purubhūtamā devā namobhir-aśvinā. Arvācīnā svavase karāmahe gantārā dāśuṣo grḥam.**

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.
4. Yuvo rathasya pari cakramīyata īrmānyad vāmi-
ṣaṇyati. Asmān acchā sumatirvām śubhaspatī ā
dhenuriva dhāvatu.

One chariot of yours is ever on the wheel going
all round and round, the other serves, inspires and flies
you anywhere when you need. O protectors of the
auspicious good fortune of the human nation, may your
good will and benevolence hasten to reach us like the
mother cow rushing to her calf.

रथा या वान त्रिकन्धुरा हिरण्याभीमुखर्षिवा।
परि द्वारारूढ़ी भूषति श्रुतस्तन्त्व नासत्या गतम्। ॥ ५ ॥

5. Ratho yo vāṁ tribandhuro hiraṇyābhīṣur-aśvinā.
Pari dyāvāprthivī bhūṣati śrutastena nāsatya gatam.

Your famous and celebrated three-stage chariot
controlled by golden steers traverses over heaven and
earth. O lovers of truth and righteousness, come to us
by that glorious chariot.

दुष्टस्यन्त दर्शव पूर्व दिवि यद्वं चूर्कण कष्ठः।
ता चौमुद्य सुमयतिभि: शुभस्यति अशिविना प स्तुवीमहि। ॥ ६ ॥

6. Daśasyantā manave pūrvyam divi yavaṁ vṛkeṣa
karṣatīhaḥ. Tā vāmadya sumatibhiḥ śubhaspatī
aśvinā pra stuvīmahi.

O twin powers of socio-economic complemen-
tarities, rulers and protectors of the nation’s auspicious
good fortune, you till the land with the plough giving
the people the gift of barley and setting a generous
example of enlightened behaviour of permanent value.
O leaders of eminence and splendour, with sincere
thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप्य ना वाजिनीवसू यातमृतस्त्य पुँधिरिभः।
यथिब्बििस्तू | वृषणा त्रासदस्यवं मूह_त्रायु जिन्वरथः॥ ७॥

7. Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhis-
trkṣiṁ vrṣaṅā trāsadayavaṁ mahe kṣatrāya jinvathāḥ.

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation’s social order and keep down the forces of violence and terror in peace and submission.

अर्यं वामदिनिभि: सूत: सामा' नरा वृषणवसू।
आ यातं सामपीत्य धिबं दशुष्णा' गृह॥ ८॥

8. Ayaṁ vāmadribhiḥ suta somo narā vrṣaṅvasū. 
Ā yātāṁ somapīṭaye pibataṁ daśuṣo grhe.

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि रुहतमश्विना रथ्य काश्रं हिरण्यय्य वृषणवसू।
युञ्जार्था पीवरिरिर्षः॥ ९॥

9. Ā hi ruhatamaśvinā rathe kośe hiranyaye vrṣa-
ṇvasū. Yuṇjāthāṁ pīvarirīṣaḥ.
Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.


Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.


We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

Ashvins, leading lights of humanity, virile harbingers of showers of health and life’s joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.


At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.


Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn.
and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

अ गुम्याय सुग्याय प्राता रथनाशिविना व सु रणी।
हुवे पितव साभरी। १५।।

15. Ā sugmyāya sugmyāṁ prātā ratheṇāśvinā vā sakṣaṇī. Huve piteva sobharī.

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मन्नाजवसा वृषणा मदच्चुता म पुंगमाभिक्तिभिः।
आरात्ताच्यां घूर्तमस्म अरथ्य पूवीभिः पुरुभाजसा। १६।।


O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ नू अश्वावदशिवना वृतियासिष्टं मधुपातमा नर।
गामदहस्सा हिरण्यवत। १७।।

17. Ā no āsvāvadaśvinā vartiryāsiṣṭāṁ madhupāt- amā narā. Gomad dasrā hiraṇyavat.
Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुपार्वर्ग शुभवीर्यः सुष्ठु वायुमनोध्वं रूस्तिवर्मा। अस्मि ता
विमायानं वाजिनीवसू विश्वं वामार्पिनी धीमहि॥ १८ ॥

18. *Suprāvargaṁ suvīryām suṣṭhau vāryamanā- 
dhṛṣṭam rakṣasvinā. Asminnā vāmāyāne vājinī-
vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallengeable even by the demonic strong as our prize possession.

Mandala 8/Sukta 23
*Agni Devata, Vishvamana Vaiyashva Rshi*

इन्ठिप्पा हि पतीव्यः यजस्व जातवदसम।
चरिष्णुद्रूमगृःभीतशाचिषम॥ १ ॥

1. *Īliśvā hi pratīvyam yajasva jātavedasam. 
Cariṣṇudhūmam-agrībitaśociṣam.*

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.
2. **Dāmānam viśvacarṣanे’gniṃ viśvamano girā.**
   *Uta stuṣe viśpardhaso rathānām.*

   And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

3. **Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.**
   *Upavidā vahīr-vindate vasu.*

   Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

4. **Udasya śocir-asthād didiyuṣo vyajaram.**
   *Tapurjambhasya sudyuto gaṇaśriyaḥ.*

   And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.
And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.
8. *Yajñebhir-adbhutakratuṁ yaṁ kṛpā sūdayanta it.*
*Mitraṁ na jane sudhitam-ṛtāvani.*

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanam āgirā.*
*Upo enaṁ jujuṣur-namasaspade.*

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

10. *Acchā no aṅgirastamaṁ yajñāso yantu saṁyataḥ.*
*Hotā yo asti vikṣvā yaśastamaḥ.*

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.
11. Agne tava tye ajarendhānāso brhad bhāh. 
Asvā iva vraṇas-taviśīyavah.

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

12. Sa tvaṁ na ūrjāṁ pate rayim rāśva suvīryam. 
Prāva nastoke tanaye samatsvā.

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

13. Yad vā u viśpatiḥ śitah suprīto manuṣo viśi. 
Viśvedagniḥ prati rakṣāṃsi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

14. Śrūṣṭyagne navasya me stomasya vīra viśpate. 
Ni māyinas-tapuşā rakṣaso daha.

Mighty brave Agni, lord of the people, saving
spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat.

\[ \text{न तस्य मायया चून रिपुरीशित मत्या}! \]
\[ \text{या अग्रव दुदाश हुव्यदातिभि}। 15।। \]

15. \text{Na tasya māyayā cana ripurīśīta martyrā.}
\text{Yo agnaye dadāśa havyadātibhiḥ.}

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home.

\[ \text{व्यास्वस्त्वा वसुविद्मु एण्युर्णीणादृष्टि:।} \]
\[ \text{मुहा राय तमू ल्या समिधिमहि}। 16।। \]

16. \text{Vyaśvas-tvā vasuvidam-ukṣanyur-aprīṇād-ṛśiḥ.}
\text{Maho rāye tamu tvā samidhīmahi.}

The sage in search of dynamic energy and showers of the wealth of knowledge and bliss adores and serves you, giver of the world’s wealth and knowledge. We too light you well in the correct manner for the attainment of the same great wealth of life.

\[ \text{उर्णी काव्यस्त्वा नि ह्यातारमसादयत।} \]
\[ \text{आयजिं त्या मरव जातवदसम}। 17।। \]

17. \text{Uśānā kāvyastvā ni hotāram-asādayat.}
\text{Āyajiṁ tvā manave jātavedasam.}

The lover with passion and the poet with paternal vision attain to you, Agni, high priest of the real cosmic yajna and immanent and omniscient
presence in existence for the good of humanity.

18. **Viśve hi tvā sajaśa devāso dūtamakrata. Šrusṭi deva prathamo yajñīyo bhuvaḥ.**

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

19. **Imaṁ ghā vīro amṛtam dūtam krṣṇita martyāḥ. Pāvakam krṣṇavartaniṁ vihāyasam.**

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

20. **Tāṁ huvema yatasrucaḥ subhāsāṁ śukraśo-ciṣam. Viśāṁ-agnim-ajaram pratnam-īḍyam.**

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.
21. *Yo asmai havyadātibhir-āhutim marto’vidhat.*
*Bhūri pośaṁ sa dhatte vīravad yaśaḥ.*

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.


To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.


With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिरिथिं मानुषाणां सूनुं वनस्पतीनाम ॥

विप्पा अग्रिमवर्ज प्रतम्मीठत ॥ २५ ॥

25. *Atithim mānuṣāṇāṁ sūnum vanaspatinām.*
*Viprā agnim-avase pratnam-īḍate.*

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people’s homes for the sake of protection and progress.

प्रहा विश्वों अभि षुताँच्छुच्छ हृद्यानि मानुषा ॥

अग्र नि पल्स नमसाधिः बुद्धिः ॥ २६ ॥

*Agne ni śatsi namasādhi barhiṣi.*

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा ना वायो पुरु वंस्व रायः पुरुस्पृहः ॥

वुवीयर्य पुजावताः यशस्वतः ॥ २७ ॥

27. *Varīsvā no vāryā puru varīsva rāyah purusprahaḥ.*
*Suvīryasya prajāvato yaśasvataḥ.*
Give us the gifts of our choice in abundance. Give us wealth and honours of the love and desire of all mankind, give us abundance of brave progeny, honour, excellence and fame.

28.  

\[ \text{Tva}ṁ \text{ va}r{o} \text{ su}śām\text{n}े\text{’g}n\text{e} \text{ j}a\text{nā}y\text{a} \text{ c}o\text{d}a\text{y}a.} \\
\text{Sadā vaso rātīm yaviśṭha śaśvate.} \\
\]

Agni, most youthful light and life of existence, worthy of the first order of love and reverence for us, pray grant your gracious favours of wealth and generosity to mankind. Lord giver of wealth and peace and comfort of a settled life, inspire the celebrants through continuous generations to sing songs of gratitude for your generosity.

29.  

\[ \text{Tva}ṁ \text{ hi supratūra}ṣi \text{ tva}ṁ \text{ no gomafīrīṣaḥ.} \\
\text{Maho rāyaḥ sātimagne apā vṛdhi.} \]

Agni, you are the holy giver, you are the giver of food, energy and victory, and abundant wealth of lands and cows, culture and enlightenment. Give us liberally of our share of wealth and grandeur and promote our possibilities of progress.
Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyás, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

Mandala 8/Sukta 24

*Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi*

1. *Sakhāya ā śiśāmahi brahmendrāya vajriñe.*
   *Stuṣa ū śu vo nṛtamāya dhṛṣṇave.*

   Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

2. *Śavasā hyasi śruto vṛtraḥatyena vṛtraḥā.*
   *Maghair-maghono ati śūra daśası.*

   O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.


Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.


The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways
of your progress and evolution, O lord controller of the
dynamics of existence.

6. Ā tvā gobhiriva vrajam gīrbhir-ṛṇomyadrivah. Ā smā kāmaṁ jariturā manah pṛṇa.

O lord of clouds and mountains, wielder of the
thunderbolt, like a cowherd reaching the stalls along
with the cows do I come to you with my songs of
adoration. O lord, fulfil the desire and prayer of the
celebrant and bless my mind with peace and divine love.

7. Viśvāni viśvamanasā dhiyā no vṛtrahantama. Ugra praṇetaradhi śū vaso gahi.

O greatest destroyer of evil and darkness,
blazing bold and irresistible leader of the world, lord
giver of wealth and peaceful settlement, pray sanctify
all our thoughts and acts, well wishers of the world of
humanity as we are, and inspire us with divine wisdom.


O destroyer of evil and darkness, bold and
resolute hero universally invoked and adored, pray let
us know and obtain the latest, most lovable and effective
forms of your wealth and honour, peace and progressive modes of life.

Indra yathā hyasti te’ pare rātaṁ nṛto śavaḥ. Amṛktā rātiḥ puruhūta dāsuṣe.

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

Avaḥ maḥāmah maha nṛtma rādhase. 
Dṛḍhahṣcid dṛhya maghavan maghattaye.

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

Nū anyatā cidadrivas tvanno jagmuraśasah. 
Maghavaṃchaṇḍadhi tava tanna ūtibhiḥ.

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never
wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

12. *Nahyaṅga nṛto tvadanyāṁ vindāmi rādhase.*
   *Rāye dyumnāya śavase ca girvaṇaḥ.*
   
   O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

    *Pra rādhasā codayāte mahitvanā.*
    
    Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

    *Nūnaṁ śrūḍhi stuvato aśvyaśya.*
    
    I reach the lord protector and controller of the
moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

\[ \text{नह्यं ध्य पुरा चन जुज मीरतरस्वत} \]
\[ \text{नकी राय नबध्या न भन्दना} \]

15. *Nahyaṅga purā cana jajñe vīratarastvat.*
*Nakī rāyā naivathā na bhandanā.*

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

\[ \text{एदु मध्वा मुदिन्तरं सिज्ज वाध्वया अन्धसं} \]
\[ \text{पुवा हि वीरं स्तवत सुदावृधं} \]


And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

\[ \text{इन्द्र स्थातहरीणां नकिष्ठ पूव्यस्तुतिम} \]
\[ \text{उदानंशा शावसा न भन्दना} \]

17. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim.*
*Udānamśa śavasā na bhandanā.*

Indra, glorious lord president of the moving
worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

Puti to vājānāṁ patim-ahūmahi śravasyavaḥ. Aprāyubhir-yajñebhir-vāvṛdhenyam.

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

Eto nvidraṁ stavāma sakāyāḥ stomyāṁ naram. Krṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

Agorudhāya gaviśe dyuksāya dasmyaṁ vacaḥ. Ghrētā svādiyo madhunaśca vocata.

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves
sweet speech and never feels satiated with songs of exaltation.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over...
all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

24. *Vetthā hi nirṛtināṁ vajrahasta parivṛjam.*
   *Aharahāḥ śundhyuḥ paripadāmiva.*

   O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature’s impurities, has the capacity to counter them day by day.

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*
   *dvitā kutsāya śiśnatho ni codaya.*

   Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

   *Sa tvam no viśvā abhimātīḥ sakṣaṇiḥ.*

   O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and
defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

27.  
Ya ṛksādaṁhaṇaṁ mucad yo ṛvṛyāt sapta sindhuṣu. 
Vadhar-dāsasya tuvinṛṇaṁ nīnanaḥ.

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world’s wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

28.  
Yatha varo sūṣāṁṇaṁ sūnibhyā āvahō rayim. 
Vyaśvebhyaḥ subhage vājinīvati.

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

29.  
Ā nāryasya dakṣiṇā vyāśvāṇ etu somināḥ. 
Sthūraṁ ca rādhah śatavat sahasravat.

May the gifts of soma celebrants and generous
lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

30. *Yat tvā prechādījānāḥ kuhāyā kuhayākṛte.*
_Eṣo apaśrito valo gomaśimava tiṣṭhati._

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

**Mandala 8/Sukta 25**

*Mitravarunau (1-9, 13-24), Vishvedeva Devatah,*
*Vishvamana Vaiyashva Rshi*

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.*
_Rṭāvānā yajase pūtadakṣasā._

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorabe among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand’s tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence
forces.)

रत्रे वरुणा यशच सुकर्तः ।
सुनात्सुजाता तन्नया धृतवर्ता ॥ २ ॥

Sanāt sujātā tanayā dhṛtavratā.

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता माता विश्ववर्दनसात्तुया परमहसा ।
प्रही जाजनादितिःशतवर्ती ॥ ३ ॥

3.  Tā mātā viśvedasā’śuryāya pramahasā.
Mahī jajānādītir-ṛtāvari.

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

प्रही भित्रावरुणा सुमाजे दुवावसुरा ।
ऋतावर्तचृत्ति घाँषता बृहत ॥ ४ ॥

ṛtāvānāvṛtamā ghoṣato brhat.

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision
and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

5. \(Napātā  śavaso mahaḥ  sūnū  dakṣasya sukratū.\)
\(Sr̥pradānū  iṣo  vāstvadhi  kṣitaḥ.\)

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

6. \(Samī  yā  dānūni  yemathurdivyāḥ  pārthivīrīṣaḥ.\)
\(Nabhasvatīrāḥ  vāṁ  canantu  vrṣṭayaḥ.\)

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

7. \(Adhi  yā  br̥hato  divo‘bhi  yūtheva  paśyataḥ.\)
\(R̥tāvānā  samrājā  namase  hitā.\)

You who observe the life below on earth from
the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain
the laws of eternity, are invoked and invited for the
presentation of homage and yajnic service.

8. \( \text{Rtavānā ni śedatuḥ sāmrājyāya sukratuḥ.} \)

\( \text{Dhṛtavratā kṣatriyā kṣatramāśatuḥ.} \)

Committed to the universal law of eternal truth,
dedicated to the laws and discipline of governance,
performing every action from the yajnic point of view
of social value, the Kshatriyas, rulers, administrators
and commanders of the defence forces, ought to take
on to the sovereign social order and occupy the seat of
governance for the glory of self-governing humanity in
the spirit of Mitra and Varuna, that is, universal love
and justice.

9. \( \text{Aksnaścid gātuvittarā’nuḷaṇena cakṣasā.} \)

\( \text{Ni cinmiśantā nicirā ni cikyatuh.} \)

With open eyes and distant vision, they know
and watch the paths of social development better than
the eye itself and, ever alert and vigilant, they can
perceive, judge and decide things in the twinkling of an
eye.

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.


May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.


Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.


And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.


All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.
Tasya vratānyanu vaścarāmasi.

O people of the world, this one Integrity of the 
two, Mitra and Varuna, lord ruler and promoter of the 
people, thus watches the vast and various wealths of 
the world for protection, and for your sake we observe 
and follow his rules and laws of discipline.

17. Anu pūrvānyokyā sāmrājyasya saścima. 
Mitrasya vratā varuṇasya dīrghaśrut.

We observe and follow the rules and laws of 
the discipline of Mitra and Varuna, lord of universal 
glory, in accordance with the internal statutes and 
ancient traditions of the sovereign social order.

18. Pari yo raśminā divo’ntān mame pṛthivyāḥ. 
Ubhe ā paprau rodasī mahitvā.

Mitra, Brahmana, is the brilliant scholar who, 
like the sun, with his vision reaches and measures the 
bounds of heaven and earth and with his knowledge 
and grandeur traverses both earth and heaven.

19. Udu śya śaraṇe divo jyotirayaṁsta sūryaḥ. 
Agnirna śukraḥ samidhāna āhutaḥ.
19. And that sun up to the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

Vacha  dīghapsadgnaṇīśa vajāṣṭya gārmaṁ. ||

20. Vaco dirghaprasadmanīše vājasya gomataḥ.  
Īše hi pitvo’viṣasya dāvane.

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

Tat sūryaṁ rodasī ubhe doṣā vastorupa bruve.  
Bhojēṣvasmāṁ abhyuccionā sadā. ||

21. That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

22. Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.
lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

23. \( Tā\ me\  āsvyānāṁ\ harīṇāṁ\ nitośanā. \) 
\( Uṭa\ nu\ kṛtyānāṁ\ nṛvāhasā. \)

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

24. \( Smadabhīśū\ kaśāvantā\ viprā\ navīṣṭhayā\ mañī. \) 
\( Maho\ vājināvarvāntā\ sacāsanam. \)

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

**Mandala 8/Sukta 26**

*Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana Vaiyashva or Vyashva Angirasa Rshi*
1. *Yuvoru śū rathāṁ huve sadhastutīyāya sūriṣu. Atūrtadaṅkṣā vrṣaṇā vrṣaṅvasū.*

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda’s tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

2. *Yuvaṁ varo suśāmṇe mahe tane nāsatyā. Avobhiryātho vrṣaṇā vrṣaṅvasū.*

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).


Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of
new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

\begin{align*}
\text{आ वर्न वाहिष्ठा अशिविना रथा यात्रा यात्रा श्रुता नरा।} \\
\text{उप प्रस्तावनातुरस्य दशाठ: श्रीयः॥ ४॥}
\end{align*}

4. \text{Ā vāṁ vāhiṣṭho aśvinā ratho yātu śruto narā.}  
\text{Upa stomaṁ turasya darṣathah śriye.}

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee’s songs of adoration and bless them with the honour and dignity of life.

\begin{align*}
\text{जुहुरणा चिदंशिवनाच्चवर्मन्यथा वृषणवसू।} \\
\text{युवं हि रूद्वा पर्ष्या अति द्विर्ष:॥ ५॥}
\end{align*}

5. \text{Juhurāṇa cidaśvinā’manyethāṁ vrṣaṇvasū.}  
\text{Yuvam hi rudrā parṣatho ati dviṣaḥ.}

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

\begin{align*}
\text{दस्त्रा हि विश्वमानुष्णं म मूर्भ: परिदीर्घ:।} \\
\text{धियांजिन्वा मधुवणा शुभस्पर्ती॥ ६॥}
\end{align*}

6. \text{Dasrā hi viśvamānuṣaṁ maksūbhīḥ paridiya-thaḥ.}  
\text{Dhiyāṁjīnā madhuvarṇā śaubhashpaṁ.}

Wonderful in person and marvellous in deeds,
promoters of men of action and intelligence, sweet of
disposition, protectors of all that is good, you always
fly all over the world by the fastest modes with prompt
forces and safeguard the safety and security of the
people.

उर्ष ना यातमशिवना राया विश्वपुषा सुह।
मुघवाना सुवीरावनपच्युता॥ ७ ॥

7.  Upa no yātamaśvinā rāyā viśvapiṣṭa saha.
Maghavānā suvīrāvanapacyutā.

Noble Ashvins, mighty brave and infallible
heroes, come close to us with wealth and nourishments
for the health and advancement of all people of the
world, powerful and munificent as you are.

आ मे अस्य पतीय्यिमि नद्नासत्या गतम।
दुवा दुभिर्गुद्ध सुचनस्तमा॥ ८ ॥

8.  Ā me asya prāīvyamindra nāsatyā gatam.
Devā devebhiradya sacanastamā.

Ashvins, lords of power who shun untruth, come
in response to my prayer and adoration, O brilliant and
generous companions in utmost harmony, come with
other divinities and protect and promote the thoughts
and actions of devotees.

वहं हि वां हवामह उ गणयन्ता व्यश्ववत।
सुमुतििभििरयं विपावििहा गतम॥ ९ ॥

9.  Vayam hi vāṁ havāmaha ukṣanyanto vyāśvavat.
Sumatibhirupa viprāviha gatam.

Like the holy sage of mental and moral
mandal - 8 / sukta - 26

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

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7. Upa no yŒtamaÜvinŒ rŒyŒ viÜvapu¦Œ saha. MaghavŒnŒ suv¶rŒvanapacyutŒ.

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

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8.  me asya prat¶vyamindra nŒsatyŒ gatam. DevŒ devebhiradya sacanastamŒ.

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

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Like the holy sage of mental and moral discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

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10. AŚvinā svṛṣe stuhi kuvit te sṛavato havam. Nedīyasah kūlayātah paṇīṇruta.

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

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O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

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O devout and benevolent harbingers of the
showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

13. *Yo vāṁ yajñebhirāvṛto’dhivastrā vadhūriva.*
   *Saparyantā śubhe cakrāte aśvinā.*

   Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish him in the good life.

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*
   *Vartiraśvinā pari yātamasmayū.*

   Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

15. *Asmabhyaṁ su vrṣaṇvasū yātaṁ vartirnṛpāyyam.*
   *Viṣudruheva yajñam-ūhathur-girā.*

   Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna
with the holy chant of Vedic voice.

वाहिष्ठा वां हवानां स्तामा दूता हुव रा।
युवाभ्यां भूतवशिवना॥ १६॥


Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

चददा दिवा अणाव दृषा वा मर्दथा गृह।
श्रुतमिन्यं अमत्या॥ १७॥

17. Yadado divo arṇava iṣo vā madatho grīhe. Śrutaminme amatryā.

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उत स्या शवत्यावरी वाहिष्ठा वां नदीनाम।
सिन्धुहिरण्यवतनि:॥ १८॥


And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्वदुत्तया सुकीत्याचशिवना शवत्या धिया।
वहङ्घ शुभयावाना॥ १९॥

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

यु चा हि त्वमं रैथासहं चुवस्वं पाष्यं चसा।
आ ता चा मधु मिबाः स्माकां ससवं गधि॥ 20 ॥

20. Yukṣvā hi tvam rathāsahā yuvasva poṣyā vaso. Ānno vāyo madhu pibā’śmakāṁ savanā gahi.

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तवं वायवृतस्वतं त्वर्हृंजामातरं हुत।
अवास्यं चृणीमह॥ 21 ॥


O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,
we opt for and choose all your plans and modes of peace, defence and security.

22. *Tvāṣṭur-jāmātaraṁ vayam-īśānam rāya īmahe.*
*Sutāvanto vāyuṁ dyumnā janāsaḥ.*

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

23. *Vāyo yāhi śivā diva vahāsva su svaśvyam.*
*Vahasva mahaḥ prthupākṣasā rathe.*

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

24. *Tvām hi supersarastamāṁ nṛṣadanesu hūmahe.*
*Grāvāṇam nāśvaprṣṭham maṁhanā.*

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people’s halls of yajna, power adorable as a rock in its place, position and function.

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

**Mandala 8/Sukta 27**

*Vishvedeva Devata, Manu Vaivasvata Rshi*

1. *Agnirukthe purohito grāvāṇo barhiradhvare. Rcā yāmi maruto brahmaṇaspatiṁ devān avo vareṇ-yam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmaṇaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

2. *Ā paśuṁ gāsi prthivīṁ vanaspatīṇuṣāsā naktamo-ṣadhīḥ. Viśve ca no vasavo viśvavedaso dhīnāṁ bhūta prāvitāraḥ.*
O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प सू ने एत्वध्वरांच्या दूर्घुष्ण पूव्यः।
आदित्याय प वर्णण धृतवर्त मरुतसू विशवर्नानुष॥ ३ ॥

3. Pra sū na etvadhvaro’gnā deveṣu pūrvyāḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśva-bhānuṣu.

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्व हि ष्मा मनव विशववदससा भुर्वन्वृध रिषादंसः।
अरिष्टदभि: पायुभिविशववदससा यन्ता नाचथृक्कं छदिः॥ ४ ॥


May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ ना अद्य सर्मनसा गन्ता विश्व सुजाष्पंस॥
ऋषचा गिरा मरुतां दश्वदित्त सरदैन पत्यां महि॥ ५ ॥
5. Ā no adya samanso gantā viśve sajoṣasaḥ.

Rcā girā maruto devyadite sadane pastye mahi.

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

6. Abhi priyā maruto yā vo aśvyā havyā mitra prayāṭhana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu nahā.

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

7. Vayam vo vṛktabarhiṣo hataprayasa ānuṣak.
Sutasomāso varuṇa havāmahe manusvadiddhā- gnayaḥ.

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the
sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destructor of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.
10. Asti hi vaḥ sajātyaṁ riśādaso devāso astyāpyam. Pra ṇaḥ pūrvasmai suvitāya vocata makṣū sumnāya navyase.

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

11. Idā hi va upastutimidā vāmasya bhaktaye. Upa vo viśvavedaso nasasyurāṁ asṛksyanyāṁiva.

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.


O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then
the humans, animals and birds all go about in pursuit of their daily business.


Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

14. *Devāso hi śmā manave samanyavo viśve sākaṁ sarātayah. Te no adya te aparāṁ tuce tu no bhavantu varivovidaḥ.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life’s wealth for us and our future generations in peace and plenty.
15. Pra vaḥ śaṁśāmyadruḥaḥ saṁstha upastuṁ-nām.  
Na taṁ dhūrtir-varuṇa mitra martyam yo vo dhāmabhyo’vidhat.

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.


He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

17. Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanah.  
Aryamā mitro varuṇaḥ sarātayo yam trāyante sajośasah.

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,
enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.


Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.


Omnipresent Vishvedevas in command of the world’s wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

20. *Yad vābhipitve asūra ṛtaṁ yate chardiryema vi daśuše. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*
The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world’s wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.


Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world’s wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.


Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and
excellence we cherish in life.

Mandala 8/Sukta 28

Vishvedeva Devata, Manu Vaivasvata Rshi

Ye trimśati trayasparo devāso barhīrāsadan.
Vidannaha dvitāsanan.

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or ‘gods’ are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वर्तमाणा मित्रा अंगुर्मा स्मर्दंतिष्ठाचा अग्रायः।
पलावन्तां वर्षेत्कृताः॥ ॥ २ ॥
2. Varuṇo mitro aryamā smadrātiṣāco agnayah. 
   Patnīvantō vaṣaṭkṛtāḥ.

   May Varuna, the ocean, Mitra, the sun, Aryama, 
   the cosmic law, and the vital fires with their creative 
   energies for life sustenance, all givers of the cosmic 
   wealth of life energy, invoked and served with yajnic 
   food, arise, join the yajna and help us with material and 
   spiritual fulfilment.

   (At the individual level, we may interpret Varuna 
   as our sense of justice, Mitra as our sense of love and 
   friendship, Aryama as our sense of judgment and will, 
   and fires as our vitalities working with our will to live.)

3. Te no gopā apācyāsta udakta itthā nyak. 
   Purastāt sarvayā viśā.

   Be they our protectors with all their vital powers 
   from the west, north, south, east, above and below.

4. Yathā vaśanti devāsthathādesat tadeśāṁ nakirā 
   mināt. Arāvā cana martyah.

   Whatever these bounties of divine nature wish 
   and desire, the same does come about. No one can resist 
   them, no uncharitable person can move them either.
5. Saptānāṁ sapta ṛṣṭayaḥ sapta dyumnānayeṣām. 
   Sapta adhi śriyo dhire.

   Seven are the potencies of seven, seven are their 
glories and over and above, seven are the graces they 
command.

   (These seven may be interpreted as the five 
senses, mind (mana) and intelligence, (buddhi). They 
may also be interpreted as seven Maruts, nature’s stormy 
forces.)

Mandala 8/Sukta 29
Vishvedeva Devata, Manu Vaivasvata or Kashyapa
Marica Rshi

1. Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇ-yayam.

   One is alert and active, all inspiring and 
versatile, youthful leader, joyous and true, wrapped in 
golden hue. (The one is interpreted as Soma, moon, and 
the mind.)

2. Yonimeka ā sasāda dyotano’ntardeveṣu medhirah.

   Another, seated in its own place, wise and 
illuminant is venerable among the divinities. (This 
divinity is interpreted as Agni, the eye, and truth.)

3. Vāśimeko bibharti hasta-āyasīm-antardeveṣu 
nidhruviḥ.
Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमको बिभति हस्त आहितं तन वृत्राणि जिघने॥ ४ ॥

4. \textit{Vajrameko bibharti hasta āhitam tena vr̥trāṇi jighnate.}

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिगममको बिभति हस्त आयुर्धं शुचिरुर्गाग जलाश-भषज: ॥ ५ ॥

5. \textit{Tigmameko bibharti hasta āyudhami sucirugro jalāṣa-bheṣajah.}

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

प्रथ एकः पीपाय तस्कराय यथाँ पुष वद्व निधिनाम ॥ ६ ॥

6. \textit{Patha ekaḥ pīpāya taskaro yathāṅ eṣa veda dhidhīnām.}

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life’s wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature’s dynamics, or, at the individual’s level, ambition and ego which fly on the wings of imagination.)


And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

10. *Arcanta eke mahi sāma manvata tena sūryamarocayan.*
Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

Mandala 8/Sukta 30

Vishvedeva Devata, Manu Vaivasvata Rshi

1. \textit{Nahi vo astyarbhako devāso na kumārakaḥ. Viśve sato mahānta it.}

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

2. \textit{Iti stutāso vasathā riśādaso ye stha trayāsca trimśacca. Manordevā yajñiyāsah.}

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

3. \textit{Te nastrādhvam te’vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhī dūram naiṣṭa parāvataḥ.}
Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asma-bhyam śarma sapratho gave’śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

**Mandala 8/Sukta 31**

_Yajna Yajamana (1-4), Dampati (5-9), and Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi_

1. *Yo yajāti yajāta it sunavacca pacāti ca. Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.
2. Purolāśaṁ yo asmai somaṁ rarata āśiram.
Pādīt tam śakro aṁhasaḥ.

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.


His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.


Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

5. Yā dampaṭi samanasā sunuta ā ca dhāvataḥ. Devāso nityayāśirā.
The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

*Na tā vājeṣu vāyataḥ.*

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

7. *Na devānāmapi hnutāḥ sumatim na jugukṣataḥ.*  
*Sravo bṛhad vivāsataḥ.*

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

*Ubhā hiranyapeśasā.*

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.
   *Smudho romaśām hato deveṣu kṛṇuto duvaḥ.*

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

10. *Ā śarma parvatānāṁ vṛṇīmahe nadinām.*
    *Ā viṣṇoḥ sacāhuvah.*

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord’s gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

11. *Aitu pūṣā rayirbhagah svasti sarvadhātamaḥ.*
    *Ururadhvā svastaye.*

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open
for all round happiness and well being.

Ādityānām-aneha it.*

The world’s obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

Sugā ṛtasya panthāḥ.*

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

Saparyantaḥ purupriyam mitraṁ na kṣetrasā-dhasam.*

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state
The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life’s mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.


May there be heroic power and prowess, fast victory and life’s fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.
beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.


The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.


Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.


O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious
beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

ś gāraśvāsya vī vṛṇj māndātān: sāmāyabhya: ।
purāṇa n śūra dārśasi । ।

5. Sa goraśvasya vi vrajam mandaṇāḥ somyebhyaḥ. puraṁ na śūra darṣasi.

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

śaṁ m gāraṇa: sūta uṇkha vā dārśaṇ chana: ।
āraṇḍupā svaṁgha । । 6 ।

6. Yadi me rāraṇaḥ suta ukthe vā dadhase caṇaḥ. Ārādupa svadhā gahi.

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

vṛṇaḥ ghā tu arīṣyasi sātārāṁ śrāvī gaccha: ।
tvaṁ na jīva sāmpha: । । 7 ।

7. Vayaṁ ghā te api śmāsi stotāra indra girvaṇaḥ. Tvāṁ no jīva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.
8. **Uta naḥ pitumā bhara saṁrarāṇo avikṣitam.**

   *Maghavan bhūri te vasu.*

   And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

9. **Uta no gomataskṛdhi hiranyavato aśvinaḥ.**

   *Ilābhiḥ sam rabhemahi.*

   And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

10. **Bṛbadukthamḥ havāmahe śṛṇprakarasnam-ūtaye.**

    *Sādhu kṛṇvantam-avase.*

    We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.


The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.


Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.


None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.


There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

17. Panya idupa gāyata panya ukthānī śaṁsata. Brahmā kṛṇota panya it.
Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

18. *Panya ā dardiracchatā sahasrā vājyavṛtah.*
   *Indro yo yajvano vṛdhaḥ.*

   Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

19. *Vi śū cara svadhā anu kṛṣṭināmanvāhuvah.*
   *Indra piba sutānām.*

   Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

   *Utāyamindra yastava.*

   Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that’s you and yours. Indeed, it is all your own power and glory.
   *Imaṁ rātaṁ sutāṁ pība.*

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

22. *Ihi tisraṁ parāvata ihi paṁca janāṁ ati.*
   *Dhenā indrāvacākaśat.*

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

23. *Sūryo raśmiṁ yathā sṛjā’’tvā yacchantu me girāḥ.*
   *Nimnamāpo na sadhryak.*

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.


Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.


The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

27. Pra va ugrāya niṣṭure’sāḷhāya prasakṣiṇe. Devattam brahma gāyata.

O celebrants and yajakas, sing the most heavenly
song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

\[
\text{Yo viśvānyabhi vratā somasya made andhasaḥ.}
\]

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

\[
\text{Iha tyā sadhamādyā harī hiraṇyakeśyā.}
\]

Here in life on earth, those two golden and refulgent motive powers of nature’s circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

\[
\text{Arvāṅcam tvā puruṣṭuta priyamedhastutā harī.}
\]
Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

Mandala 8/Sukta 33

Indra Devata, Medhatithi Kanva Rshi

वृंयं घै त्वा सुतार्वन्त आपा न वृक्कर्मिष्यः।
पुनीत्रस्य पुस्वर्वेणु वृत्रह-परि स्तातार्न आसतः।


Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरंतिः त्वा सुत नर वसा निरतं उक्तिधिन:।
कः सुतं तृषाणान्त आक्ष आ गमं इन्द्रे स्ववधीवं वंसेगः।


Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall
thirsting to meet the people you love and admire.


Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world’s wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.


O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation’s forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden
bearer and pilot of the golden chariot of humanity.

5.  *Yah suṣavyah sudakṣiṇa ino yah sukhratvagṛṇe. Ya ākaraḥ sahasrā yah satāmagha indro yah pūrbhidāritaḥ.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.


I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?


Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.


Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human’s battle of existence, and if he
hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

7. **Ka ¶Å veda sute sacŒ pibantaÅ kad vayo dadhe.**

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

8. **DŒnŒ m¾go na vŒraÄa¬ purutrŒ carathaÅ dadhe.**

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

9. **Ya ugra¬ sann-ani¦t¾ta¬ sthiro raČya saÅsk¾ta¬.**

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human’s battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

10. **SatyamitthŒ vṛṣedasi vṛṣajūtir-no’vṛtaḥ. Vṛṣā hyugra śṛṇviśe parāvati vṛṣo arvāvati śrutaḥ.**

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

11. **Vṛṣañanaṭe abhīśavo vṛṣā kaśā hiraṇyayī. Vṛṣā ratho maghavan vṛṣaṇā hari vṛṣā tvam śatakṛato.**

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)
12. \textit{Vṛṣā sotā sunotu te vṛṣann-rjīśinnā bhara. Vṛṣā dadhanve vṛṣaṇam nadīśvā tubhyām sthātarhara-}
\textit{rīṇām.}

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.


Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

14. \textit{Vahantu tvā ratheśṭhāmā harayo rathayujah. Tiraścidaryāṁ savanāṁ vrātrahann-anyeśāṁ yā śatakraṭo.}
May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

15. _Asmākamadyāntamaṁ stomain dhiṣya mahā-maha. Asmākaṁ te savanā santu śaṁtamā madāya dyukṣa somapāḥ._

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

16. _Nahi śastava no mama śāstre anyasya raṇyati. Yo asmāṁ vīra ānayat._

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else’s.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)
17. *Indraścid ghā tadabravīt striyā aśāsyāṁ manah.*
   *Uto aha kṛatuṁ raghum.*

   If Indra, the husband, were to say: “The mind of woman is not controllable” and, also, “that her thought and intellect too is inferior”, (then it is less than half the truth).

18. *Saptī cidgha madacyutā mithunā vahato ratham.*
   *Eved dhūrvṛṣṇa uttarā.*

   If the two ardent horses of Indra’s chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

   *Mā te kaśapakau dṛṣantstrī hi brahmā babhū-vitha.*

   O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

   (The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home
mandala 8/sukta 34

indra devata,nipatithi kanva (1-15) and sahasram vasurochisha angirasa (16-18) rshis


Indra, ruler of the world, come with all your powers and perceptions to the sage’s adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

2. Ā tvā grāvā vadannihā somī ghoṣeṇa yacchatu. Šīv amuṣya śāsato divaṁ yaya divāvaso.

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage’s revelation, O lover of light, go and rise to your own essential heaven of freedom.

mandala 8/sukta 34

Indra Devata, Nipatithi Kanva (1-15) and Sahasram Vasurochisha Angirasa (16-18) Rshis

1. Indra Ücid ghŒ tadabrav¶t striyŒ a܌syaÅ mana¬. Uto aha k¾atuÅ raghum. If Indra, the husband, were to say: “The mind of woman is not controllable” and, also, “that her thought and intellect too is inferior”, (then it is less than half the truth).

If the two ardent horses of Indra’s chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either’s part must be subjected to reason and respectful cooperation with mutual recognition.)
3. \textit{Atrā vi nemir-ēsām-urām na dhūnute vṛkaḥ.}
\textit{Divo amuṣya śāsato divam yaya divāvaso.}

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

\textit{Aa tva kaṇvā ḍhāvāṃs ṣaṃvatsa hāṃstha vājāṃsāthyā. ।}
\textit{Divā āmuṣya śāstha diṃvā yā yām diṃvāsasa ॥ ४ ॥}

4. \textit{Ā tva kaṇvā ihāvase havante vājasātaye.}
\textit{Divo amuṣya śasato divam yaya divāvaso.}

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

\textit{Dadhāmi te sutānam vṛṣṇe na pūrvapāyyam ।}
\textit{Divā āmuṣya śāstha diṃvā yā yām diṃvāsasa ॥ ५ ॥}

5. \textit{Dadhāmi te sutānam vrṣne na pūrvapāyyam.}
\textit{Divo amuṣya śāsato divam yaya divāvaso.}

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.
3. AtrŒ vi nemir-e¦Œm-urŒÅ na dhµunute v¾ka¬.

Divo amu¦ya ܌sato divaÅ yaya divŒvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

4. tva kaÄvŒ ihŒvase havante vŒjasŒtaye.

Divo amu¦ya Üasato divaÅ yaya divŒvaso.

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

5. DadhŒmi te sutŒnŒÅ v¾¦Äe na pµurvapŒyyam.

Divo amu¦ya ܌sato divaÅ yaya divŒvaso.

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.


Divo amu¦ya ܌sato divaÅ yaya divŒvaso.

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

7. Ā no yāhi mahemate sahasrote śatāmahga.

Divo amuṣya śāsato divam yaya divāvaso.

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

8. Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.

Divo amuṣya śāsato divam yaya divāvaso.

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,
worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

9. आ त्वां मदुच्युता हरी श्रुतयं पू एवं व गतः।
दिवा अमुश्या शास्ता दिबं यय दिववासस।

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

10. आ याह्याय आ पारी स्वाहा सामस्य पीतयं।
दिवा अमुश्या शास्ता दिबं यय दिववासस।

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

11. आ ना याह्युपश्रुतयुक्थ्या रणयः इह।
दिवा अमुश्या शास्ता दिबं यय दिववासस।
Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सर्पुपञ्ज सु ना गाहि संभृतंड-संभृतात्रवः।
दिवा अमुष्या शार्स्ता दिवं यय दिवावसा ॥ १२ ॥

12. Sarūpairā su no gahi sambhṛtaiḥ sambh-ṛtāśvaḥ.
Divo amuṣya śāsato divam yaya divāvaso.

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पवंत्भय: समुदस्याधि विष्छपः।
दिवा अमुष्या शार्स्ता दिवं यय दिवावसा ॥ १३ ॥

13. Ā yāhi parvatebhyah samudrasyādhi viṣṭapaḥ.
Divo amuṣya śāsato divam yaya divāvaso.

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ ना गब्यान्यश्च्या सृहस्सा शूर ददृहि।
दिवा अमुष्या शार्स्ता दिवं यय दिवावसा ॥ १४ ॥
14. Ā no gavyānasyāvyā sahasrā śūra dardṛhi.
Divo amuṣya śāsato divam yaya divāvaso.

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

15. Ā naḥ sahasraśo bharā’yutāṇi śatāni ca.
Divo amuṣya śāsato divam yaya divāvaso.

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

16. Ā yadindraśca dadvahe sahasram vasurociṣah.
Ojiṣṭham-āśvyaṁ paśum.

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

17. Ya ājrā vātaramhaso ’ruṣāso raghusyadaḥ.
Bhrājante sūryā iva.
Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिःूधु द्रवर्चकम्ब्राशुः।
तिष्ठे वर्त्त्वेत मध्य आ। \(18\)।


O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

**Mandala 8/Sukta 35**

*Ashvinau Devate, Shyavashva Atreya Rshi*

अग्निन्द्रेण वरुणनाविष्णुनाथानादि द्विवसयुः सचा-भुवाः। सुजार्षस्रालोक्य सूर्यण च सामं पिबतमाशिवा। \(1\)।

1. Agninendreṇa varaṇena viṣṇunā’’dityai rudra-rasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit
of humanity.

2. \(Viśvābhir-dhībhir-bhuvanena vājinā divā\) prthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatamaśvinā.

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.


Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

4. \(Juṣṭaṁ yuṣṭaṁ bārāṁḥ tvaṁ viśvāṁ dhāvaṁ\) stomaṁ \(Viśvābhir-dhībhir-bhuvanena vājinā divā\) prthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatamaśvinā.
4. *Juṣṭhāṁ yajñāṁ bodhatāṁ havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no voḷham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.


Divine Ashvins, twin complementarities of nature and humanity, generous brilliances, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden’s, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.


Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-
violent creation, come to all our sessions, O generous
harbingers of food, energy and wealth and, united with
the dawn and the sun, bring us plenty of food, energy
and all round advancement to our heart’s desire here
and now.

7. Hāridraveva patatho vanedupa somaṁ sutaṁ
mahiśevāva gacchathāḥ. Sajoṣasā uṣasā sūryeṇa
cā trir-vartir-yātam-aśvinā.

Ashvins, you reach our yajna eagerly as a thirsty
bird flies to water and, like a veteran scholar, you
understand and recognise the nectar sweet soma that
we have distilled from our yajnic project and you
anticipate the future possibilities too. O divine twin
powers of the circuitous energy of natural and social
dynamics, in unison with the sun and dawn, come to
our project thrice a day.

8. Haṁsāviva patatho adhvagāviva somaṁ sutaṁ
mahiśevāva gacchathāḥ. Sajoṣasā uṣasā sūryeṇa
cā trir-vartir-yātam-aśvinā.

Ashvins, just as two hansa birds fly to water
and as two thirsty travellers rush for a drink, so do you
two like veteran scholars fly to our soma results of yajnic
projects, understand and assess the positives and
negatives of merits and anticipate the possibilities. O
twin divines, in unison with the sun and the dawn, come
thrice in the day and help us advance forward.

9. Śyenāviva patatho havyadātaye somaṁ sutaṁ mahiśevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.


Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.


Win the victories of life, O divinities of the
nation’s morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

Ashvins, complementary powers of the nation’s social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all
holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodias, and in unison with the sun and the dawn of every new day.


Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun’s in the zodias and in unison with the sun and the dawn at the rise of every new day.

15.  Ṛbhumnatā vrṣaṇā vājavantā marutvantā jariturgacchatho havam. Saajośasā uṣasā sūryeṇa cā’ dityair-yātam-aśvinā.

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,
visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life’s excitement.
Ashvins, complementary powers of the nation’s development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्रिविव शृणुम पूव्यस्तुतिं श्यावाशवस्य सुन्वता मदच्चुता।
सुजाप्सा उपसा सूर्यणा चाचिविना तिराअहन्यम। १९॥

19. Atraceriva śṛṇutam pūrvyastutiṁ śyāvāśvasya
  sunvato madacyutā. Sajośasā uṣasā sūryeṇa cā
  ’śvinā tiroahnyam.

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people’s security for the night at the close of the day, and thus create another new joy for the people.

सगान्हैव सृजतं सुष्टितीर्पण श्यावाशवस्य सुन्वता मदच्चुता।
सुजाप्सा उपसा सूर्यणा चाचिविना तिराअहन्यम। २०॥

20. Sargān iva srjataṁ susṭitirupa śyāvāśvasya
  sunvato madacyutā. Sajośasā uṣasā sūryeṇa cā-
  ’śvinā tiro-ahnyam.

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support
and augment his invention like a new creation completed the day before.

रेश्मीरित यष्टतमधुरां उपेभ्यावावस्य सुन्वतां मंद-च्युता। सुजायप्सा उषप्सा सूय्यणा चाचस्विना तिराअं-ह्रयम्॥ २१ ॥

21. **Raśmīnīriva yacchatamadhvarāṇa upa śyāvā-śvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā’śvinā tiro-ahnyam.**

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अवागथं नि यष्टतं पिबतं साम्यं मधुं। आ योतमश्चिन्ना गंतमवस्युहाृतं हुव ध्रुवं रत्नानि दाशुष्प॥ २२ ॥

22. **Arvāg rathaṁ ni yacchataṁ pibatam somyam madhu. Ā yātam-aśvinā gatam-avasyur-vāmaham huve dhattam ratnāni dāśuṣe.**

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

नमावाक पस्तित्त अध्वर नरा विव रणस्य पीतथय। आ योतमश्चिन्ना गंतमवस्युहाृतं हुव ध्रुवं रत्नानि दाशुष्प॥ २३ ॥

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.


Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

Mandala 8/Sukta 36

Indra Devata, Shyavashva Atreya Rshi

1. Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṁ madāya kam śatakrato. Yaṁ te bhāgam-adhārrayan viśvāḥ sehānaḥ prtanā urujrayaḥ samapsujin-marutvāṁ indra saptate.
Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.


Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.
3. Ùrj̄a devāṁ avasyojasā tvāṁ pibā somaṁ madāya kam śatakrate. Yaṁ te bhāgam-adhārayaṁ viśvāḥ sehānāḥ pṛtāṇā urujrayaḥ samapsujin-maruvāṁ indra satptate.

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.


Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the
conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.


You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world’s struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of the truth of existence and saviour of noble humanity.

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage’s song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

7. Śyāvāśvasya sunvatastathā śṛṇu yathāśṛṇor-atreḥ karmāṇi kṛṇvataḥ. Pra trasadasyamāvitha tvameka innṛṣāhya indra brahmāṇi vardhayan.

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won’t you listen to me?
Mandala 8/Sukta 37

Indra Devata, Shyavashva Atreya Rshi

1. \textit{Predaṁ brahma vrtratūryeśvāvitha pra sunvataḥ śacāpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vrtrahannanedyā pibā somasya vajrivah.}

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

2. \textit{Sehāna ugra prtanā abhi druhaḥ śacāpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vrtrahannanedyā pibā somasya vajrivah.}

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and
punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

1. 

2. 


   Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

4. 


   Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and punishment, destroyer of the demon of darkness and evil, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.


   Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.


   Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamantine power, decision and action, destroyer of
evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day’s cooperative programme.


Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day’s success.


Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and
advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day’s achievement.

7. Śyāvāśvasya rebhastastathā śṛṇu yathāś-rnoratreḥ karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha tvameka innṛṣāhyā indra kṣatrāṇi vardhayan.

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

Mandala 8/Sukta 38

Indra-Agni Devate, Shyavashva Atreya Rshi

1. Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu. Indrāgni tasya bodhatam.

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest
programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

2.  Toṣāsā rathayāvānā vṛtrahāṇāparājitā.
   Indrāgni tasya bodhatam.

   Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.


    Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.
4.  *Juṣethāṁ yajñamiṣṭaye sutam somam sadhastuṁ.*  
*Indrāgniā gataṁ narā.*

Indra and Agni, come to the people’s house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

5.  *Imā juṣethāṁ savanā yebhirhavyānyūhathuh.*  
*Indrāgniā gataṁ narā.*

Indra and Agni, leaders of the nation’s enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

6.  *Imāṁ gāyatra-vartaniṁ juṣethāṁ suṣṭutim mama.*  
*Indrāgniā gataṁ narā.*

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

7.  *Prātaryāvabhirā gataṁ devebhirjenyāvasū.*  
*Indrāgni somapītaye.*
Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation’s honour and success.

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

Indra and Agni, leaders of the nation’s light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

I choose and opt for the protection of Indra and
Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

Mandala 8/Sukta 39
Agni Devata, Nabhaka Kanva Rshi

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यायन्यायासा वर्चस्तनुष्कु शांसकमिषाम
न्याराती रराव्यां विश्वा
अया अरातीरिता युच्छन्त्वमुरा नर्थन्तामन्यक समम ॥ २ ॥

2. Nyagne navyasā vacastanūṣu śaṁsamesām. Nyarātīr-arāvṃām viśvā aryo arātīrito yucchan-
tvāmuro nabhartām-anyake same.
Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

\[3.\text{ Agne manmāṇi tubhyāṁ kam ghṛtaṁ na juhva āsani. Sa deveśu pra cikiddhi tvam hyasi pūrvyah śivo dūto vivasvato nabhantām-anyake same.}\]

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

\[4.\text{Tattadagnirvayo dadhe yathāyathā kṛpanyati. Uṛjāḥutir-vasūnām śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.}\]

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

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Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

5. *Sa ciketa sahīyasā’gniścitreṇa karmanā. Sa hotā šaśvaṭināṁ daksinābhīr-abhīvṛta inoti ca praṇīvyāṁ nabhartām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.


Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.
7. *Agnirdeveya sanivasuh sa vikṣu yajñīyāsvā. Sa mudā kāvyā puruviśvam bhūmeva puṣyatī devo deveṣu yajñīyo nabhattām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajña and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.


The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which
destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negativities and adversities vanish.

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakrti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitasalises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with
you. May all negativities, adversities and contradictions vanish from our life for all time.

**Mandala 8/Sukta 40**

*Indra-Agni Devate, Nabhaka kanya Rshi*

इन्द्रागणि युवां सु नः सहान्ता दासंथा रथिम्। यर्न दूढः हा समस्तवा वीरु चित्साहिषीमहाग्रिवत्त्व वातु इ र्थन्तामन्युक संभ ॥ १ ॥

1. **Indrāgni** yuvāṁ su naḥ sahantā dāsatho rayim. Yena dṛ́lḥā samatsvā viḷu cit sāhiśimahyagnirvāneva vāta innabhantām-anyake same.

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

नहि वां ववयामहच्छदनुमिद्यजामहु शविष्ठं नृणां नरसं। स नः कुदा चिद्रवता गमदा वाजसात्यं गमदा मुधसात्यं नर्थन्तामन्युक संभ ॥ २ ॥

2. **Nahi vāṁ vavrayāmahe’thendramid yajāmahe-saviṣṭham nṛṇāṁ naram. Sa naḥ kadā cidarvata gamadā vājasātaye gamadā medhasātaye nabhantām-anyake same.**

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be
with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

1. *Indrasyuva sahantah rayim. Yena düh samatsv cit sahi mahyagnirneva veta innabhantm anyake same.*

2. *Nahi vavray mano’thendramid yajomahe’sthu nram. Sa nah kad cidarvatgamad vjastaye gamad medhastaye nabhantm anyake same.*


Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.


O man, with a voice friendly and inviting, like
a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अर्थे वृश्च्च पुरुस्वात् वृक्तिरिव गुर्भितमाज्ञा दृस्यं
दक्षिणं। वृष्ट्यं तदैव संभृतं वस्मिन्देयं वि भर्मजमिहे
नर्भर्तामन्यक संस्म। ६ ॥

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.


When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.
8. **Yā nu śvetāvavo diva uccarāta upa dyubhiḥ.**
*Indrāngnyor-anu vratam-uhānā yanti sindhavo yāntśīṁ bandhād-amuñcatāṁ nabhantāṁ-anyake same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

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9. **Pūrvīṣṭa indropamātayāḥ pūrviruta praśastayah sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu sādhanta no dhiyo nabhantāṁ-anyake same.**

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.
8. YŒ nu ÜvetŒvavo diva uccarŒta upa dyubhi¬. IndrŒgnyor-anu vratam-uhŒnŒ yanti sindhavo
ynŒnts¶Å bandhŒd-amuÛcatŒÅ nabhantŒm-anyake same. WHOEVER Indra and Agni, commanding ruling
power and light of knowledge, raise from lower regions
of ignorance and darkness, and take them to the higher
regions of knowledge and culture, and the seas which
they release from bondage, all of them, thus raised and
guided, observe their divine laws and live a dynamic
life of freedom and enlightenment. May all darkness,
ignorance, superstition and slavery vanish from the
world, giving way to freedom and progress.

9. Pµurv¶¦¢a indropamŒtaya¬ pµurv¶ruta praÜastaya¬
sµuno hinvasya hariva¬. Vasvo v¶rasyŒp¾co yŒ nu
sŒdhanta no dhiyo nabhantŒm-anyake same. O Indra, commanding lord of perceptive and
communicative powers of enlightenment, inspirer and
rejuvenator of the celebrant, first, foremost and universal
are your gifts of generosity, ancient and universal are
your acts and songs of adoration. The grace and
beneficence of the almighty are givers of settlement
which may, we pray, inspire our mind, senses and actions
and lead us to fulfilment and salvation. May poverty,
suffering, pride and frustration vanish giving way to
universal joy and freedom.

10. Tam ŋisŒtŒ suvŒktibhistve¦aÅ satvŒnam-¾gmiyam. Uto nu cid ya ojasŒ Üu¦ÄasyŒÄΌni bhedati jeŒat
svarvatŒrapo nabhantŒm-anyake same. With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and
truth of reality, who is adorable, who with his power
and brilliance, dries up and roots out the origins and
products of drought, greed and exploitation and sets
aflow the liberal streams of joy and prosperity. May all
poverty, exploitation, greed and unhappiness vanish
from the world of humanity.

11. Tam ŋisŒtŒ svadhvaraÅ styaÅ satvŒnam-¾tviyam. Uto nu cid ya ohata ŒÄΌ Üu¦Äasya bhedatya-jaiŒ
svarvatŒrapo nabhantŒm-anyake same. Adore and glorify the lord of love, non-violence
and holy yajnic action, who is ever true and eternal,
who rewards acts of truth and piety and inspires us to
think and meditate on piety and divinity, who breaks
down the roots and fruits of impiety and exploitation
and conquers the streams of joy and prosperity to set
them aflow. May impiety, illiberality, untruth and
exploitation, all vanish from the world.

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.
EvendrŒgnibhyŒÅ pit¾vannav¶yo mandhŒt¾vad-
aÆgirasvad-avŒci. TridhŒtunŒ ÜarmaČ pŒtam-
asmŒn vayaÅ syŒma patayo ray¶ÄŒm.

Thus do I sing a new song of adoration in honour
of Indra, lord ruler of power, and Agni, lord giver of
light and knowledge, as I would sing to glorify the father,
the giver of honour and enlightenment, and the lord
giver of the breath of life. May Indra and Agni protect
and promote us with the joy of threefold gifts of truth,
action and stability, and may we, I pray, be masters,
protectors and promoters of the wealth, honour and
excellence of life on earth.

Mandala 8/Sukta 41
Varuna Devata, Nabhaka Kanva Rshi

AsmŒ µu ¦u prabhµutaye varuČya marudbhyo 'rcŒ
vidu¦¢rebhya¬. Yo dh¶tŒ mŒnu¦ŒÄŒÅ paÜvo gŒ iva
rak¦ati nabhantŒm-anyake same.

For progress and prosperity in life, honour
and glorify V aruna, this lord supreme, ruler and
dispenser of justice who, with his powers, judgement
and actions, protects and promotes humans, animals,
birds, etc., just as he protects and regulates stars, planets
and satellites, all like the sacred cow. Honour and adore
scholars and vibrant youth and warriors also and then
all differences, oppositions, contradictions, alienations
and enmities would vanish.

Tamū śu samanā girā piṭīṇāṁ ca manmabhīḥ.
Nābhākasya praśastibhiryaḥ sindūnām-upodaye
saptasvasā sa madhyamo nabhantām-anyake
same.

Him you adore and glorify with sincere mind,
holy voice, songs of forefathers and hymns of sages
risen above the problems of lower world. Adore the lord
at the heart of things, at the head of the seven streams
of existence and at the beginning of the rise of creative
evolution of the seven oceans of Prakrti across five gross
elements, subtle elements and the spiritual and
intelligential world. Do that and all oppositions,
contraries and contradictions would disappear.

Sa kṣapaḥ pari ṣasvaje nyusro māyayā dadhe sa
viṣvaṁ pari darṣataḥ. Tasya venīranu vratamu-
ṣastisro avardhayan nabhantām-anyake same.

He joins and pervades the nights, super-glorious
sun as he is, and with his might holds and sustains the
world. All people of the world do homage to him in
obedience to his law and glorify him through three
phases of the day and time, morning, evening and midday, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

4. **Yaḥ kakubho nidhāraḥ prthivyāmadhi darśataḥ.**
   
   *Sa mātā pūrvyaṁ padaṁ tad varuṇasya saptyaṁ sa hi gopā idveryo nabhantām-anyake same.*

   Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

5. **Yo dhartā bhuvanānāṁ ya uṣrāṇāmapīcyā veda nāmāṇi guhyā.**
   
   *Sa kaviḥ kāvyā puruḥ rūpaṁ dyauriva puṣyati nabhantām-anyake same.*

   Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for
creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.


In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.


Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities
and enmities vanish from the world.


He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.


The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.
Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

**Mandala 8/Sukta 42**

**Varuna, Ashvinau Devatah, Nabhaka Kanva or Archanana Atreya Rshi**

1. *Astabhnād dyāmasuro viśvavedā amimīta varimāṇam prthivyāh. Āśidad viśvā bhuvanāni samrāḍ viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious
lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.


Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

3. *Imāṁ dhiyaṁ śiṣṭāmānasya deva kratuṁ dakṣāṁ varaṇa saṁ śiśādhi. Yayāti viśvā durītā tarema sutarmāṇamadhi nāvaṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

4. *Aṁ vāṁ gārvaṇa āśiṇaṁ śrībhūṭaṁ ānarucīṁ: 1
nāṃsatya śāmīpītya nābṛntāmaṁyak śaṁ 2 Ṛgveda.*
4. Ā vāṃ grāvāṇo aśvinā dhībhirviprā acucyavuḥ. Nāsatyā somapītaye nabhantām-anyake same.

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.


Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.


Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace.
and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

Mandala 8/Sukta 43

Agni Devata, Virupa Angirasa Rshi

1. *Ime viprasya vedhaso’gnerastṛtayajvanaḥ.*
   *Giraḥ* stomāsa īrate.

   These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

2. *Asmai te pratiharyate jātavedo vicarśane.*
   *Agnе janāmi suṣṭutim.*

   This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

3. *Āroka iva ghedaha tigmā agne tava tvīṣah.*
   *Dadbhirvanāni bapsati.*

   3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,
illuminate and intensify the beauties of life.

4. Harayo dhūmaketavo vātajūtā upa dyavi.
   Yatante vṛthagagnayāḥ.

   The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

5. Ete tye vṛthagagnaya iddhāsaḥ samadṛkṣata.
   Uṣasāmiva ketavaḥ.

   All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

   Agniryad rodhati kṣami.

   Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.
*Punaryan taruṇīrapī.*

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

8. *Jihvābhiraha nannamadarcisā jañjañābhavan.*
*Agnirvaneṣu rocate.*

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.*
*Garbhe sañjāyase punah.*

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

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10. **Udagne tava tad ghṛtādarcī rocata āhutam.**
   
   Nimsānam juhvo mukhe.

   Agni, that flame of yours fed and served with ghṛta rises and shines, having received its beauteous energy from the ladle in yajna.

11. **Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase.**
   
   Stomairvidhemāgnaye.

   With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

12. **Uta tvā namasā vayam hotarvareṇyakrato.**
   
   Agne samidbhirīmahe.

   Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

13. **Uta tvā bhṛguvacchuce manuṣvadagna āhuta.**
   
   Aṅgirasvaddhavāmahe.

   Agni, invoked and invited for honour and
service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

ত্বম্‌ হাৰ্ম্ম। অগ্রিন্নাসুপা বিপ্রঃ বিপ্রেণ সন্ত্সত।
সর্পাঃ সর্পাঃ সামি:ধ্যস্ত। ১৪।


You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वम्‌ विप्रायं दाशुष्ये रुचि देहि सहस्त्रिणम्।
अग्ने चीर्वंतिमिष्म। ১৫।

15. Sa tvam viprāya dāśuṣe rayim dehi sahasriṇam. Agne vīravaṭimīṣam.

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्ने धृतम्‌ सहस्त्रकृत: राहिदश्क: शुचिब्रवत।
हूर्म्‌ स्ताम्‌ जुष्म: म। ১৬।


Agni, sustainer of the world as a brother and
master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्ने मम स्तुता वाम्राय पतिहयं।
गावस गावेवाणाः ॥ १७ ॥

17. Uta tvāgne mama stuto vāśrāya pratiharyate.
Goṣṭhāṁ gāva ivāśata.

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुथ्यं ता अंजिरस्तम् विश्वः सुषितयः पृथक्।
अगुर कामाय यमिर् ॥ १८ ॥


Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अगिङो धीभिमनोषोणो मधिरासा विपश्चितः।
अन्धश्र्यो हिन्निरि ॥ १९ ॥


Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.


Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.


Worship him who, lord of light and omniscience, invoked and served with ghrta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.


I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.


We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

27. *Yamā tvā janāṣa indhate manuṣvadaṅgirastama.*
   *Agne sa bodhi me vacaḥ.*

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

28. *Yadagne divijā asyapsujā vā sahaskṛta.*
   *Tamā tvā gīrbhir-havāmahe.*

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

   *Dhāsim hinvantyattave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.
Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

Tartho bhagvatah dharmastava stotram 30

30. Te ghadagne svādhyo’ha viśvā nṛcakṣasah. Tarantaḥ syāma durgahā.


32. Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-bhiḥ. Śardhan tamāmsi jighnase.
33. *Tat te sahasva īmahe dātram yannopadasyati.*
   *Tvadagne vāryaṁ vasu.*

Agni, lord of strength and life’s challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

*Mandala 8/Sukta 44*

*Agni Devata, Virupa Angirasa Rshi*

1. *Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.*
   *Āsmin havyā juhotana.*

   Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

2. *Agnī stomāṁ juḥasva me vardhasvānena manmanā. Prati sūktāni harya naḥ.*

   Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

   "Aṣṭiṃn dvītīya dandaḥ havyavāhmuṛṣṇ bhuv.
   Ṛvaṁ aṁ saṁdyaṇād"

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3. **Agniṁ dūtam puro dadhe havyavāhamupa bruve. Devāṁ ā sādayādiha.**

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

4. **Ut te bṛhanto arcayaḥ samidhānasya dīdivaḥ. Agne śukrāsa īrate.**

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

5. **Upa tvā juhvo mama ghṛtācīr-yantu haryata. Aghe havyā juṣasva naḥ.**

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

6. **Mandraṁ hotāramṛtvijāṁ citrabhānum vibhā-vasum. Agnimīle sa u śravat.**

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,
wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.


I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.


Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.


Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.


Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.


Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.
13. Ūrjo napātamā huve’gniṁ pāvakāśociṣam. Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.


Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

15. Yo agnim tanvo dame devaṁ martaḥ saparyati. Tasmā id dīdayad vasu.

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.


This Agni is the highest lord and master of all on top of heaven and earth and gives energy and
sustenance to the seeds of life in the waters of the universe.

उदान्य शुचि:युस्तवं शुका भाजजं त्रि:त्त।
तव्र ज्यातीःश्चैःचर्यः॥ १७ ॥

17. *Udagne śucayastava śukrā bhrājanta īrate.*
*Tava jyoṭīṁśyarcayah.*

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशीषेष वायःस्य हि दात्रस्याग्नु स्वपपतिः।
स्ताता स्यां तव्र शरणिः॥ १८ ॥

18. *Īśiṣe vāryasya hi dātrasyāgne svarpatiḥ.*
*Stotā syām tava şarmanī.*

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वामेण मनीषिणास्तवं हिन्वतिः चित्तिवभिः।
त्वां वधन्तु ना गिरेः॥ १९ ॥

*Tvām vardhantu no giraḥ.*

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अद्यभस्य स्वधार्तता दृतस्य र्धर्थेः सदाः।
अयः सुख्यं वृणीमह॥ २० ॥
20. Adabdhasya svadhāvato dūtasya rebhataḥ sadā. 
Agneḥ sakhyam vṛṇīmahe.

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

Śucī rocata āhutaḥ.

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

22. Uta tvā dhītayo mama giro vardhantu viśvahā. 
Agnē sakhyasya bodhi naḥ.

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

23. Yadagne syāmahāṁ tvāṁ tvāṁ vā ghā syā aham. 
Syuṣṭe satyā ihāśiṣāḥ.
Agni, lord of love and life’s bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*
   *Syāma te sumatāvapi.*

Agni, you are the shelter home of all, lord protector and ruler of the world’s wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*
   *Giro vāsrāsa īrate.*

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

26. *Yuvānāṁ viśpatiṁ kaviṁ viśvādāṁ puruvepasam.*
   *Agniṁ śumbhāmi manmabhīḥ.*

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakṛti in living forms, rules and protects
humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

27. Yajñānāṁ rathye vayaṁ tigmajambhāya vīḷave. Stomairiṣemāgnaye.

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.


Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.


Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart’s core in the soul, and
you shine refulgent on the highest heaven in the celebrant’s meditation.

\[ पुराण दुरितथ्यः पुरा मृधभ्यः कव। \]

30. \( प णः आयुःवसा तिर। \)

\( पुराणे दुरितेभ्याः पुरामृध्भ्याः कव। \)

\( प णः आयुःवसा तिर। \)

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

**Mandala 8/Sukta 45**

*Indra-Agni, Indra Devata, Trishoka Kanva Rshi*

1. \( आ घा य अग्निमिन्धत स्त्रृणत्ति बहिरानुषक। \)

\( यज्ञामिन्दा युवा सखा। \)

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

2. \( ब्रह्मिदिध्मा एवान्भूरिः शस्त्रं पृथुः स्वरः। \)

\( यज्ञामिन्दा युवा सखा। \)

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their
ruler and defender.

अयुद्ध इच्छुधा चूंते शूरर्व आज्ञाति सत्वबिधः ।
यषामिन्दा युवा सखा ॥ ३ ॥

3.  आयुद्धा इद युधाः वर्ताम सुरा अजाति सत्ववभी।
 येषांमिन्द्रो युवा सक्षा।

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा दंदं जातः पृच्छद्रि मातर्म ।
क उगा: क है शृण्विर ॥ ४ ॥

4.  आ बुन्दां वृत्रहा दंदं जातः पृच्छद्रि मातर्म।
 Ka ugrāḥ ke ha śṛṇvire.

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

पति त्वा शाबवसी वंददिरावप्पा न याधिष्ठ ।
यस्ते शत्रुत्वमाचक ॥ ५ ॥

5.  Prati tvā śavasī vadad girāvapo na yodhiṣat.
 Yaste śatrutvamācake.

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

७. Yadājīṁ yātyājikṛdindraḥ svaśvayurupa.
Rathī-tamo rathīnām.

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

८. Vi śu viśvā abhiyujo vajrin viśvagyathā vṛha.
Bhavā naḥ suśravastamaḥ.

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

९. Asmākaṁ su rathaṁ pura indraḥ kṛṇotu sātaye.
Na yaṁ dhūrvanti dhūrtayaḥ.
May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

\[ \text{वृज्याम् ते परि द्विषाच्छे त शक्ति दुःधन्।} \]
\[ \text{गुममदिन्दु गार्त: ॥ १० ॥} \]

10. \textit{Vṛjyāma te pari dviṣo’ram te śakra dāvane. Gamemedindra gomataḥ.}

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blест with lands and cows, literature and culture, we would come close to you.

\[ \text{शान्तिच्छयन्ता अदिवाच्चश्रावन्त: शतर्ग्वन्त:।} \]
\[ \text{विब रणा अनुहस्त: ॥ ११ ॥} \]

11. \textit{Śanaiścid yanto adivo’śvāvantaḥ śatagvinaḥ. Vivakṣaṇaḥ anehasaḥ.}

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

\[ \text{ऊध्वा हि ते दिवदिव सहस्रा सून्रता शता।} \]
\[ \text{ज्रितिुष्ठ्या विरिःहत: ॥ १२ ॥} \]

12. \textit{Ūrdhvā hi te divedive sahasrā sūnṛtā śatā. Jaritṛbhyo vimamḥate.}

Your kindness and generosity rises day by day
May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.
16. *Ima u tvā vi cakṣate sakhāya indra somināh. Puṣṭāvanto yathā paśum.*

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.


And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.


As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा रूपभं न जिवर्या रूपभ्या शङ्वसस्यत।
उर्मर्तिसं त्वा सुधस्थ आ॥ २०॥

20. Ṭvā rambhāṁ na jīvrayo rarabhmaś savasaspate. Uśmasya tvā sadhastha ā.

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तात्रशमिन्द्राय गायत पुरुषमण्यय सत्वन।
नकिर्यं बृह्व्यं युधि॥ २१॥


Sing songs of adoration and prayer in honour of Indra, lord of world’s power and wealth. Who can ignore and neglect him in the battle of life?

अभि त्वा वृषभा सुत सुतं सृजामिति पीतयं।
तृप्पा व्याशनुही मदम॥ २२॥

22. Abhi tvā vṛṣabhā sute sutamāṃ sṛjāmi pītaye. Ṭīmpā vyaśnuḥī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart’s content and enjoy the ecstasy of bliss divine.

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

24. *Iha tvā goparīṇasā mahe mandantu rādhase. Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

25. *Yā vrtrahā parāvati sanā navā ca cucyuve. Tā sarīṃsatu pra vocata.*

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

सत्यं तत्तुवशं यदाब्र्ह्मविद्यान्तः अहन्वायम्।
व्यान्त तुवरणं शमिः॥ २७॥

27. Satyaṁ tat turvaśe yadau vidāno ahnavāyyam.
Vyānaṭ turvaṇe śāmi.

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तरणिं वा जनानां त्रृंदे वाजस्यं गार्यतः।
समानसु प शांसिष्म॥ २८॥

28. Taraṇīṁ vo janānāṁ tradāṁ vājasya gomataḥ.
Samānamu pra śamsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋभुं गणं न वर्तवं उव्वर्षु तुग्रावर्धेऽः।
इन्द्रं सामु सचा सुत॥ २९॥

29. Ṛbhukṣaṇaṁ na vartava uktheṣu tugryāvṛdhham.
İndraṁ some sacā sute.

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.
30. *Yahā krntadīd vi yonyaṁ triśokāya girīṁ prthum. Gobhyo gātum niretave.*

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.


Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.


Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

34. Mā na ekasminnāgasi mā dvayoruta triṣu. Vadhirmā śūra bhūriṣu.

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.


I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

36. Mā sakhyuḥ śūnamā vide mā putrasyā prabhū-vaso. Āvṛtvad bhūtu te manah.

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.
Kā nu māṇya ātimśhitāṃ: sakhā sakhāyamabāvītān. 37.
Jahā kā āsmparīṣate. 37.

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

Evāre vṛṣabhā suteśvinvan bhūryāvayaḥ. 38.
Śvaghnīva nivatā caran.

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

Aṁ taṁ pūta vṛchchayuṣa hṛīṁ gṛthāṇa sūpadhā. 39.
Yadīṁ brahmabhya iddadaḥ. 39.

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhāḥ. 40.
Vasu spārham tadā bhara.
Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

1. **Tvāvataḥ purūvaso vayamindra praṇetaḥ.**
   Smasi sthātar-hariṇām.

   Indra, shelter home of the world, leader of

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**Mandala 8/Sukta 46**

*Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho’ashvya Rshi*
humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि सत्यमदिवा विद्व दातार्मिषाम ।
विद्व दातारं रश्यणाम॥ २ ॥

2.  Tvāṁ hi satyamadrivo vidma dātāramiṣām.
Vidma dātāraṁ rayiṇām.

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य त महिमानं शतमूतं शतकता ।
गीथिगृणान्ति कारवः ॥ ३ ॥

3.  Ā yasya te mahimānam śatamūte śatakrota.
Girbhirṇantī kāravaḥ.

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सुनीथा गा स मत्या यं मरुता यर्मर्मयमा ।
भित्र: पात्यदुहः ॥ ४ ॥

4.  Sunītho ghā sa martyo yam maruto yamaryamā.
Mitraḥ pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,
all free from hate and jealousy, lead and protect on the right path.


Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.


We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.


In him centre and abide all protections free from fears of the world, integrated. That same lord of world’s wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our
consciousness which is in tune with the lord’s omnipresence for spiritual joy.

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.*
   *Ya ādadiḥ svar-nṛbhir-yah pṛtanāsu duṣṭaraḥ.*

   That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

9. *Yo duṣṭaro viśvavāra śravāyyo vājeśvasti tarutā.*
   *Sa naḥ śaviṣṭha savanā vaso gahi gamema gamati vraje.*

   Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.
10. *Gavyo śuṇo yathā purā’svayota rathayā.*

Varivasya mahāmaha.

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

11. *Nahi te śūra rādhaso’ntam vindāmi satrā.*

Daśasyā no maghavannū cidadrivo dhiyo vāje-bhirāvitha.

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā puruṣṭutah.*

Tām viśve mānuṣā yugendraṁ havante taviṣam yatasrucaḥ.

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people
of the world with ladlefuls of ghṛṭa in hand always invoke, adore and worship.

रः ना वाज्ञविता पुरुस्वरः पुराः स्थाता मधवा वृत्त्रह भृजक्।

13. *Sa no vājeśvavitā purūvasuḥ puraḥ sthātā maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अभि वा वीरमन्धसा मदर्शु गाय गिरा महा विचतसम।
इन्द्रं नाम श्रुतं शाखिनं वचा यथा। १४।


In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

दृढ़ी रक्षास्तन्वेव दुर्दिवसु दुर्दिवाजशु पुरुहूतं वाजिनम।
नूनमथ। १५।


Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and
speed in our battles of life, and give us all this soon and for sure.

16. **Viśveṣām-irajyantam vasūnāṁ sāsahvāṁsaṁ cidasya varpasah. Kṛpayato nūnamatyatha.**

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanuisher of the enemies.

17. **Mahaḥ su vo aramiṣe stavāmahe mīlhuṣe aramīgamāya jagmaye. Yajñebhir-gīrbhir-viśvam-anuṣāṁ marutāmiyakṣasi gāye tvā namasā girā.**

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

18. **Ye pāṭayante ajmabhir-girīṇāṁ snubhiresāṁ. Yajñam mahiṣvaṇāṁ sumnaṁ tuviṣvaṇāṁ prādhvare.**
We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

Prabhaṅgaṁ durmaṁ-indra śaviṣṭhā bhara. Rayim-asmabhyaṁ yuṣyāṁ codayanmate jyeṣṭham codayanmate.

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

Sanitaḥ susanitarugra citra cetiṣṭha sūṃṛta. Prāsaḥā samrāṭ sahurim sahantam bhujyum vājeṣu pūrvyam.

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.
We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

Come that sage and scholar of human virtue, just human, not a god, who has received the feel of full and universal spirit of divinity, just as the man in the clutches of karmic sufferance experiences the bliss of divinity in the twilight and beauteous glory of the dawn of universal light and renown.

I have got sixty-and-ten thousand horses, twenty hundred camels, and ten hundred dark brown, ten hundred tawny red, in all ten thousand cows.

Ten fleet dark brown horses with straight long tails instantly rushing to the target turn the whirling wheels of my chariot and beat the opposing forces.
24. **Dānāsah pṛthuśr-vasaḥ kānītasya surādhasaḥ.**
Rathāṁ hiraṇyayaṁ ādān-māṁhiṣṭhaṁ sūrira-bhūd-vaṁśiṣṭham-akṛta śravaḥ.

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

25. Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṁ hi te cakṛmā bhūri dāvane sadyaścinmahī dāvane.

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

26. **Yo aśvebhir-vahate vasta usrāstriḥ sapta sapta-śīnām. Ebhiḥ somebhiḥ somasudbhīḥ somapā dānāya śukrapūtapāḥ.**

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

27. **Yo ma imaṁ cidu tmanā mandaccitraṁ ādāvane.**
Araṇve akṛte nahuṁ sukṛtvani sukṛttarīṁ sukra-tuṁ.

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

28. **Ucathye vapui yaṁ svarūpta vāyosvantaṁ. Aśveśitaṁ rajeśitaṁ āneśitaṁ prajma tadidaṁ nu tat.**

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

29. **Adha priyamīrīṁ āśiṁ sahasraṁ sanam.**
Aśvinīṁminna vṛūdaṁ.

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.
24. Dãnsa¬ p¾thu¬ vasa¬ kŒn¶tasya surŒdhasa¬. RathaÅ hiraÄyayaÅ dadan¬ma¬hi¦¢ha¬ sµurira¬bhµud¬vari¬¢ham¬ak¾ta Ürava¬.

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

25. Yo vŒyo mahe tane yŒhi makhŒya pŒjase. VayaÃhi te cak¾mŒ bhµuri dŒvane sadyaÜcinmahi dŒvane.

O V ayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.


Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

27. Yo ma imaÅ cidu tmanÄ mandaccitram¬ dÄvane. Ara¢ve akše nahuše suk¾tvani suk¾ttarâya sukra¬tuḥ.

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

28. Ucathye vapu¬si yaḥ svarÄluta vÄyo ghÄtrasnÄḥ. AŚveśitam¬ rajeśitam¬ śuneśitam¬ prÄjma tadidam¬ nu tat.

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

29. Adha priyami¬ṣirāya śaṣṭim¬ sahasrÄsananam. AŚvÄnÄminna vrÄṇām.

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

30. गावा न गृथ्यपुर्ण यन्ति वर्धय उप मा यन्ति वर्धयः॥ ॥
30.  Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

31.  Adha yaccārathe gaṇe śatamūṣṭrāṇ acikradat. 
Adha śvītneṣu viṁśatim śatā.

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

32.  Śataṁ dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

33.  Adha syā yoṣaṇā mahī pratiśī vaśamaśvyam. 
Adhirukmā vi niyate.
Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

**Mandala 8/Sukta 47**

**Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi**


   O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

2. *Vidā devā aghānāmādityāso apākṛtīm. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ītayaḥ su-ītayo va ītayaḥ.*

   O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter
and protection all over. Sinless are your protections, noble and holy are your protections.


All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.


Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man’s wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.
5.  

Pari ṇo vrñajannaghā durgāṇi rathyo yathā. 
Syāmedindrasya sarmānyādityānāmutāvasyanehaso va ātayaḥ su-ūtayo va ātayaḥ.

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

6.  
Pariḥvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ātayaḥ su-ūtayo va ātayaḥ.

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

7.  

Na tam tigmaṁ cana tyajo na drāsadabhi tam guru. Yasmā u śarma sapratha ādityāso arādhva-
manehaso va ātayaḥ su-ūtayo va ātayaḥ.

Sharpest envy and violent anger do not terrify
or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

8.  
Yuṣme devā api śmasi yudhyanta iva varmasu.  
Yūyaṁ maho na enaso yūyamarbhāduruṣyatā-nehaso va ātayaḥ su-ūtayo va ātayaḥ.

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safeguards.

9.  
Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato’ryamno varuṇasya cānehaso va ātayaḥ su-ūtayo va ātayaḥ.

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

   Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.


   Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

12. *Neha bhadram rakṣasvine nāvayai nopayā uta. Gave ca bhadram dhenave vīrāya ca śravasyate-'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*
No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.


O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.


O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O
light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.


O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.


For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.
17. **Yathā kalām yathā śapham yatha rṇam saṁnyā-\*yāmasi. Evā duṣṭvapnyām sarvamāptye saṁ nayāmasya-nehaso va ītayaḥ su-ītayo va ītayaḥ.**

Just as we throw off a dead nail and a dead hoof, and just as we pay off a bad debt, similarly we throw off tall bad dreams of our whole world far away. O Adityas, O dawn of light, sinless are your protections, holy your safeguards.

18. **Ajaiśmādyāsanāma cābhūmānāgaso vayam. Uśo yasmād duṣṭvapnyādabhaiśmāpa taducchatva-nehaso va ītayaḥ su-ītayo va ītayaḥ.**

O Adityas, O dawn of light, we have won today, achieved something great, and become free of sin and evil. O dawn, the bad dreams which we fear, pray, throw off. Sinless are your protections, holy your safeguards.

**Mandala 8/Sukta 48**

*Soma Devata, Pragatha Ghaura Kanva Rshi*

1. **Svādorabhakṣi vayasaḥ sumedhāḥ svādhyaḥ varivovittarasya. Viśve yaṁ deva ātva martyāso madhu bruvanto abhi saṁcaranti.**
An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying ‘it is honey sweet and savoury’, when they meet in sacred gatherings.

अन्तःच दागा अद्वितिभवास्यवायता हरसा द्वारस्य।
इन्द्रविन्दस्य सुखं जुषाणं: श्रांश्रीव धुरमपृणु राय ऋध्या:॥ २ ॥


O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अपामसार्मममुृतां अभूमार्गम्य ज्यातिर्विद्याम दुवान।
क्षुद्रमस्मानकृपणवद्वरस्तिः किमु धूर्तिरमृत मत्यस्य ॥ ३ ॥

3. Apāma somamamṛṭā abhūmāganma jyotira-
vidāma devān. Kim nūnāmasmān kṛṇavadar-ātiḥ
kimu dhūrtiramṛṭa martyasya.

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?
शं ना भव हृद आ पीत ईन्द्रा पितवं साम सूनवें सुशर्वः ।
सखवः सख्ये उरशंसु धीरः प णा आयुर्जीवसं साम
तारीः ॥ ॥

4. Šaṁ no bhava hṛda ā pīta indo piteva soma sūnave suśevah. Sakheva sakhya uruśamśa dhīraḥ praṇa āyurjīvase soma tārīḥ.

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart’s content.

इं मा पीता युश्यन्ते उरूष्यवा रथ्ये न गावः सर्मनाहु पवेसु।
त मा र नतु विस्तरसेश्चरित्रादुत मा स्मामद्ववपश्चिन्त्रेन
न्दवः ॥ ॥

5. Ime mā pītā yaśasa uruṣyavo ratham na gāvaḥ samicāha parvasu. Te mā rakṣantu visrāsascaritrāduta mā srāmādyavayantvindavaḥ.

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अभिमः न मा मधितं सं दिंदीपः प च च च य कृणुहि वस्यसा
नः । अथा हि त मदु आ साम् मन्येः रवाँइव प चरा
पुष्पिमच्छः ॥ ॥

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyah. Soma rājan pra ṇa āyūṃṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.


O soma, ruling light of life, be kind and gracious,
give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.
अपि त्वा अस्थुरनिर्गत अमीषा निरंत्रसृतमिषीचीरभंकुः। आ सामार्गासूर्ध्रद्विहल्या अर्गार्गन यत्र पतिरत्न आयुः॥ ११॥


Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

या न इन्द्रः पितरा हर्त्वु पीताचर्मत्या पत्यांः आविवर्णः।
तस्मृद्धसामृत्य हुर्विषा विधम मृत्तीक अस्य सुमुताप्पर
स्वाम॥ १२॥

12. *Yo na induḥ pitaro hṛtsu pīto’মর্তयো মর্ত্যান্ন আবিবর্ণ।
তস্মুদ্বসামৃত্য হুর্বিষা বিধম মৃত্তীক অস্য সুমুতাপ্পর
স্থ্যাম॥ ১২॥

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं साम सत्त्वभिः संविदृग्नाचनु द्यावपृथिवी आ तत्तन्थ।
तस्मृड्गि इन्द्रः हुर्विषा विधम वदं स्याम पतेय रयी-
णाम॥ १३॥

13. *Tvam soma pitṛbhiḥ samvidāno’nu dyāvāprthivī
da tatantha. Tasmai ta indo haviṣā vidhema
evayam syāma patayō rayiṇām.*
O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.


O brilliant divines, saviours and leading lights of humanity and life’s joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.


Soma, immortal spirit of peace, power and bliss,
you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

**Mandala 8/Sukta 49**

*Indra Devata, Praskanva Kanva Rshi*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like
streams flowing down from the mountains.

3. Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvokyaṁ sarāḥ pṛṇanti śūra rādhase.

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

4. Anehasaṁ prataraṇaṁ vivakṣaṇaṁ madhvaḥ svādiṣṭhamīṁ pība. Ā yathā mandasānaḥ kirāsi nah pra kṣudreva tmanā dhṛṣat.

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

5. Ā nah stopamupa dravaddhiyāno aśvo na sotrbiḥ. Yam te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.
Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.


With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord’s satisfaction.

7. *Yaddha nūmaṁ yadvā yajñe yadvā prthivyāmadhi. Ato no yajñam-āśubhir-mahemata ugra ugrebhirā gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.


Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.


Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the
energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

**Mandala 8/Sukta 50**

*Indra Devata, Pushtigu Kanva Rshi*


For the sake of life’s fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.


Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.
3. **Yadīṁ sutāsa indavo’bhi priyam-amanḍiśuḥ. Āpo na dhāyi savanaṁ ma ā vaso dughā ivopa-dāśuṣe.**

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

4. **Anehasaṁ vo havamāna-mūtaye madhvaḥ kṣaranti dhītayah. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.**

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

5. **Ā naḥ some svadhvara iyāno atyo na toṣate. Yam te svadāvant-svadanti gūrtayaḥ paure chanda-yase havam.**

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of
joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.


I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.


Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.


O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.


O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for
the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

Mandala 8/Sukta 51

*Indra Devata, Shrushtigu Kanva Rshi*

Yathā manau sāṁvaraṇau somam-indrāpibah sūtam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

Pārśadvāṇah praskaṇvaṁ samsādayaccha-yānaṁ jivrim-uddhitam. Sahasrāṇyasiṣāsad gavām-ṛṣistvoto dasyave vrkhaḥ.

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt
made him sit in a thousand rays of the sun for treatment and cure.

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indraṁ tamacchā vada navyasya matyariṣyan-taṁ na bhojase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.


To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

5. *Yo no dātā vasūnāmin-dvāṁ tāṁ hūmahe vayam. Vidmā hyasya sumatīṁ navīyasīṁ gamema gomati vraje.*

We invoke and adore Indra who is the giver of
wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.


Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.


Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

   When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

9. *Yasyāyaṁ viśva āryo dāsah śevadhipā ariḥ. Tiraścidarye ruśame paviravi tubhet so ajyate rayiḥ.*

   This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.


   Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.
Mandala 8/Sukta 52

*Indra Devata, Ayu Kanva Rshi*


   Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.


   Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

3. *Ya ukihā kevalā dadhe yah somam dhṛṣitāpibat. Yasmāi viṣṇustrīṇi pādā vicakrama upa mitrasya dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.


In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

5. *Yo no dātā sa naḥ pitā mahāṁ ugra īśānakṛt. Ayāmann-ugro maghāvā purūvasur-goraśvasya pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal
shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.


O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world’s wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.


Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world’s wealth and excellence.


Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

10. Samindro rāyo bṛhaṭīradhuṇuta sam kṣoṇi samu sūryam. Sam śukrāsah śucayaḥ sam gavāsirah somā indram-amandiṣuḥ.

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent.
1. *Upamāṁ tvā maghonāṁ jyeṣṭhāṁ ca vrṣabhāṇāṁ.* Pūrbhittamāṁ maghavannindra govida-mīśānam rāya imahe.

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

2. *Ya āyuṁ kutsam-atithigvam-ardayo vāvṛdhāno divedive.* Tam tvā vayaṁ haryaśvaṁ śatakratum vājayanto havāmahe.

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.
3. Ā no viśveṣāṁ rasaṁ madhvaḥ śiṅcantva-drayaḥ.  
Ye parāvati sunvire janesvā ye arvāva-tīndavāḥ.

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

4. Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā vasu. Śīṣṭeṣu citte madirāso aṁśavo yatrā soma-sya tṛmpasi.

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

5. Indra nedīya edīhi mitamedhābhir-ūtibhiḥ. Ā śaṁtama śaṁtamābhir-abhiṣṭibhirā svāpe svāpibhiḥ.

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.
6. Ājiturāṁ satpatim  viśvacarṣanāṁ kṛdhi praśivā- bhagam. Pra sū tirā śacībhirye ta ukthinaḥ kratum punata ānuṣak.

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.


Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.


O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your
protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

**Mandala 8/Sukta 54**

*Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah,*

*Matarishva Kanva Rshi*


    Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

2. *Nakṣanta indramavase sukṛtyayā yeṣāṁ suteṣu mandase. Yathā samvarte amado yathā kṛṣa evāsme indra matsva.*

    Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.
3. Ā no viṣve sajōṣaso devāsō gantanopa naḥ. Vasavō rudrā avase na ā gamaṃchṛṣṭavantu maruto havam.

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

4. Pūṣa viṣṇur-havanam me sarasvatyavantu sapta sindhavah. Āpo vātaḥ parvatāso vanaspatiḥ śṛṇotu prthiviḥ havam.

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature’s flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

5. Yadindra rādho asti te māghonam maghavatta-

ma. Tena no bodhi sadhamādyo vṛdhe bhago dānāya vṛtrahan.
Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.
Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

Vayam ta indra stomebhir-vidhema tvamasmā-kaṁ śatakṛato. Mahi sthūram śaśayaṁ rādho ahrayaṁ praskaṇḍvāya ni toṣaya.

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

Mandala 8/Sukta 55

Indra, Praskanva Danastuti Devata, Krsha Kanya Rshi

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that’s your bounty and grandeur.

Śaṁts śvataṁ āraṁ dīvī tāra na raṁcārt. Mahnā divāṁ na tastabhuḥ.

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.
3. Śataṁ veṇūñchatam śunah śataṁ carmāṇi mlātāni. Śataṁ me balbajastukā aruṣāṇāṃ catuh-śatam.

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that’s the gift of generous Indra.


Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

5. Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīrātīdhvasan pathaścaśuṣā cana sarinnaše.

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.
Mandala 8/Sukta 56

Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah,
Prshadhra Kanva Rshi

पति त दस्यव वृक राथा अदश्याह्यम ।
च्याकपथिणा शर्वः ॥ १ ॥

1. Prati te dasyave vṛka rādho adarśyahrayam.
Dyaurna prathinā śavaḥ.

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

Daśa mahyān pautakrataḥ sahasrā dasyave vṛkah.
Nityādrāyo amarīhata.

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

3. Śataṁ me gardabhānāṁ śatamūrṇāvatīnām.
Śataṁ dāśaṁ ati srajaḥ.

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.


Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

**Mandala 8/Sukta 57**

*Ashvinau Devate, Medhya Kanva Rshi*

1. Yuvaṁ devā kratunā pūrvyena yuktā rathena taviṣam yajatā. Āgacchataṁ näsatyā śacībhir-ridāṁ tṛṭīyaṁ savanāṁ pibathah.

Brilliant and generous, adorable and sociable
divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

![Mandala 8/Sukta 57](https://example.com/mandala8sukta57.png)

1. YuvaÅ devÅstraÅ yuÅrveÅtÅ yuktÅ rÅthaÅn tÅviÅnaÅ yajÅtÅ.
   
   Brilliant and generous, adorable and sociable divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

2. YuvÄm devÄstraya ekädaÄsÄsaÅ satÄyÄh satÄyasÄ dadÄrÄse purÄstÄt. AsmÄkaÄm yajÄnaÄm savanaÄm juÅsÄnÄ pÄtÄm somamaÄsvÄnÄ didyagnÄ.
   
   Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

3. PanÄyyaÄm tadaÄsvÄnÄ kÄtÄm vÄÄm vrÄsÄbho divÄ rajÄsaÄh prÄthivyÄh . SahasraÄm samaÄÄ utÄ yÄ gaviÄšÄtÄ sarvÄÄ it tÄÄ upÄ yÄtÄ pibädhyÄi.
   
   Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle
wealth, all of which are worthy of appreciation.

अर्थं वां भूगो निन्हिता यज्ञार्मा गिरा नासात्यार्य यातम।
पिरलं सामं मधुमन्तरस्म्यं पु दुःश्वासमवतं शचीभि:। ॥ ४ ॥


Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

Mandala 8/Sukta 58

Vishvedevah or Rtvijah Devatah, Medhya Kanya Rshi

यमृत्विज्ञा बहुधा कुल्पयत्नः सच्चतसा यज्ञमिम कहन्ति।
या अनूच्चानार्कामण्युक्त आसीलका स्वित्त्व्य यज्ञमानस्य
संविच। ॥ १ ॥


In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their
own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana’s state of knowledge and spiritual awareness?

2. Eka evāgni-r-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekam vā idaṁ vi babhūva sarvam.

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.


Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full
of treasure, by the power and inspiration of which the
dawn of light arises and illuminates the world, that
supreme spirit I invoke for you and call you to
experience the absolute bliss beyond the relative.

Mandala 8/Sukta 59

Indra-Varunau Devate, Suparna Kanka Rshi

1. Imāni vāṁ bhāgaheyāṇi sivrātā indrāvaruṇā pra
   mahe sutesu vāṁ. Yajñeyajñē ha savanā bhuraṇ-
   yatho yat sunvate yajamāṇāya śikṣathah.

   Indra and Varuna, power and judgement of
divinity, these are your contributions to life which in
this grand yajna of human life vibrate in the yajnic
projects of life inspired by you: In every yajna of life
you energise and shine the holy activities when you bless
and inspire the yajamana who creates and contributes
to the joy of life.

2. Niṣṣadhvāriṇāśadhirāpa āstām-indrāvaruṇā
   mahimānam-āśata. Yā sisrātu rajasaḥ pāre adh-
   vano yayoh śatrur-nakirādeva ohate.

   Indra and Varuna, powers of natural energy and
natural selection for evolution and growth, herbs and
trees, waters and liquid flows attain efficiency and rise
higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.


Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.


Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,
in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवोचाम महत सांस्कृतिक सत्त्वं त्वाष्ट्राभं महिमानमिन्द्रियम ।
अस्मान्त्विन्द्रावरुणा घृटशचुतस्त्रिभि सांस्किर्ततं शुभस्यति ॥ ५ ॥


We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्द्रावरुणा यदृष्टिभ्यं मनोऽघानो वाचा मृति श्रुतमदत्ताम ।
यानि स्थानान्यस्फुजन्त धीरो युज्यतेन वानास्तर्पसाभ्य-पश्यम ॥ ६ ॥


Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of
meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणः सामनासमाद्रप्तम् रायसपोसाम् यजमानेशु धत्तम। पुजां पुष्टिः भूतिमस्मासु धत्तं दीघायुवायु प तिरतं न आयुः। ॥ ७ ॥


Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

Mandala 8/Sukta 60
Agni Devata, Bharga Pragatha Rshi

अग्नि आ याह्यायनिधिः भिहारां त्या वृणीपह।
आ त्वार्मचन्तु पर्यता हृदिष्यती यजिष्ठं बहिरासदे। ॥ १ ॥


Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the
holy grass.


Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

3. Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhvaresvīḍyo viprebhiḥ śukra manmabhiḥ.

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world’s wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

5. *Tvamit saprathā asyagne trātar-rtaskaviḥ. Tvāṁ viprāsah samidhāna didiva ā vivāsanti vedhasah.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.


Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.
7. Yathā cid vṛddham-atasm-agne samījūrvasi kṣami.
   Evā daha mitramaho yo asmadhrug durmanmā kaśca venati.

   Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.


   Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.


   Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

   (This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda’s
7. Yathā cid vaḍḍham-ātasm-āgni sañjñurvasi kañmi. Evā daha mitramaho yo asmadhrug durmanmā kañca venati. Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

8. Mā no mātrāya ripave rakṣasvine māghasya riradhābhis-taraṁyaviṁhyā yivebhiṁ pāhi pāyubhiṁ. Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

9. Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi gṛbhis-tis trochę pate pāhi catas্bhir-vaso. Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Vedas' voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)


Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

11. Ā no agne vayovṛdham radio pāvaka saṁsyam. Rāsvā ca na upamāte purusprāham sunīṭī svaya-saṣṭaram.

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

12. Yathā vāṃśaṃ pūrṇānuṣu śaṅkṣaṣṭrānta uya ānādirā. S tva naḥ vṛdh paraṁśa śaṅkṣiccā jayā Śāṣṭraṃ vasyāṃdirā.

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशार्गा वृषभा यथायथ:  भृज्ञ  दर्ध्वत।
तिग्मा अस्य हनवा न पौर्णिध्वारु: सहस्य यहुः॥ १३ ॥

13. Śiśāno vrṣabho yathāgniḥ śṛṅge davidhvat. Tigmā asya hanavo na pratidhṛśe sujambhaḥ sahaso yahuḥ.

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

नहि तं अग्र वृषभ पतिध्रुप जम्भाःसा यहर्विषेष।
स त्वं ना हातः सुहुतं हविवक्षुधि वंस्वो ना वायो पुरु॥ १४ ॥


Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.
Yena vaṣṇa pṛthuśram ādityaṁ. Sa tvā no vardha prayāsa ādi devaṁ rājasī।
Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence so that we may rise to be masters of wealth, honour and excellence。

Śeṣe vaneṣu mātroḥ sam tvā martāsa indhate. Atyāntrapī havyā vahasi haviṣkṛta ādīd deveṣu rājasī।
You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

Śam haṁtrārāṣṭṁādīṇāṁ tvaḥ śaṁ tvā susūyāmḥayam।
Śāntaśyadvato tarpasa vivaḥ śaṁ caiva pāṁtṛa tithi jananāṁ ārti।
Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

Sapta hotāras-tamidīlata tvā’gmne sutyājamahraṇam. Bhinatsyaadrim tapasā vi śociśā prāgne tiṣṭha janān ati।
Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

Agnimagñiṁ vo adhirguṁ huvema vṛktaḥ viṣṭaḥ ati।
Agnīḥ hiḥtarpayasaḥ śaṁ śaṁvaiśvāṁva hātaṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ āṁ ā㎡
For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,
and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

\begin{ex}
\text{Ketena }s\,\text{ârmant-sacate  }\text{sus\,m\,n\,yagne  }\text{tubhyan\,cikitvan\,n.}\int_{\text{I\,s\,n\,yay\,n\,h\,p\,u\,r\,u\,p\,a\,m\,m\,h\,b\,h\,r\,a\,v\,j\,a\,m\,n\,n\,d\,i\,\,}n\,\text{t\,i\,sh\,t\,a\,m\,-\,u\,t\,a\,y}}\int_{18}\\
\text{Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.}\int_{19}\\
\text{Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.}\int_{20}\\
\end{ex}
and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

18. Ketena Üarmant-sacate su¦ŒmaÄyagne tubhyaÅ cikitvanŒ. I¦aÄyayŒ na¬ pururµupamŒ bhara vŒjaÅ nedi¦¢ham-µutaye.

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.


Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

20. MŒ no rak¦a Œ veܶdŒgh¾Ä¶vaso mŒ yŒturyŒtum-ŒvatŒm. Parogavyûtyanirāmapa kṣudhamagne sedha rakṣasvinaḥ.

O refulgent lord protector of world’s wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

Mandala 8/Sukta 61

**Indra Devata, Bharga Pragatha Rshi**

उभयं शृणवैच्च न इन्द्रं अवागिदं वर्चः ।
सृत्राच्यं मृधवां सांमपीत्य धियां शार्विष आ गमत ॥ १ ॥


May Indra, lord omnipotent, master of the world’s wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्वराजं वृषभं तमाजैस धिषणं निष्ट्वत गर्तुः ।
उतापमानां पश्चां नि षीदसि सांमकांसं हि त नरः ॥ २ ॥

2. *Taṁ hi svarājam vrṣabhāṁ tamojase dhiṣaṇe niṣṭatakasatuḥ. Utopamānāṁ prathamo ni śidasi somakāmaṁ hi te manah.*

That self-rulled, self-refulgent, brave and
generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

3. Ā vrṣasva purūvaso sutasyendrāndhasah. Vidmā hi tvā harivāḥ pṛtsu sāsahimadhrṣṭaṁ cid dadhr-śvaṁ.

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.


Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizor, under your protection without delay while we move on, O lord of clouds and mountains.
generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.
Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

8. Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṁhase. Ā purandaraṁ cakṛma vipravacasa indraṁ gāyanto'vase.

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.


Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name “I AM”.
Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous.

O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the
power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi.*

*Maghavaṁ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.


*Taṁ tvā vayāṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world’s wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and
grandeur of life you grant, protect and advance.

15. *Indraḥ spaṭuta vrtrahā paraspā no vareṇyāḥ. Sa no rakṣiṣaḥc-caramām sa madhyamām sa paścāṭ pātu naḥ purāḥ.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.


Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

17. *Adyādyā śvah śva indra trāśva pare ca naḥ. Viśvā ca no jaritṛnt-satpate ahā divā naktam ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.
18. *Prabhaṅgi śūro maghavā tuvāmaghaḥ samāmiślo vīryāya kam. Ubhā te bāhū vr̥ṣanā satakrato ni yā vajramaḥ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

**Mandala 8/Sukta 62**

**Indra Devata, Pragatha Ghaura Kanva Rshi**


O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.


The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord’s charity.
Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra’s generosity.

अहितेनं चित्रदर्शं जीर्दानां: सिषास्तिः पवाच्यमिन्दु तत्तत्वं वीराणि करिष्यता भूदा इन्दरस्य रूत्ययः ॥ ३ ॥


The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord’s charity.

आ याहि कृणावौम तं इन्द्रं बह्वाणि वध्राणा। यथिः: शविष चाकनां: भद्रमहः श्रवस्यत भूदा इन्दरस्य रूत्ययः ॥ ४ ॥

4. Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadrā indrasya rātayaḥ.

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

ध्रूषतश्चित्त ध्रूषन्नम: कृणार्धीन्द्र यथ्चम। तीव्रसामान्द्र सप्तयता नमाभिः पतिभूष्यता भूदा इन्दरस्य रूत्ययः ॥ ५ ॥

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.


The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.


Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.
8.  
\textit{Gṛne tadin\textit{dra} te śava upamaṁ deva\textit{tā}taya.}  
\textit{Yaddhay\textit{si} vṛtramojasā śacīpate bhadrā indrasya rātayaḥ.}  

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

9.  
\textit{Samaneva vapusya\textit{ta}h kṛṇavān-mānuṣā yugā.}  
\textit{Vide tadin\textit{dra}ś-cetanam-adhā śruta bhadrā indrasya rātayaḥ.}  

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

10.  
\textit{Ujjātam-indra te śava ut tvāmut tava kratum.}  
\textit{Bhūriga bhūri vāvṛdhur-maghavan tava śarmanī bhadrā indrasya rātayaḥ.}  

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.
11. *Ahaṁ ca tvaṁ ca vṛtrahant-saṁ yujyāva sanibhya ā. Arāṭīvā cidadrivo’nu nau śūra maṁsate bhadrā indrasya rātayah.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.


Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

Mandala 8/Sukta 63

*Indra (1-11), Devah Devatah, Pragatha Kanva Rshi*
He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

2. *Divo mānāṁ notsadant-somapṛṣṭhāso adrayaḥ.*

*Lokāya vahṛ cha śāntyā**

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

3. *Sa vidvāṁ aṅgirabhya indro gā avṛṇodapa.*

*Stuṣe tadasya pauṁsyam.*

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

4. *Sa pratnathā kavivṛdhā indro vākasya vakṣaṇāḥ.*

*Śivo arkasya homanyasmatra gantvavase.*

He, Indra, as ever before, strengthens the poets
and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

5. Ādū nu te anu kratum śvāhā varasya yajyavaḥ. Śvātramarkā anūṣatendra gotrasya dāvane.

   And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.


   In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

7. Yat pāñcajanyayā viśendre ghoṣā asṛkṣata. Aṣṭrṇād barhaṇā vipo ’ryo māṇasya sa kṣayarḥ.

   When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,
omniscient and master is the centre of my worship too.

8. *Iyamu te anuṣṭutiś-cakrṣe tāni paumṣyā.*
   *Prāvaś-cakrasya vartanim.*

   Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

   *Yavaṁ na paśva ā dade.*

   On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

10. *Taddadhānā avasyavo yuṣmābhirdakṣapitaraḥ.*
    *Syāma marutvato vṛdhе.*

   Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.


Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.
Mandala 8/Sukta 64

Indra Devata, Pragatha Kanva Rshi

1. Ut tvā mandantu stomāḥ kṛṣṇuṣva rādho adrivah. Ava brahmadvīṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.


Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.


You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you
are the ruler, the ultimate ordainer of good and evil both.

*Obhe pṛṇāsi rādasī.*

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

5. *Tyaṁ cit parvataṁ girīṁ śatavantaṁ sahasriṇam.*
*Vi stotṛbhyaṁ rurojitha.*

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

*Asmākaṁ kāmamā pṛṇa.*

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.
7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.*
*Brahmā kastam saparyati.*

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

8. *Kasya svit savanam vṛṣā jujuśvān ava gacchati.*
*Indraṁ ka u svidā cake.*

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

*Ukthe ka u svidantamaḥ.*

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

10. *Ayaṁ te mānuṣe jane somaḥ pūruṣu sūyate.*
*Tasyehi pra dravā pība.*
Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

**Mandala 8/Sukta 65**

**Indra Devata, Pragatha Kanva Rshi**

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,
front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

2. Yadvā prasravaṇe divo mādayāse svarṇare.
    Yadvā samudre andhasaḥ.

   Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

3. Ā tvā gīrbhir-mahām-urūṁ huve gāmiva bhojase.
    Indra somasya pītaye.

   Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

4. Ā ta indra mahimānam harayo deva te mahaḥ.
    Rathe vahantu bibhrataḥ.

   Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.
5. **Indra grṇiśa u stuše mahāṇ ugra iśānakṛt.**  
*Ehi naḥ sutam piba.*

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

6. **Sutāvantastvā vayaṁ prayasvanto havāmahe.**  
*Idam no barhirāsade.*

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

7. **Yacciddhi śaśvatāmasīndra sādhāraṇas-tvam.**  
*Tāṁ tvā vayaṁ havāmahe.*

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

8. **Idam te somyaṁ madhvadhukṣann-adribhir-naraḥ.**  
*Juṣāṇa indra tat piba.*
People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

\[ \text{विश्वाँ अर्या \ विपश्चिताचति \ ख्यसूयमा \ गग्नि} \]
\[ \text{अस्म \ दधिः श्रवं बृहत} \]

9. \[ \text{Viśvān aryo vipaścito’ti khyas-tūyamā gahi.} \]
\[ \text{Asme dhehi śravo brhat.} \]

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

\[ \text{दाता म पृथ्वीनां राजा हिरण्यवीनाम} \]
\[ \text{मा दंवा मुघवा रिषत} \]

10. \[ \text{Dātā me prṣaṭīnāṁ rājā hiraṇyavīnām.} \]
\[ \text{Mā devā maghavā riṣat.} \]

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

\[ \text{सहस्र पृथ्वीनामाधिर्न श्रचन्द्रं बृहत्पृथ्व} \]
\[ \text{शुक्रं हिरण्यमा दंद} \]

11. \[ \text{Sahasre prṣaṭīnāṁ-adhiścandram brhat prthu.} \]
\[ \text{Śukram hiraṇyamā dade.} \]

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and
abundant pure gifts of gold from Indra, ruler of the earth.

नर्यांता दुःगहस्य म सुहस्त्रण सुराध्यसः।
श्रवणा दुवष्ट्यकत ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surādhasaḥ. Śravo deveṣvakraṭa.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

**Mandala 8/Sukta 66**

*Indra Devata, Kali Pragatha Rshi*

तराभिवा विदद्धसुमिन्दं सुवाधः उत्तयः।
बृहद्गैयान्तः सुतसाम्भ अध्वर हुव भरेन न कृपिणम् ॥ १ ॥


In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुधा वर्तन्त्व न सिद्ध्रा मुरा मद्द सुशिपमन्ध्यसः।
य आद्र्याः श्रामानायं सुनवत दाताः जरित्व उवथ्यम् ॥ २ ॥

2. *Na yam dudhrā varante na sthirā muro made suśipram-andhasaḥ. Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.*
Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

3. **Yañ sakro mrkśo aśvyo yo vā kījo hiraṇyayah. Sa āuryasya rejatyavṛtim-indro gavyasya vṛtrahā.**

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

4. **Nikhātaṁ cidyāḥ purusāṁbhṛtaṁ vasūdidvapatī dāśuṣe. Vajrī suśipro haryaśva it karadindrāḥ kratvā yathā vaṣat.**

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

5. **Yadramāṇy-puṣṭat porna chinḍhūr nūṇām. Vayant tvat evaṁ saṁ bherāmasī yugmukynta tūrṇe vṛcch.**

   Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

6. Sacā someṣu puruhūta vajrivo madāya dyuṣkṣa somapāḥ. Tvamiddhi brahmakṛte kāmyam vasu deṣṭhaḥ sunvate bhuvaḥ.

   Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.


   Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.
5. Yadvantha puruṣuta puruṣa cicchām. Vayaṁ tat ta indra saṁ bharatasi yajūm-ukthaṁ turaṁ vacaṅ. Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

6. Sac someu puruṣuta vajriva madru dyukha somapuṣ. Tvamiddhi brahmakaṁ yām vasu dehaṁ sunvate bhuvaṁ. Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

8. Vṛkaścidasya vāraṇa urāmathirā vayunēsu bhūṣati. Semam naḥ stomam jujūśaṇa ā gahīnda pra citrayā dhiyā. The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and un-illusive intelligence and understanding.

9. Kadū ṭvā śyaśakūṭumāndrasyaśāstī pṛṣyam. Kena nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtraḥ. What wonder work is that which is not the achievement of Indra’s valour? By which person hasn’t his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

10. Kadū mahīradhrṣṭa asya taviṣīḥ kadu vṛtraghno astraṁ. Indro viśvān bekanātiṁ ahardṛśa uta kratvā paṇīṅrabhi. How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters
who count only their days tally he shows the light only for the day according to their action, not beyond.

11. \(\text{Vayaṁ ghā te apūrvvyendra brahmāṇi vrtrahan.}\)
\(\text{Pūrūtamaśaḥ puruhūta vajrivo bhṛtim na pra bharāmasi.}\)

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

12. \(\text{Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayaḥ. Tiraścidaryāḥ savanā vaso gahi śaviṣṭha śrudhi me havam.}\)

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

13. \(\text{Vayaṁ ghā tva Ṛva Ṛiva apībhavīḥ vādhiḥ ॥ ॥}\)
\(\text{Nahi tvadanyāḥ puruhūta kaścchān mṛtyuṁ āṣṭiḥ maṁhitāḥ ॥ ॥}\)

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world’s wealth, universally invoked and adored, who is kind and gracious as you.

12. Purvañ ciddhi tve tuvikūrmināh ahamatra samta udbhāva avaita avastre nāmāh śrīśā śaśīṣhā gātūvita. Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.


O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.


O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.
Mandala 8/Sukta 67

Adityah Devatah, Matsya Sammada, or Manya Maitravaruni, or various Matsya Jalanaddhah Rshis

1. Tyān nu kṣatriyāṁ ava ādityāṁ yāciṣāmahe.
   Sumrīkāṁ abhiṣṭaye.

   For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

2. Mitro no atyaṁhatiṁ varuṇah parśadaryamā. Ādityāso yathā viduḥ.

   To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.
3. \( Teṣāṁ hi citramukhyam varūthamasti dāṣuṣe. \)
\( Ādityānām-aramkṛte. \)
Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

4. \( Mahi vo mahatāmavo varuṇa mitrāryaman. \)
\( Avāṃsyā vrṇīmahe. \)
O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

5. \( Jīvān no abhi dhetanā’’dityāsah purā hathāt. \)
\( Kaddha stha havanaśrutaḥ. \)
Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

6. \( Yadvaḥ śrāntāya sunvate varūthamasti yaccha- \)
\( rdiḥ. Tenā no adhi vocata. \)
Whatever be your defence, protection and relief for the worker, producer or creator of soma while he
works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

7. Asti devā anihorurvasti ratnamanāgasah. Ādityā adbhutainasaḥ.

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

8. Mā naḥ setuḥ siśedayāṁ mahe vṛṇaktu naspari. Indra iddhi śruto vaśī.

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.


O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.
Pray cover us all round with safety and security.

अ तः त्यामिदम महानं दुःखुपयं बुधः।
सुमृढीकामभिध्यं।।

Sumṛṭikām-abhiṣṭaye.

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart’s desire and cherished objectives.

परिः दीन गंभीर आँ उग्नपुत्र जिंगांसतः।
माक्रिस्ताकस्य ना रिषत्।।

11. Parṣi dīne gabhīra āṁ ugraputre jighāmsataḥ.
Mākistokasya no riṣat.

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अनुहा ने उसवजं उस्लंचिं वि पर्संतव।
कृृधि ताकायं जीवसं।।

Kṛdhi tokāya jīvase.

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.
13. \( Ye \ mūrdhānāḥ \ kṣītinām-adabdhasaḥ \ svayaśasaḥ. \) Vratā rakṣante adruhaḥ.

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother’s household, council of the nation.)

14. \( Te \ na \ āsno \ vrkānām-ādityāso \ mumocata. \)

\( Stenaṁ \ baddham-ivādite. \)

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

15. \( Apo \ ṣu \ na \ iyam \ śarur-ādityā \ apa \ durmatiḥ. \)

\( Asmadetvajaghnuṣī. \)

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.
16. Śaśvaddhi vaḥ sudānava ādityā ātibhir-vayam. Purā nūnām bubhujmahe.

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

17. Śaśvantāṁ hi pracetasah pratiyantarāṁ cidenaṁ. Devāḥ krṇutha jīvase.

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.


O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.


O Adityas, leaders of the human nation, that power and competence you give us to get over our
problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.


O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.


O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

**Mandala 8/Sukta 68**

*Indra (1-13), Rkshashvamedhau (14-19), Devatah, Priyamedha Angirasa Rshi*
Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

2. Tuviṣuṣma tuvikrato śacīvo viśvayā mate. Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.


Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.


I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the
dynamics of his moving powers of nature and humanity.

Abhiṣṭaye sadāvṛdhāṃ svarmīḥetuṣu yaṃ naraḥ. Nānā havanta ētaye.

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

Paromātramiṃciṣamam-indramugram surā-dhasam. Īśāṇam cidvasūnām.

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

Tantamid-rādhase maha indraṁ codāmi pītaye. Yah pūrvyām-anuṣṭutim-īṣe kṛṣṭināṁ nṛtuḥ.

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?


O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.


Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.
11. **Yasya te svādu sakhyāṁ svādvī pranītir-adrivaḥ. Yajño vitantasāyyah.**

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajña of corporate action and advancement must go on.

12. **Uru ṇastane tana uru kṣayāya naskṛdhī. Uru ṇo yandhi jīvase.**

Excellence for our body’s health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life’s excellence and joy.

13. **Uruṁ nṛbhyā uruṁ gava uruṁ rathāya panthām. Devavītin manāmahe.**

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.


I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.


For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

17. *Ṣaḷaśvāṁ ātithigva indrote vadhūṃataḥ. Sacā pūtakratau sanam.*

Six organs of perception in this body system,
sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

Mandala 8/Sukta 69

*Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12) Devatah, Priyamedha Angirasa Rshi*
1. Prapra vas-triṣṭubham-iṣāṁ mandadvīrāyen-
dave. Dhiyā vo medhasātaye purandhyā vivāsati.

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

2. Nadaṁ va odatīnāṁ nadaṁ yoyuvatīnāṁ. 
Patim vo aghnyānāṁ dhenūnāṁ-iṣudhyasi.

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

3. Tā asya sūḍadohasah somam śrīṇanti pṛśnayaḥ. 
Janman devānāṁ viśaṣtriṣvā rocane divaḥ.

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the
revelations of divinity and reflections of omniscience
refine, intensify and edify the energy, power and beauty
of the soma gifts of Indra, this oceanic source of matter,
energy and excellence of life, for the trinity of body,
mind and soul.

4.  \textit{Abhi pra gopatim girendramarca yathā vide.}
\textit{Sūnuṁ satyasya satpatim.}

To the best of your knowledge and culture and
with the best of your language, worship and adore Indra,
protector of stars and planets, lands and cows, language
and culture, creator of the dynamics of existence and
protector of its constancy.

5.  \textit{Ā harayaḥ saṣṭįjrire’ruṣīradhi barhiśi.}
\textit{Yatṛābhi saṁnavāmahe.}

Let the vibrations of divinity, like crimson rays
of dawn which bring the sun to the earth, bring Indra
on to our sacred grass where we humans meet and pray
and celebrate the lord in song together.

6.  \textit{Indrāya gāva āśīram duduhre vajriṇe madhu.}
\textit{Yat sīmupahvare vidat.}

Lands and cows, suns and planets, indeed all
objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्दद ब्रह्मस्य विष्णुः गृहमिन्दि दश्च गन्त्वहि।
मध्वः पीत्वा संचवहि त्रिः सम सख्युः पद ॥ ७ ॥


Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord’s presence as a friend.

(The thrice seven are the steps of physical, mental and psychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.)
This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अर्चंत पारंतं पियमधासा अर्चं।
अर्चंतु पुत्रका उत्त पुरुष न ध्वस्वर्चंत॥ ८ ॥

8. **Arcata prārcata priyamedhāoso arcata.**

Arcantu putrakā uta puraṁ na dhṛṣṭyvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अर्च स्वराति गर्गरा गाथा परिं सनिष्वणत।
पिढ्ण परिं चनिष्कददिन-दाय बह्याद्यात्म॥ ९ ॥

9. **Ava svarāti gargaro godhā pari saniśvaṇat.**

Piṅgā pari caniṣkadad-indrāya brahmodyatam.

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्यत्पत्तन्त्यन्त्यः सुदुष्णा अर्नपस्फुरः।
अपस्फुरं गृञ्जायत सापमिन्दाय पार्तव॥ १० ॥

10. **Ā yat patantyenyah sudughā anapasphuraḥ.**

Apasphuraṁ grbhāyata somam-indrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,
11. **Apādindro apādagnir-viśve devā amatsata.** Varuṇa idīha kṣayat tamāpo abhyanūṣata vatsaṁ samśiśvarīriva.

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliances of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

12. **Sudevo asi varuṇa yasya te sapta sindhavaḥ.** Anukṣaranti kākudamī sūrmyaṁ suśirāmiva.

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master’s voice to the seekers, like water flowing from a tube into many channels.

13. **Yo vaṭīṅrāphāṇayat suyuktāṁ upa daśāse.** Takvo netā tadidvapurupamā yo amucyata.

That soul is Indra, man of self control and self
power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

Atidu śakra ohata indro viśvā ati dviṣāh.
Bhinat kanīna odanāṁ pacyamānaṁ paro girā.

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

Arbhako na kumārako’dhi tiṣṭhan navāṁ ratham.
Sa pakṣan-mahiṣāṁ mṛgaṁ pitre mātre vibhukṛtaṁ.

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

Aṁu pratnasyaukasaṁ priyamedhōsa evaṁ.
Pūrvīmanu prayati sa vṛktabarhi ohiḥ hitaprayasā.
16. अ तु suśipra dampate ratham tiṣṭhā hiranya-yam. 
Adha dyuṣam sacevahi sahasrapādam-
aruṣamsvastigām-anehasam.

O lord of golden grace, father and sustainer of 
the house-hold of the universe, come and seat yourself 
in the golden chariot of this human body and, together 
as friends and companions, we shall ride this chariot of 
heavenly light, thousand wheeled, invincible and 
immaculate, moving on the road to peace and ultimate 
good.

17. Tam ghemitthā namasvina upa svarājam-āsatē. 
Arthān cidasya sudhitāḥ yadetava āvartayanti 
dāvane.

Thus do yajnic and meditative souls holding 
havis for homage adore and worship self-refulgent Indra 
when, in order to realise the nature, character and 
generosity, indeed the very presence of the lord, they 
turn their self-controlled mind to the Divine Soul in 
order to reach him.

18. Anu pratnasyaukasah priyamedhāsa eṣām. 
Pūrvāmanu prayatim vṛktabarhiṣo hitaprayasa 
āsata.

Of these devotees of yajna and lovers of 
meditative communion, those who sit on the holy grass 
with a clean mind and offer oblations of spiritual love
in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

Mandala 8/SuKta 70

*Indra Devata, Puruhanma Angirasa Rshi*

1. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarūtā pṛtanānāṁ jyeṣṭho yo vṛtrahā grṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

2. *Indraiṁ tam śumbha puruahanmannavase yasya dvīta vidhartari. Hastāya vajra prati dhāyi darṣato maho dive na sūryah.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.
No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.
6. Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Aśmāṇ ava maghavan gomati vraje vajriṇ-citrābhīr-ūtibhiḥ.

O lord of the thunderbolt, master and controller of world’s wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.


Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

8. Taṁ vo maho mahāyyam-indraṁ dānāya sakṣa-ṇim. Yo gādheṣu ya āraṇeṣu havyo vājeśvasti havyah.

Invoke that great, adorable and friendly Indra.

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for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू षु णा वस मह मृशस्वे शूर राधस।
उदू षु महाभजवण्मण्डत्य उदिन्तु श्रवस मह॥ ९ ॥


Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं नेन इन्द्र ऋतुयुस्वानिदा नि तृम्पसिः।
मध्ये वसिष्य तुविनृष्णानानि दासं श्रीशन्ता हर्षेऽ॥ १० ॥


Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अन्य्वर्तममूनाृष्टमयज्ञानमदवयुम।
अव स्वः सखादुधुवीत पवैंतः सुधाय दस्मु पवैंतः॥ ११ ॥
Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya
dasyum parvataḥ.

Friendly, generous but adamantine ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

12. Tvaṁ na indrāsāṁ haste śaviṣṭha dāvane. 
Dhānanāṁ na saṁ gṛbhayāsmayur-dviḥ saṁ gṛbhayāsamayuḥ.

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.


O friends, try freely to do good by way of yajña, else how shall we serve Indra, lord of the bow and arrow,
with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

**Bhūribhīḥ samaha ṛṣibhir-barhiṣmadbhiḥ stavi-ṣyase. Yadittham-ekamekam-icchāra vatsān parādadahaḥ.**

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

**Kārṇagṛhyā maghavā śauradevyo vatsaṁ nastrībhya ānayat. Ajāṁ sūrīnā dhātave.**

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.
Mandala 8/Sukta 71

Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Rshi

त्वं ना अग्नि महाभिः पाहि विश्ववस्या अरातः ।
उत्त द्विषा मत्यस्य॥ १ ॥

1. Tvaṁ no agne mahobhīḥ pāhi viśvasyā arātēḥ.
    Uta diviṣo martyasya.

    Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

नृहि मन्यः पाहिष्य इभ वैं पियजातः ।
त्वमिदासि रापोवान॥ २ ॥

2. Nahi manyuh pauruṣeyā āše hi vāḥ priyajāta.
    Tvaṃdasi kṣapāvān.

    No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स ना विश्वाभिभुवभिभूजा नपाधदशाच ।
रूढं दैहि विश्ववासम॥ ३ ॥

    Rayiṁ dehi viśvavāram.

    Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.
4. *Na tamagne arātayo martam yuvanta rāyah.*
   *Yam trāyase dāśvāṁsam.*

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

5. *Yam tvaṁ vipra medhāsātāvagñe hinośi dhanāya.*
   *Sa tavośi gośu gantā.*

   O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

   *Pra ṇo naya vasyo accha.*

   Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.
7. *Uruṣyā ṇo mā parā dā aghāyate jātavedah.*

_Durādhya mariāya._

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्नि माकिष्टे दुवस्यं रतिमदवा युयात ।
त्वमीशिष्य वसूनाम ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.*

_Tvamīśiṣe vasūnām._

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स ना वस्वं उर्प मास्यूर्जां नपान्माहिनस्य ।
सर्खं वसा जरित्रत्थ्यः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.*

_Sakhe vaso jaritrbhyah._

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अच्छो नः शीर्षाशिष्यं गिरा यन्तु दश्तं ।
अच्छो युज्ञासा नर्मसा पुरुसस्यं पुरुपश्चस्तमृतं ॥ १० ॥

10. *Acchā nahī śīrāsociṣam giro yantu darṣatam.*

_Acchā yajñāso namāsā purūvasum purupraśa-stamūtaye._

Let all our songs of adoration rise fast to the
refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्नि सूनूँ सहसा जातवदस्य दानाय वार्याणाम ।
द्विता या भूदमृता पत्येष्वा हाता मन्दतंमा विशि ॥ ११ ॥


Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्नि वा दययणयाचे ग्रं पंचतय्यधुर ।
अग्नि धीपु पवसममुद्रीपत्याग्रं त्व्रय साधस ॥ १२ ॥


Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिष्यं सध्य दंदातु न इश या वार्याणाम ।
अग्नि ताक तन्यं शश्वदीमह वसुं सन्तं तन्पाम ॥ १३ ॥
13. Agnirishi sakhye dadatu na iše yo vāryāṇām. Agnim toke tanaye śasvadimahe vasum santam tanūpām.

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body’s health.


Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.


We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.
1. **Haviṣkṛṇudhvatamā gamad-adhvaryur-vanate punah. Vidvān asya praśāsanam.**

   Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministration of this yajna, let him serve Agni again.

2. **Ni tigmamabhyamśum śiddaddhotā manāvadhi. Juṣāṇo asya sakhyam.**

   Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

3. **Antaricchanti tam jane rudram paro manīṣayā. Gṛbhṛṇanti jihvayā sasam.**

   Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.
   Drṣadāṁ jihvayāvadhīt.

   Agni, immanent, friendly and rising as the sun, 
   heats up the sky, bearing health and energy for 
   nourishment, it rides the vapours of water and with its 
   catalytic energy breaks the cloud.

5. Caran vatso ruśanniha nidātāraṁ na vindate. 
   Veti stotava ambyam.

   Agni, newly risen, playing as hyperactive and 
   shining bright, brooks no obstruction and for its 
   description and assessment needs a celebrant appraiser.

6. Uto nvasya yanmahadaśvāvadyojanam brhat. 
   Dāmā rathasya dadṛśe.

   And as its mighty boundless expansion grows 
   on, intensely bright with sun-rays, its sphere of energy 
   is seen like the halo of glorious light round the solar 
   chariot.

7. Duhanti saptaikāmupa dvā paṇca srjataḥ. 
   Tīrthe sindhoradhi svare.
Five senses of perception along with two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milkmaids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

\[
\text{आ दुशभिविस्वं इन्द्रः कार्षेमचुच्यवीत।}
\]
\[
\text{खद्यम त्रिवृत्ता दिवः।। 8।।}
\]

8. \(\text{Ā daśabhir-vivasvata indraḥ kośam-acucyavīt. Khedayā trivṛtā divah.}\)

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

\[
\text{परिं त्रिधातुरुध्वं जूनिरति नवीयसी।}
\]
\[
\text{मध्वा हार्तरा अञ्जत ।। 9।।}
\]

9. \(\text{Pari tridhāturadhvaram jūnṅireti navīyasī. Madhvā hotāro añjate.}\)

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,
mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

10. Siṁcanti namasāvatamuccācakram pariṁmānam. 

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

11. Abhyāram-idadrayo niśiktam puṣkare madhu. 

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.


The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.
With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as...

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature’s evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

17. Somasya mitrāvaruṇoditā sūra ā dade. Tadāturasya bheṣajam.

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the supplicant yearning for fulfilment.


And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.
Mandala 8/Sukta 73

Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi

1. Udīrāthāṁṛtāyate yuṇjāthāṁ-aśvinā ratham.
   Anti ṣadbhūtu vāmavaḥ.
   O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

2. Nimīṣaścijjavāyasā rathenā yātam-aśvinā.
   Anti ṣadbhūtu vāmavaḥ.
   Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

   Anti ṣadbhūtu vāmavaḥ.
   With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

5. *Yadadya karhi karhi cicchuśrūyātamimāṁ havam. Anti śadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.


Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.


Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home
of security and maintenance. Pray let your protections be with us always without delay at the closest.

8.  Varethe agnimātapo vadate valgvatraye.  
Anti śadbhūtu vāmavaḥ.

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive suppliants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

Anti śadbhūtu vāmavaḥ.

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

10.  Ihā gataṁ vrṣaṇvasū śrṇutaṁ ma imaṁ havam.  
Anti śadbhūtu vāmavaḥ.

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call
and adoration. Let your protections and exhortations be with us at the closest in the heart.

निमिदं वां पुराणवजरंतारिव शस्यत।
अन्ति षड्भुतु वामवः॥ ११॥

11. *Kimidam vāṁ purāṇavajjaratoriva śasyate.*
*Anti ṣadbhūtu vāmavaḥ.*

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

समानं वां सजात्यं समाना बन्धुरेष्विना।
अन्ति षड्भुतु वामवः॥ १२॥

*Anti ṣadbhūtu vāmavaḥ.*

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

या वां रजाष्यश्विना रथं वियाितं र दंसी।
अन्ति षड्भुतु वामवः॥ १३॥

13. *Yo vāṁ rajāṃsyasvinā ratho viyāti rodasī.*
*Anti ṣadbhūtu vāmavaḥ.*

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you
roam around.

14. Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam. Anti ṣadbhūtu vāmavaḥ.

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

15. Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam. Anti ṣadbhūtu vāmavaḥ.

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.


The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.
17.  
**Aśvinā su vicākaśad vrkṣam paraśumāṇ iva.**
Anti ṣadbhūtu vāmavaḥ.

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

18.  
**Puraṁ na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.**
Anti ṣadbhūtu vāmavaḥ.

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

**Mandala 8/Sukta 74**

*Agni* (1-12), *Arksha Shrutarva Danastuti* (13-15) *Devata, Gopavana Atreya Rshi*

1.  
**Viśoviśo vo atithīṁ vājayantah purupriyam.**
Agniṁ vo duryāṁ vacaḥ stuṣe śūṣasya manma-bhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.
2. *Yam janāso havīṣmanto mitraṁ na sarpirā-sutīm. Praśamsanti praśastibhiḥ.*

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.


Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.


Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.


Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.


Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

8. Sā te agne śaṁtamā caniṣṭhā bhavatu priyā. Tayā vardhasva suṣṭutaḥ.

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

10. Aśvamidgāṁ rathaprāṁ tveṣamindraṁ na satpatim. Yasya śravāṁsi tūrvatha panyāmpa-nyāṁ ca kṛṣṭayaḥ.

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.


Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.
12. *Yamā tvā janāsa īlate sabādho vājasātaye.*

*Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.*

13. *Ahaṁ huvāna ārkṣe śrutarvaṇi madacyuti.*

*For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.*


*The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.*
15. Satyamityā vā mahanadiparuvṣṇya và dediśam.
Nemāpo aśvadātaraḥ śaviśṭhādasti martyaḥ.

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

Mandala 8/Sukta 75

Agni Devata, Virupa Angirasa Rshi

Yukṣvā hi devahūtamān aśvān agne rathīriva.
Ni hotā pūrvyāḥ sadaḥ.

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

Uta no deva devān acchā vācha viduṣṭaraḥ.
Śraddhiśvā vāryā kṛdhi.

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal
in truth the facts and processes cherished and valued
on top of everything else for the good of life in existence.

3. \textit{Tvam ha yadyaviṣṭhya sahasaḥ sūnavāhuta.}
\textit{Rtāvā yajñīyo bhuvaḥ.}

You alone, most youthful imperishable power,
creator of strength and energy, we invoke, you are the
one adorable, giver and keeper of the cosmic law of
truth and rectitude.

4. \textit{Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.}
\textit{Mūrdhā kavī rayīnām.}

This Agni is the protector and promoter of a
hundred and thousand forms and degrees of food,
energy, advancement and victories of wealth, honour
and excellence of the world, lord supreme and all time
visionary and omniscient creator and poetic prophet and
teacher.

5. \textit{Taṁ nemimṛbhavo yathā’’namasva sahūtibhiḥ.}
\textit{Nedīye yajñamaṅgiraḥ.}

Just as craftsmen bend and complete to
perfection the felly of a wheel, so bend in homage to
Agni, feed the fire, giver of vitality, with conjoint action
and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

6. Tasmai nūnamabhidyave vācā virūpa nityayā. 
   Vṛṣṇo codasva suṣṭutim.

   O man of diverse and conjoint forms of action, 
   with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

   Paṇīṃ goṣu starāmahe.

   Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

8. Mā no devānāṁ viśāḥ prasnātīrivosrāḥ. 
   Krśaṁ na hāsuraghnyāḥ.

   Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.
    Urmirna nāvamā vadhīt.
    Let not the malevolent tyranny of the jealous
    smite us like billows of the sea striking the ship.

    Amair-amitram-ardaya.
    Salutations to you, Agni, refulgent lord of
    generosity. The people too adore and exalt you. Pray
    ward off and throw out the enemies and unfriendly
    forces by your laws and powers.

11. Kuvit su no gaviṣṭaye’gne saṁveṣiṣo rayim. 
    Urukṛḍuru ṇaskṛḍhi.
    Agni, refulgent lord, give us ample and high
    quality wealth for the development and expansion of
    our lands and cows, and let us too vastly expand and
    highly rise in life.

12. Mā no asmin mahādhane parā vargbhārabhr- 
    dyathā. Samvargam saṁ rayim jaya.
Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्धिया ड्र्यम्यु सिरध्वु दुःख्वनाः ।
वार्ध्या ना अर्मवच्चवर्घः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*
   *Vardhā no amavac-chavaḥ.*

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्यार्जुणप्रमस्विनः शमीमदुर्मस्त्वय वा ।
तं घदुग्रिवधावति ॥ १४ ॥


Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि सुयतकाचवरूँ अध्या तर ।
यत्राहमस्मि ताँ अव ॥ १५ ॥

15. *Parasyā adhi samvato ’varāṇ abhyā tara.*
   *Yatrāhamasmi tāṇ ava.*

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where the forces of the proud
and high, come and help the humble and the lowly where
I, too, abide better in the spirit than in the pride of power.

16. **Vidmā hi te purā vayamagne pituryathāvasah. Adhā te sumnamīmahe.**

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

**Mandala 8/Sukta 76**

*Indra Devata, Kurusuti Kanya Rshi*

1. **Imaṁ nu māyinaṁ huva indram-īśānam-ojasā. Marutvantaim na vṛñjase.**

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

2. **Ayamindro marutsakhā vi vṛtrasyābhinac-chirah. Vajreṇa śataparvanā.**

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the
I, too, abide better in the spirit than in the pride of power.

16. Vidm̐a hi te purma vayamagne pituryathvāsamaṁ.
   Adhavmaṁ sumnamâmahe.

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

Mandala 8/Sukta 76

Indra Devata, Kurusuti Kanva Rshi

1. ĪmaÅ nu mamyinaÅ huva indram-pûrâõnam-ojasvâ.
   MarutvantaÅ na vṛjâjase.

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

2. Ayamindro marutsakhendro vi vṛtramairayat.
   VajreÄa ÜataparvaČ.

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul’s enlightenment.

3. Vāvṛdhāno marutsakkhendro vi vṛtramairayat.
   Srjjantsamudriyā apah.

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

4. AyaÅ ha yena vā idam svarmarutvatā jītam.
   Indreño samapātaye.

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

   Indram gīrbhirhavāmahe.

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.
6. **Indramā pratnena manmanā marutvantaṁ havā-mahe. Asya somasya pītaye.**

   With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord’s creation of joy and soma ecstasy.

7. **Marutvāṇ indra mīḍhvaḥ pibā somāṁ śatakraṭo. Asmin yajñe puruṣṭuta.**

   Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

8. **Tubhyedindra marutvate sutāḥ somāso adrivaha. Hṛdā hūyanta uktihināḥ.**

   Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.


Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life’s vitality created in both heaven and earth by nature and humanity by yajna.

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām. Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.
12. **Vācam-aṣṭāpadīṁ-ahāṁ navasraktim-ṛtasp-ṛśam. Indrāt pari tanvāṁ mame.**

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual’s development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

**Mandala 8/Sukta 77**

*Indra Devata, Kurusuti Kanva Rshi*

1. **Jajñāno nu śatakaturvi pṛcchaditi mātaram. Ka ugrāḥ ke ha śṝṅvire.**

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

2. **Ādīṁ śavasyabravīd-aurnāvābham-ahīśuvam. Te putra santu niṣṭuraḥ.**

Let the mother power that makes him rise to the office of Indra, she having the full power to create,
advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookededness and sabotage, which two you should counter and eliminate.

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.
5. **Abhi gandharvam-atṛṇad-abudhneṣu rajaḥsvā.**
   *Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

6. **Nirāvidhyad-giribhya ā dhārayat pakvamod-anam.** *Indro bundaṁ svātataṁ.*

   Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

7. **Śatabradhna iṣustava sahasraparṇa eka it.**
   *Yamindra cakṛṣe yujam.*

   Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

8. **Tena stotṛbya ā bhara nṛbhyo nāribhyo attave.**
   *Sadyo jāta ṛbhuṣṭhira.*

   O constant visionary of adamantine will and
unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.


_Hṛdā viṣvadhārayah._

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ._

_Sataṁ mahiśān kṣiṇapākam-odanam varāham-indra emuṣam._

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

11. *Tuvikṣaṁ te sukṛtam sūmayām dhanuḥ sādhur-bundo hiran̄yayāḥ._

_Ubhā te bāhū ranāyā susam-skrta ṛdūpe cidrūrvrdhā._

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your
arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

**Mandala 8/Sukta 78**

*Indra Devata, Kurusuti Kanva Rshi*

 пу́ръ̄́̄ङ्ङा ना अन्ध्र̄स इन्द्र्य सहस्रमा भरे।
 षुता चे षूरा गाराम। १।१।

1. *Puroḷāśaṁ no andhasa indra sahasramā bhara. Šatā ca śūra gonām.*

   Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

 आ ना भरू व्यञ्जनं गामश्वमभ्यज्ञनम।
 सचा मुना हिरण्यया। २।२।

2. *Ā no bhara vyañjanam-gāmaśvam-abhyañjanam. Sacā manā hiranyayā.*

   Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

 उत ने: कण्याशार्नां पुरुणिं धृष्णवा भरे।
 त्वचं हि श्रृण्विष वसा। ३।३।


   Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,
arms, internal security and external defence, are fully
trained and civilised, they protect property, safeguard
truth and law, and advance culture and refinement.

1. PurońŒÜaÅ no andhasa indra sahasramŒ bhara.

Indra, lord ruler of life and the world, bring us a
thousandfold gifts of delicious foods and soma drinks
and, O lord potent and generous, bring us hundreds of
cows and more of cattle wealth.

2.  no bhara vyaÛjanaÅ-gŒmaÜvam-abhyaÛjanam.
sacŒ manŒ hiraÄyayŒ.

Bring us truth and beauty in manifestation,
literature, culture and progress, and the ornaments of
life, golden gracious for the peace of mind and joy of
the heart.

3. Uta na¬ karÄaÜobhanŒ purµuÄi dh¾¦ÄavŒ bhara.

Lord of life, giver of peace and settlement,
potent and invincible, bring us manifold gifts of life,
sweet to the ear, blissful. We hear you alone are the lord
of wealth, honour and beauty.

4. Nakìm vřdhika indra te na suša na sudā uta.
Nânyas-tvacchûra vâghataḥ.

No one augments the beauty and glory of life
other than you, none else the giver, none else is the
sharer, none else, O brave and generous lord, a better
guide and greater leader of the wise.

5. Nakìmindro nikartave na śakraḥ parišaktave.
Viśvaṁ śrṇoti paśyati.

No one can equal Indra in action, no one in
power, he is the powerful, he hears and sees all that is
and all that happens in the world.

Purā nidaścikāṣate.

Undaunted and invincible, he watches the pride
and passion of mortals, watches and humbles them
before they can malign him.
7. *Kratva it pūrṇam-udaram turasyāsti vidhataḥ.*
   *Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life’s beauty and ecstasy as soma.

8. *Tve vasūni saṅgatā vīśvā ca soma saubhagā.*
   *Sudātvaparihvṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

   *Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

    *Dinasya vā maghavant-sambhṛtasya vā pūrdhi yavasya kāśinā.*
Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day’s collection of grain and my mind with the light of day.

Mandala 8/Sukta 79

Soma Devata, Krtnu Bhargava Rshi

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

1.  

Ayaṁ kṛtnur-agṛbhīto viśvajid-udbhidit somaḥ.  
Śrīr-viprah kāvyena.

2.  

Abhyūrnōti yannagnaṁ bhiṣakti viśvāṁ yat turam.  
Premandhaḥ khyanniḥ śrōṇo bhūt.

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

Aṣṭṭhīṣṭaṁ yadā bhiṣakti viśvāṁ yat turam  
Uru yuṇtāsī var hauntm.
3. **Tvam soma tanūkṛḑbhyo dveśobhyo’nyakṛtebhyaḥ. Uru yantāsi varūtham.**

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

4. **Tvam citī tava dakśairdiva ā pṛthivyā rjīṣin. Yāvīraghasya cid dveṣaḥ.**

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

5. **Arthino yanti cedarthāṁ gacchāṇid-daduṣo rātim. Vavṛjyus-trṣyataḥ kāmam.**

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

6. **Vidadyat pūrvyaṁ naṣṭam-udīṁ-ṛtāyum-īrayat. Premāyus-tārīd-atīrṇam.**
By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.


Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.


O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.


O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,
pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

Mandala 8/Sukta 80

Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi

नह्याणिः बशाकररं मद्विर गस्तकता।
त्वं नै इन्द्र मृघ्य। १ ॥

1.  

Nahyanyam balaikaram marditaram satakrato.
Tvam na indra mrilaya.

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

या नः शर्वत्युगविधात्मृत्वा वार्जसातय।
स त्वं नै इन्द्र मृघ्य। २ ॥

2.  

Yo nah saśvat purāvithā’mṛdhro vājasātaye.
Sa tvam na indra mrilaya.

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

किमहे रंध्रचार्दनः सुन्नानस्याविवितदसि।
कुवित्स्वंद्य श्राकः ॥ ३ ॥

3.  

Kimaṅga radhracodanaḥ sunvānasasyāvitedasi.
Kuvit svindra nah śakaḥ.

O lord dear as breath of life, sustainer of the
weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

4. Indra pra ṇo rathamava paścāccit santama-drivah. Purastādenam me kṛdhi.

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.


Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.


Protect our chariot racing for victory. Everything is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.


The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.


The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.
10. \textit{Avīvṛdhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṣṇuta praśastaṁ prātarmakṣī dhiyāvasur-jagamyāt.}

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

\textbf{Mandala 8/Sukta 81}

\textit{Indra Devata, Kusidi Kanva Rshi}

1. \textit{Ā tu na indra kṣumantaṁ citraṁ grābham saṁ grābhāya. Mahāhastī daksīṇena.}

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

2. \textit{Vidmā hi tvā tuvikūrmīṁ tuvidēṣṇāṁ tuvīmagham. Tuvimātramavobhiḥ.}

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and
protections.


When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.


Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

5. Pra stōsadupa gāsiṣac-chravat sāma gīyamānam. Abhi rādhasā jugurat.

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.
6. Ā no bhara dakṣinenaḥ bhi savyena pra mṛśa. Indra mā no vasornirbhāk.

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उपे कमुखा भरे धृष्टता धृष्णा जननाम।
अदाशुष्टरस्य वर्दः॥७॥


Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इन्द्र य उ न त अस्ति वाजा विपर्भि: सनित्वः।
अस्माभि: सु तं सनुहि॥८॥

8. Indra ya u nu te asti vājo viprebhīḥ sanītvaḥ. Asmābhiḥ su tam sanuhi.

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

सद्याजुवस्त वाजा अस्मभ्यं विशवशचन्दः।
वर्षाष्ठम म ू जरन्त॥९॥

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

Mandala 8/Sukta 82

Indra Devata, Kusidi Kanja Rishi

आ प दंब परावताचावतंश्च वृत्रहन।

1. Ā pra drava parāvato’rvāvataśca vrtrahan.

Madyāḥ prati prabharmaṇī.

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

तीव्रः सामासः आ गहि सुतासा मादयिष्णवः।

2. Tīvrāḥ somasya ā gahi sutāso mādayiṣṇavaḥ.

Pibā dadhrgyathociṣe.

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart’s desire.

इषा मन्दस्वादु तर्च्य मन्यवर॥

3. Iṣā mandasvadu te’ram varāya manyave.

Bhuvat ta indra śaṃ hṛde.
Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

4. Ā tvāsattravā gahi nyukthāni ca hūyase. 
Upame rocane divaḥ.

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

5. Tubhyāyamadribhīḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

6. Indra śrūdhi su me havamasme sutasya gomataḥ. 
Vi pītiṁ trptimaśnuhi.

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.
7. *Ya indra camaseśvā somaścamūṣu te sutāḥ.*

*Pibedasya tvamīśiṣe.*

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart’s desire since you yourself rule over the ecstasy of the nectar.

8. *Yo apsu candramā iva somaścamūṣu dadṛṣe.*

*Pibedasya tvamīśiṣe.*

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

9. *Yaṁ te śyenāḥ padābharat tiro rajāṁsyaspr̥tam.*

*Pibedasya tvamīśiṣe.*

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.
Mandala 8/Sukta 83

Vishvedevah Devatah, Kusidi Kanva Rshi


We choose for ourselves the grand patronage and protection of the generous brilliances of nature and humanity for our safety, security and advancement.

2. Te nah santu yujah sadā varuṇo mitro aryamā. Vṛdhāsaśca pracetasah.

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.


O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across
the vast seas of life.

चामं ना अस्त्वयमन्तचामं वैरुणा शास्यम्।
चामं ह्यात्वृणीयम्॥ ४ ॥

4. वामामं नो अस्त्वयर्यामं वामामं वरुणा सांस्यम्।
वामामं ह्यावर्षीयम्॥

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

चामस्यं हि पञ्चतस्य इश्नानासा रिश्नादसः।
नर्मादिव्यं अघस्यं यत॥ ५ ॥

5. वामस्या हि प्रचेतसा इषानासो रिषादसाह।
नेमादित्याः अघस्याः यत॥

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

चर्यमिथ्य: सुदानवः रियन्ता यान्ता अध्य ग।
दर्वा वृद्धाय हूमह॥ ६ ॥

6. अयामिद्वाह सुदानावाह कष्यांतो यांतो अध्वान।
Devā vṛdhāya hūmahe।

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you
only, for the sake of guidance and advancement.

अधिन न इन्द्र्यां विष्णा सजात्यानाम।
ढ़ता मरुता अशिवन।७॥

7. Adhi na indraiśāṁ viṣṇo sajātyānām.
   Itā maruto aśvinā.

   Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प भातृव्य सुदानवाच्य त्विता समाया।
मातुगभ भरामह।८॥

8. Pra bhrātṛtvāṁ sudānavo ’dha dvitā samānyā.
   Māturgarbhe bharāmahe.

   Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakṛti’s womb and bear from there.

यूयं हि छता सुदानव इन्द्रंधत्यथा अभिद्यावः।
अधी चिद्व उत्प बुध।९॥

   Adhā cidva uta bruve.

   O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That’s why I speak, celebrate and pray to you.
Mandala 8/Sukta 84
Agni Devata, Ushana Kavya Rshi

1. Preṣṭhaṁ vo atithiṁ stuṣe mitramiva priyam. 
Agniṁ ratham na vedyam.

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

2. Kavimiva pracetasasāṁ yaṁ devaṁo adha dvitā. 
Ni martyeśvādādhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

3. Tvaṁ yaviṣṭha dāśuṣo nṛṇḥ pāhi śṛṇudhī girah. 
Rakṣa tokamuta tmanā.

O lord eternal, ever youthful beyond age, pray
protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

4. *Kayā te aṅgira ārjuna napādūpāstutim.*  
   *Varāya deva manyave.*

   O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

5. *Dāśema kasya manasā yajñasya sahaso yaho.*  
   *Kadu voca idam namah.*

   Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

6. *Adhā tvam hi naskaro viśvā asmabhyam suṣṭiḥ.*  
   *Vājadraviṇaso girah.*

   And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

Taṁ marjayanta sukratuṁ puroyāvānamājīṣu. Sveṣu kṣayesu vājinam.

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

Kṣeti kṣemebhiḥ sādhubhirnakiryāṁ ghnanti hanti yaḥ. Agne suvīra edhate.

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.
Mandala 8/Sukta 85
Ashvinau Devate, Krshna Angirasa Rshi

आ म हवं नासुत्याच्विना गच्छेत युवम।
मध्वः सार्मस्य पीतयः ॥ १ ॥

1. Ā me havaṁ nāsatyā'śvinā gacchataṁ yuvam.
Madhvahā somasya pītaye.

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इम व स्तामपश्विनम म शृणुतं हरवम।
मध्वः सार्मस्य पीतयः ॥ २ ॥

2. Imaṁ me stomam-aśvinemāṁ me śṛṇutam havam.
Madhvahā somasya pītaye.

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अयं वां कृष्णाः अश्विना हरवत् वाजिनीवसू।
मध्वः सार्मस्य पीतयः ॥ ३ ॥

3. Ayam vāṁ krṣṇo aśvinā havate vājinīvasū.
Madhvahā somasya pītaye.

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृणुतं जीतितहवं कृष्णाः स्तुवता नंसः।
मध्वः सार्मस्य पीतयः ॥ ४ ॥
4. Śrṇutam jariturhavaṁ krṣṇasya stuvato narā. Madhvah somasya pītaye.

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.


O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life’s beauty of knowledge, culture and advancement with a drink of soma.


Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.
7. **Yuñjāthāṁ rāsabhaṁ rathe vīḍvaṅge vrṣaṅvasū. Madhvaḥ somasya pītaye.**

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

8. **Tribandhureṇa trivṛtā rathenā yātamaśvinā. Madhvaḥ somasya pītaye.**

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

9. **Nū me giro nāsatyaśvinā prāvataṁ yuvam. Madhvaḥ somasya pītaye.**

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.
1. *Ubhā hi dasrā bhiṣajā mayobhuvobhā dakṣāsya vacaso babhūvathuḥ. Tā vām viśvaco havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

Both of you, Ashvins, nature’s complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body’s health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

2. *Kathā nūnaṁ vā vimanā upa stavadyuvanā dhiyaṁ dadathurvasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligent capacity to achieve the desired
concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system’s efficacy. Pray forsake us not, deprive us not of your natural friendship.

1. **Ubhëhi dasrëh bhiya hi mayobhuvobhë dakëasya vacaso babhuvathu¬. Të vëhi višvako havate tanukrëthe më no vi yauṣṭam sakhyë mumocatam.**

   Both of you, Ashvins, nature’s complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body’s health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

2. **Kathë nëuna vëhi vimanë upa stavadyuvaÅ dhiyaÅ dadathur-vasya iṣṭaye. Të vëhi višvako havate tanukrëthe më no vi yauṣṭam sakhyë mumocatam.**

   How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system’s efficacy. Pray forsake us not, deprive us not of your friendship.

3. **YuvaÅ hi śmë purubhjemamedhatum viśnëpve dadathur-vasya iṣṭaye. Të vëm viśvako havate tanukrëthe më no vi yauṣṭam sakhyë mumocatam.**

   O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That’s why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

4. **Uta tyaÅ vëiraÅ dhanasëmṛjīśinam dūre cit santamavase havāmahe. Yasya svādiṇṭhā sumatiḥ pituryathā më no vi yauṣṭam sakhyë mumocatam.**

   We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,
forsake us not, deprive us not of your friendship, save us with that friendship.

5. \textit{Rtena devah savitā śamāyata ṛtasya śrīgamurviyā vi paprathe. Ṛtam sāsāha mahi cit pṛtanyato mā no vi yauṣṭam sakhyā mumocatam.}

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

Mandala 8/Sukta 87

\textit{Ashvinau Devate, Krshna Angirasa, or Vasishtha Dyumnika or Priyamedha Angirasa Rshi}

1. \textit{Dyumni vāṁ stomo aśvinā krivirna seka ā gatam. Madhyāḥ sutasya sa divī priyo narā pātam gaurā-viveriṇe.}

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in
the desert.

Pibataṁ gharmaṁ madhumantam-aśvinā’’
barhiḥ sīdataṁ narā. Tā mandasānā manuṣo
duroṇa ā ni pātam vedasā vayaḥ.

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.
Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.
Mandala 8/Sukta 88

*Indra Devata, Nodha Gautama Rshi*


   We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.


   We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.
3. *Na tvā brhanto adrayo varanta indra vīḷavaḥ. Yadditsasi stu¬vate māvate vasu nakiṣṭadā mināti te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

4. *Yoddhāsi kratvā śivasota daṁsanā viśvā jātābhi majmanā. Ā tvāyamarka ūtaye vavartati yam gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.


You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.
6. **Nakiḥ pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.**

Lord of world’s wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

**Mandala 8/Sukta 89**

*Indra Devata, Nrmedha and Purumedha*

*Angirasas Rshis*

1. **Brhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgrvī.**

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.


O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.


O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.
O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

5.  Yajjāyathā apūrvya maghavan vrtraḥatyāya. Tat prthivīṃ-aprathayas-tadastabhnā uta dyām.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

6.  Tat te yajño ajāyata tadarka uta haskṛtiḥ. Tadviśvamabhibhūrasī yajjātaṁ yacca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

7.  Āmāsu pakvam-airaya ā sūryaṁ rohayo divi. Gharmāṁ na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.
You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

**Mandala 8/Sukta 90**

*Indra Devata, Nrmedha and Purumedha*  
*Angirasas Rshis*

1. Ā no viśvāsū havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vrtrahā parāmajyā ṛcīśamaḥ.

    Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.


    You are the original giver of means of effort and success in all fields of life. You are the maker of
leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

"..."


Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

"..."

4. Tvaṁ hi satyo maghavann-anānato vṛtṛa bhūri nṛṣṇjase. Sa tvam śaviṣṭha vajrahasta daśuve 'rvāñcam rayimā kṛdhi.

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

"..."
5. *Tvamindra yaśā aṣyṛjīṣī śavasaspate. Tvam vṛtrāṇī haṁsyapraṭīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.


Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

**Mandala 8/Sukta 91**

*Indra Devata, Apala Atreyi Rshi*


The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak...
5. Tvamindra ya asy asvavasaspate. Tva vatriha ha syaprafta idanuttara carya-dhrtam.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.


The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

3. Ā cana tvā cikitsāmo ’dhi cana tvā nemasi. Śanairiva śanakairivrāyendo pari srava.

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.


May soma give us strength and vigour. May it work for our all round improvement in personality. May
it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*

*Siras-tatasyorvarāṃ-ādīdamā ma upodare.*

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

6. *Asau ca yā na urvarādimāṃ navaṇī mama.*

*Atho tatasya yacchiraḥ sarvā tā romaśā kṛdhi.*

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

7. *Khe rathasya khe’nasah khe yugasya śatakṛato.*

*Apālāmindra triṣpūtvyakṛṇoh sūryatvacam.*

Indra, giver of health and energy, O soul, agent...
of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

Mandala 8/Sukta 92

**Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi**

पान्तमा वा अन्ध्रस इन्द्रमभि प गायत।
विश्वासाहं शतकतुं मंहिंछे चषणीनाम॥ १ ॥


Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पुरुहुतं पुरुष्टुतं गाध्रान्यं सन्त्रुतम।
इन्द्रु इति बवितन॥ २ ॥

2. *Puruhūtāṁ puruṣṭutaṁ gāthānyāṁ sanaśrutam. Indra iti bravītana.*

Call him by the name and title of ‘Indra’, invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.
   Indra is a happy and joyous leader, giver of a high order of living, energy and life’s victories. May he, with love, courtesy and humility, lead us to life’s greatness and glory.

   Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

5. Tamvabhi prārcatendraṃ somasya pītaye. Tadiddhyasya vardhanam.
   Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.


O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.


The ruler, warrior that hits the target, being irresistible, protector and valuer of life’s joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.
9. Śikṣāṇa indra rāya ā puru vidvān rciṣama.
Avā naḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

10. Atāścidindraṇa upā ’yāhi śatavājayā. Iṣā sahasravājayā.

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.


O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

13. Viśvā hi martyatvanā’nukāmā śatakraṭo.<br/>Aganma vajrinnāśasaḥ.

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

14. Tve su putra śavaso’vrtran kāmakātayaḥ.<br/>Na tvāmindrāti ricyate.

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

15. Sa no vrṣantsaniṣṭhayā sam ghorayā dravitnvā.<br/>Dhiyā viddhī purandhyā.

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of
the human community.


O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojodātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, prey, inspire us and let us share that ecstasy.


O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of
honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

19. *Indrāya madvane sutāṁ pari śobhantu no girah.*
   *Arkam-arcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*
    *Indrāṁ sute havāmahe.*

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all the five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

    *Tamidvardhantu no girah.*

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the
noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

22. Ā tvā viśantvindavaḥ samudramiva sindhavaḥ. Na tvāmindrāti ricyate.

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.


O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अरमश्रवीय गायति श्रुतकक्क अरम गवेः।
अरमिन्द्रस्य धाम्ने॥ २५॥

25. Aramaśvāya gāyati śrutakakṣo aramī gave.
Arāmindrasya dhamne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord’s refulgent forms of wealth, beauty and excellence.

अरमं हि ष्मा सुतशु णः सामविन्द्र भूषसि।
अरमं त शक दावने॥ २६॥

26. Araṁ hi ṣmā suteṣu ṣaḥ someśvindra bhūṣasi.
Araṁ te śakra dāvane.

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प्रकारताविधिदिवस्वां नेन्त ना गिरेः।
अरमं गामात त वयम॥ २७॥
27. *Parākāttāc-cid-adrivas-tvām nakṣanta no girah.*
   *Araṁ gamāma te vayam.*

   Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

28. *Evā hyasi vīrayurevā śūra uta sthirah.*
   *Evā te rādhyaṁ manah.*

   You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul’s beatitude in, divine presence.

   *Adhā cidindra me sacā.*

   Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

30. *Mo şu brahmeva tandrayurbhuvo vājānāṁ pate.*
    *Matsvā sutasya gomataḥ.*
O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

31. **Mā na indrābhyā diśāḥ sūro aktuṣvā yaman.**
Tvā yuṣaḥ vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

32. **Tvayedinra yajā vayam prati bruvīmahi sprdhaḥ.**
Tvamasmākam tava smasi.

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

33. **Tvāmiddhi tvāyavo’nunonuvataścarān.**
Sakhāya indra kāravaḥ.
Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

Mandala 8/Sukta 93

Indra (1-33), Indra and Bhavah (34) Devata, Sukaksha Angirasa Rshi


O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

Indra who breaks off the nine and niny strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:


That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

4. *Yadadya kacca vrtrahannudagā abhi sūrya. Sarvamā tadindra te vaśe.*

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

5. *Yadvā pravṛddha satpate na marā iti manyase. Uto tat satyamit tava.*

Indra, O mind, O soul, ever rising as the world
expands, protector of truth and reality, if you believe and say in all faith that “I shall not die”, then it shall be true, an inviolable reality.


Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.


That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.


Indra, mind and intelligence, was created for
enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

9. $\text{Gir}ā\ vajro\ na\ sambhṛtaḥ\ sabalo\ anapacyutaḥ$.  
$\text{Vavakṣa}\ rśvo\ astrītaḥ$. 

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

10. $\text{Durge\ cinnah}\ sugaṁ\ kr̥dhi\ gr̥ṇāna\ indra\ girvaṇaḥ}$.  
$\text{Tvaṁ\ ca\ maghavan\ vaśaḥ}$. 

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

11. $\text{Yasya\ te\ nū\ cidādiśaṁ\ na\ minanti\ svarājyam}$.  
$\text{Na\ devo\ nādhrigurjanaḥ}$. 

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human
nor super human howsoever irresistible it be.

12. *Adhā te apratiṣkutam devī śuṣmam saparyataḥ.*
*Ubhe suṣipra rodasī.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

*Paruṣṇiṣu ruṣat payaḥ.*

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.*
*Vidan-mṛgasya tāṁ amah.*

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

15. *Bodhinmane idastu no vṛtrahantamaḥ bhūryesutiḥ.*
*Veotu Üakra Üišam.*

16. *Aydh dhīya ca gavyayā puruṣman puruṣuta.*
*Yat some soma Œbhavaḥ.*

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

17. *Bodhinmane idastu no vṛtrahantamaḥ bhūryesutiḥ.*

18. *Bodhinmane idastu no vṛtrahantamaḥ bhūryesutiḥ.*

*Veotu Üakra Üišam.*

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15. Ādu me nivaro bhuvad-vṛtrahādiṣṭa paumṣyam. Ajātaśatru-astṛtaḥ.

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

16. Śrutaṁ vo vṛtrahantamam pra śardham carṣa-ṇinām. Ā śuše rādhase mahe.

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

17. Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta. Yat some soma ābhavaḥ.

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

18. Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ. Śrṇotu śakra āśiṣam.
May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart’s desire for success.

\[\text{क्या तवं न उत्त्याचर्भं प मन्दस वृषन} \]
\[\text{क्या स्तुतृभ्यु आ भरं} \]

19.  \text{Kayā tvāṁ na ātyā’bhi pra mandase vrṣan.}
\text{Kayā stotṛbhya ā bhara.}

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

\[\text{कस्य वृष्ण सुत सर्चा नियुतव्वा-वृष्णभा रंगत} \]
\[\text{वृत्राहा सार्मपीतय} \]

20.  \text{Kasya vrṣā sute sacā niyutvān vrṣabhō raṇat.}
\text{Vṛtrahā somapītaye.}

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

\[\text{अभी शु णस्तवं रूथं मन्दसानः सहुक्तिर्यम} \]
\[\text{पुयन्ता बाधित दाशुष्म} \]

21.  \text{Abhī śu ṇastvāṁ rayim mandasānah sahasriṇam.}
\text{Prayantā bodhi dāśuṣe.}

Indra, lord all joy and bliss, our guide, delighted
with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

\[ पल्लीवन्त:  मुः ड्रम उङ्खन्तः यन्ति वीतयः। \\
अणः जम्मिनिचुम्पुणः। \]

22. \[ Patnivantaḥ sutā ima uṣanto yanti vītaye. \\
Apāṁn jagmir-nicumpuṇaḥ. \]

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

\[ डहा हात्रा अस्म ततन्द्रं वृधासा अध्वर। \\
अच्छौवभ्रूथमाजसा। \]

23. \[ Iṣṭā hotrā asṛkṣatendram vṛdhāso adhvare. \\
Acchāvabhṛthhamojasā. \]

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

\[ इह त्या संध्रमाद्या हरी हिर्रणयकश्या। \\
वाङ्क हामभे प्या हितम। \]

24. \[ Iha tyā sadhamādyā hari hiraṇyakesyā. \\
Voḷhāmabhi prayo hitam. \]

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth.
and nourishment of life.


O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.


O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

27. *Ā te dadhāmīndriyam-uktha viśvā śatakrate. Stotṛbhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.
28. **Bhadram bhadram na ā bhareṣamūrjaṁ śatakrate. Yadindra mṛlayāsi nāḥ.**

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

29. **Sa no visvānyā bhara suvitāṁ śatakrate. Yadindra mṛlayāsi nāḥ.**

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

30. **Tvāmid vrtraḥantarāma sutāvanto havāmahe. Yadindra mṛlayāsi nāḥ.**

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.
31. *Upa no haribhiḥ sutam yāhi madānām pate.*

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

32. *Dvitā yo vrtrahantamo vida indraḥ śatakratuḥ.*

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

33. *Tvam hi vrtrahann-eśāṁ pātā somānāmasi.*

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

34. *Indra iṣe dadātu na ṭbhukṣaṇam-ṛbhun rayim.*

Vājī dadātu vājinam.
For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

**Mandala 8/Sukta 94**

*Maruts Devata, Bindu or Putadaksha Angirasa Rshi*


   The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūryāmāsā dṛṣe kam.*

   She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:
3. *Tat su no viśve aṭya ā sadā grṇanti kāravaḥ.*
   *Marutah somapītaye.*

That same beauty and glory of existence and the mother’s magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother’s gift of glory.

4. *Asti somo ayaṁ sutah pibantyasya marutah.*
   *Uta svarājo aśvinā.*

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

5. *Pibanti mitro aryamā tanā pūtasya varuṇaḥ.*
   *Triṣadasthasya jāvataḥ.*

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.


How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!


And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?
Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

Those Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

Those Maruts, nature’s powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life’s beauty and glory for the experience and awareness of its divinity.

**Mandala 8/Sukta 95**

*Indra Devata, Tirashchi Angirasa Rshi*

1. *Ā tvā giro rathirivā’sthuh suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsam na mātaraḥ.*

   Indra, adorable lord of glory, when the soma sense of life’s beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

2. *Ā tvā śukrā acucyavuḥ sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

   Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage
to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord’s temple, the lord returns it with blessings for the presenter.)

3. **Piba somaṃ madāya kamindra śyenābhṛtam sutam. Tvaṃ hi śaśvatīnāṁ patī rājā viśāmasi.**

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

4. **Śrudhī havamā tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāṅ asi.**

Indra, listen to the invocation of the devotee’s voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.


We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

7. Eto nvindraṁ stavāma śuddhāṁ śuddhena sāṁnā. Śuddhair-ukthair-vāvṛdhvāṁsāṁ śuddha āśīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.
8. **Indra śuddho na ā gahi śuddhaḥ śuddhābhīrū-tibhiḥ. Śuddho rayiṁ ni dhāraya śuddho mama-ddhi somyaḥ.**

   May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

9. **Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vrtrāṇi jighnase śuddho vājaṁ siṣāsasi.**

   Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

**Mandala 8/Sukta 96**

*Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devatah, Tirashchi Angirasa or Dyutana Maruta Rshi*

1. **Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryaḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthurnṛbhya-saṅkāya sindhavaḥ supārāḥ.**
For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature’s law, and for him the rivers and seas ebb and flow for human navigation.


With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

3. *Indrasya vajra āyaso nimiśla indrasya bāhyor-bhūyiṣṭhamojah. Śirṣannindrasya kratavo nireka āsanneṣanta śrutyā upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,
comprehensively allegorical also. They describe the
divine process of evolution. We may interpret the astra
as the missile of the Big Bang of the divine will which
formally splits integrated Prakṛti into seven stages of
mahan, ahankara and the five elements, i.e., akāsha,
vāyu, agni, apah and prthīvī over three modes of satva,
rajas and tamas of each. The vajra, again is the will
continuously operative as Rtam, the law of the dynamics
of nature. At the human level, the same dynamic works
as living energy of prana in the biological system and
converts food into seven ascending stages of rasa, rakta,
mansa, meda, majja, asthi and virya which, properly
cultivated and preserved, shines as ojas, lustre of the
personality.)

मन्ये त्वा चूज्जित्यां चूज्जियोनां मन्ये त्वा च्याब्जनस्यच्चुर्येनामां।
मन्ये त्वा सत्त्वनामिन्दं कुलं मन्ये त्वा वृषभं चार्षणी-नाम।


Indra, hero of invincible power, plan and action,
I honour as the most revered of the powers worthy of
love and homage in yajna. Of the unmoved and
immovables, I honour you as the greatest mover and
the moving at the highest velocity. Of the real, the true,
the eternal, I honour you as the first and highest. And of
the dynamic visionaries, I honour you as the highest
visionary, most dynamic in power and generosity.

आ यदुर्जं बाह्ष्वारिन्दु धार्तं मद्यच्छुतमहैयं हन्तवा च।
प पवित्रता अर्नवन्तु प गावः प बुह्ष्याणां अथििन रूँित इन्द्रं।
5. Ā yadvajramaṁ vāhvorindra dhatse madacyuta-mahaye hantavā u. Pra parvatā anavanta pra gāvaḥ pra brahmāno abhinakṣanta indram.

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.


We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.


O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.
8. *Triḥ śaṣṭistvā maruto vāvṛdhānā usrā iva rāśayo yajñīyāsah.* *Upa tvemaḥ kṛdhi no bhāgadheyaṁ śuṣmamāṁ ta enā haviśā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.


Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.


O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee’s songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.
O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.
You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

\[18. \text{Tva}ā \\text{ha tyad-vr}ṣabha \\text{car}ṣaṇīnām \\text{ghano vṛtrāṇām \\text{tavi}śo babhūtha. Tva}ā \\text{sindhūnra-sr}jas-\\text{tastabhānān \\text{tvamapo ajayo dāsapatnīḥ.}}\]

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

\[19. \text{Sa sukra}ṭū \\text{ra}ṇitā \\text{yah suteśvanuttamanyuryo aheva revān. Ya eka \\text{innaryapāṁsi kartā sa vr}ṭraḥā praṭidanyamāhuḥ.} \]

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and
generosity is like the light of day.


With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation’s wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

21. Sa vṛtrahendraḥ śrībhukṣāḥ sadyo jajāṇāha havyāḥ bhūvā. Kṛṇvannapāṁsi naryā purūṇī somo na pīto havyāḥ sakhibhyāḥ.

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.
Indra Devata, Rebha Kashyapa Rshi


Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.


Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.


Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

4. Yadvēsi rocane divaṁ samudraś单位 vṛtrahantama yadana rikvä ṣa gahi.

Whether you are in some region of light in heaven or in some region of the skies above, or in the...
3. **Ya indra sastyavrato’nuṣvāpamadevayuḥ. Svaiḥ śa evaîrmmumurat poṣyaṁ rayīṁ sanutardhehi tam tataḥ.**

   Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

4. **Yacchakrāsi parāvati yadarvāvati vṛtrahan. Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāṁ ā vivāsati.**

   O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

5. **Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat pārthive sadane vṛtrahantama yadanrarikṣa ā gahi.**

   Whether you are in some region of light in heaven or in some region of the skies above, or in the
depth of seas or anywhere on the surface of earth, O, 
greatest destroyer of darkness, evil and suffering, come 
and be with us.

6. \[\text{Sa naḥ someṣu somapāḥ suteṣu śavasaspate.} \]
\[\text{Mādayasva rādhasā sūṅtāvatendra rāyā parī-} \]
\[\text{ṇāsā.} \]

O lord of strength and power, protector of the 
soma sweetness of life, beauty, vitality and joy, when 
we have distilled the soma essence of life, knowledge 
and existence, bless us with lovely, veritable wealth, 
means and modes of advancement, and all round success 
and lead us to the joy of the truth, goodness and beauty 
of life.

7. \[\text{Mā na indra parā vṛṇagbhavā nah śadamādyah.} \]
\[\text{Tvaṁ na ūti tvaminna āpyaṁ mā na indra parā} \]
\[\text{vṛṇak.} \]

Indra, lord supreme of truth, goodness and 
beauty, pray forsake us not, be with us as a friend in the 
great hall of life and joy, you are our protector, you alone 
are ultimately our end and aim worth attaining, pray do 
not forsake us.

8. \[\text{Asme indra sacśe ni adā pātaye madhu.} \]
\[\text{Kṛdhā jaritre māgavannavo mahādasm indra} \]
\[\text{sacśe.} \]

Indra, when we have distilled the soma of life’s knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.


O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

10.  *Viśvāḥ prtanā abhibhūtaram naram sajūs-tata-
kṣur-indram jajanuṣca rājase. Kratvā variṣṭham vara āmurim-utogram-ojiṣṭham tavasam taras-
vinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,
eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation’s wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.
That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.
15. Tanma ṛtamindra śūra citra pātvapo na vajrin
duritāti parṣī bhūri. Kadā na indra rāya ā daśa-
syerviśvapsnyasya spṛhayāyyasya rājan.

Indra, wondrous hero of universal might, may
the constant and ever true divine law of existence, Rtam,
protect me and guide me along the paths of rectitude. O
lord of the thunderbolt of justice and karma, Indra, like
my karmas, cleanse my mind and soul of all sins and
evil. Indra,(refulgent ruler of the world, when would
you bless me with wealth, honour and excellence of
universal form and most cherished value?

Mandala 8/Sukta 98

Indra Devata, Nrmedha Angirasa Rshi

1. Indrāya sāma gāyata viprāya bṛhate bṛhat.
   Dharmakṛte vipaścīte panasyave.

   Sing Brhatsama hymns in adoration of Indra,
vibrant spirit of the universe and giver of fulfilment,
grand and infinite, source ordainer and keeper of the
law of universal Dharma, giver and protector of
knowledge and karma, the lord adorable.

2. Tvamindrābhibhūraśi tvam sūryamarocayaḥ.
   Viśvakarmā viśvadevo mahān asi.

   Indra, you are the lord supreme dominant over
all, you give light to the sun, you are the maker of the
Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

Indrasya sma ghyata vprasya bhate bhat.
Dharmakste vapi cite panasyave.

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

Tvamindrhibhurasi tvam suryamarocaya.
Vivarakarmavividvo mahn asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

Abhi hi satya somap ubhe babhutha rodas.
Indrasi sunvato vdhah patirdiva.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,
omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.


Hantā dasyor-manorvṛdhaḥ patirdivaḥ.

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.


And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

8. *Vārṇa tvā yavyābhīrvaradhantī śūra brahmāṇī.*

Vāvṛdhaṁsaṁ cidadrivo divedive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams
of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

9.  Yuñjanti hari iṣirasya gāthayorau ratha uruyuge.  
Indravāhā vacoyujā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

10.  Tvam na indra bharañ ojo nṛṃṇam śatakrañ vicarṣane. Ā vīram pṛtanāśaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.


O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

**Mandala 8/Sukta 99**

*Indra Devata, Nrmedha Angirasa Rshi*

1. *Tvāmidā hyo naro’pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasāmiha śrūdhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage’s heart.

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

3. Šrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāṇa ojasā prati bhāgam na didhima.

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra’s omnipresent majesty.

4. Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmam vidhato na roṣati mano dānāya codayan.

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.


Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

7. *Ita uṭī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāram hetāram rathītamam-atūrtam tugryāvṛ- dham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to
Tvamindra pratµurti¦vabhi viÜvŒ asi sp¾dha¬.
AÜastihŒ jan¶tŒ viÜvatµurasi tvaÅ tµurya taru¦yata¬.
Indra, O inspired soul, in the external conflicts
of life and in the internal conflicts of mind, you are the
superior over all assailants. Y ou are the destroyer of
evil and calumny, creator of goodness and eliminator
of impediments. Pray drive off all evil thoughts and
oppositions of life and mind.

Anu te Üu¦maÅ turayantam¶yatu¬ k¦oĶ ÜiÜuÅ na
mŒtarŒ. ViÜvŒste sp¾dha¬ Ünathayanta manyave
v¾traÅ yadindra tµurvasi.
Just as mothers follow the desires and interests
of children, so do the heaven and earth, all living beings
from earth to heaven, think and act in conformity with
you, evil destroying power. All oppositions slacken and
fall exhausted when you strike and destroy the demons
of evil and negativity in the interest of man.

Ita µut¶ vo ajaraÅ prahetŒramaprahitam. ÜuÅ
jetŒraÅ hetŒraÅ rath¶tamam-atµurtaÅ tugryŒv¾-
dham.
O men and women of the earth, for your
protection and progress follow Indra, unaging, all
inspirer and mover, himself unmoved and self-inspired,
most dynamic, highest victor, thunderer, master of
- the chariot of life, inviolable augmenter of strength to
- victory.

8. Iškartāramaniškṛtam sahaskṛtam śatamūtīṁ
śatakratum. Samānamindramavase havāmahe
vasavānam vasūjuvam.

For our protection and progress, we invoke
Indra, lord supreme abiding in the soul, giver of
fulfilment, himself self-fulfilled, creator and giver of
strength, courage and fortitude, giver of infinite
protections, lord of a hundred good acts, equally good
to all, all protective and kind, settler and augmenter of
wealth and wisdom.

Mandala 8/Sukta 100

Indra (1-7, 12), Suparna (8), Indra or Vajra (9),
Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12),
Indra (4-5) Rshi

1. Ayaṁ ta emi tanvā purastād-viśve devā abhi mā
yanti paścāt. Yadā mahyaṁ dīdharo bhāgamindrā’’dinmayā kṛṇavo vīryāni.

Indra, here I come before you in person and all
noble and brilliant sages follow after me. When you
secure my portion for me, then you perform noble
actions also through me.
2. Dadhāmi te madhūto bhakṣamagre hitaste bhāgaḥ suto astu somah. Asaśca tvām daksīṇa-
taḥ sakhā me’dhā vṛtrāṇi jaṅghanāva bhūri.

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.


O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?
4. **Ayamasmı jaritaḥ paśya meha viśvā jātānyabhyaśmi mahnā. R̄tasa mā pradiśo vardhanyantyādardiro bhuvanā dardarīmi.**

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, R̄tam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

5. **Ā yanmā venā aruhann-ṛtasyaṇ ekamāsīnam haryatasya prṛṣṭhe. Manaścinme hṛda ā pratya-vocadikradaṇ-chiśumantah sakhāyah.**

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

6. **Viśvet tā te savaneṣu pravācyā yā cakartha maghavannindra sunvate. Pāravataṁ yat purusaṃbhṛtaṁ vasvapāvṛṇoḥ śarabhāya rśiban-dhave.**
Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.


O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.


Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul’s thunderbolt.
9. **Samudre antaḥ śayata udnā vajro abhīvṛtaḥ. Bharantyasmai saṁyataḥ puraḥ prasravaṇā balim.**

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul’s rise to divinity.

10. **Yadvāg-vadantyavicetanāni rāṣṭrī devānāṁ niṣa-sāda mandrā. Catasra ūrjam duduhe payāmsi kvasvidasyāḥ paramam jagāma.**

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

11. **Devīṁ vācam-ajanayanta devāsthāṁ viṣvarūpāḥ paśavo vadanti. Sā no mandreṣamūrjaṁ duḥānā dhenur-vāg-asmānupa suṣṭutaitu.**
Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

O friend, O soul progressive like universal Vishnu’s presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

Mandala 8/Sukta 101

Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi

ऋत्थग्नित्था स मत्यः श्रशुम दुवर्तातियः।
या नूनं मित्रावरुणाविभिष्टय आच्छक हुम्यदातियः॥ ९ ॥
Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

1. Řdhagitthā sa martyah śaśame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वषिष्ठो त्रा उरूच रूसा नर राजाना दीघश्रुतंमा।
ता बाहुता न दंसना रधयतः सांके सूर्यस्य रश्मिभिः॥ २ ॥


Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प या वां मित्रावरुणाचिरा दूता अद्रवत।
अयःशीर्ष पदरघु: ॥ ३ ॥

3. Pra yo vāṁ mitrāvaruṇā’jiro dūto adravat.
Ayah śīrṣā maderaghuḥ.

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves
the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

4. *Na yah sampyrcche na punarhavitave na saṁvā-
dāya ramate. Tasmānno adya samṛteruru-syatam bāhubhyāṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.


O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

7. Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.
we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

9. Ā no yajñaim divisprśaṁ vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīnāno ’yaṁ śukro ayāmi te.

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.


The high priest of yajna unhurting life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.
11. **Bāṃmahāṃ asi sūrya baḷāditya mahāṇ asi.**  
    Mahaste so mahimā panasyte’ddhā deva mahāṇ asi.

    O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

12. **Baṭ sūrya śravasā mahāṇ asi satrā deva mahāṇ asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhhyam.**

    O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

13. **Iyam yā nīcyarkiṇī rūpā rohinyā kṛtā.**  
    Citreva pratyadarśyāyatyaantaradāśasu bāhuṣu.

    This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.
Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life’s nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.
Vacovidam vācām-udīrayantīṁ viśvābhir- dhībhir-upatiṣṭhamānāṁ. Devīṁ devebhyaḥ paryeyuṣīṁ gāmā māvrkta martyo dabhracetāḥ.

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

**Mandala 8/Sukta 102**

*Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi*


1. ‘Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न इल्लामया सह दुर्वाँ अंग्र दुस्प्युवा।
चिकिदिभानुवा वेह॥ २ ॥
2. **Sa na ṭānayā sahadevān agne duvasyuvā. Cikidvibhānavā vaha.**

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

3. **Tvayā ha svidyujā vayāṁ codiṣṭhena yaviṣṭhyā. Abhi ṣmo vājasaṭaye.**

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

4. **Aurvabhṛguvacchucimapnavānavadā huve. Agniṁ samudravāsasam.**

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

5. **Huve vātasvanaṁ kavīṁ parjanyakrandyam sahaḥ. Agniṁ samudravāsasam.**
I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.


LIKE AS THE ARTIST CREATES ALL POSSIBLE FORMS OUT OF HIS PLASTIC MATERIALS, GIVING THEM BEAUTY, POWER AND
purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

10. *Viśveśāmiha stuhi hotṛṇāṁ yaśastamam.*
Agniṁ yajñeṣu pūrvyam.

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

11. *Śīraṁ pāvakaśociśanī jyeṣṭho yo dameṣvā.*
Dīdāya dīrghaśruttamaḥ.
Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

 unnoticed is born, Agni, all-dwindling, all-animated by the word, all-beautiful, all-radiant.


O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

16. *Agne ghṛtasya dhūtibhistepāno deva sōciṣā. Ā devān vakṣī yakṣī ca.*

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.


Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.
18. **Pracetasam tvā kave’gne dūtam vareṇyam.**  
**Havyavāham ni ṣedire.**

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

19. **Nahi me astyaghnyā na svadhitir-vananvati.**  
**Ahaitādṛg-bharāmi te.**

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

20. **Yadagne kāni kāni cidā te dārūṇi dadhmasi. Tā juṣasva yaviṣṭhya.**

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.
21. **Yadattyupajihvikā yadvamro atisarpati. Sarvamā tadastu te ghṛtam.**

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

22. **Agnimindhāno manasā dhiyamā saceta martyāḥ. Agnim-idhe vivasvabhīḥ.**

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

**Mandala 8/Sukta 103**

*Agni (1-13), Agni Marutah (14) Devatah, Sobahri Kanva Rshi*

1. **Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo śu jātamāryasya vardhanamagnim nakṣanta no girah.**

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise
and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.


Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.


From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.


O Giver of light, wealth and power of life, Agni,
the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

5. *Sa dṛśhe cidabhi tṛṇatti vājamarvāta sa dhatte akṣiti śravah. Tve devatrā sadā purūvaso visvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.


Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.


O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.


Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.
Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग़े याहि मृदुत्सङ्खा सुदंभि: सार्मपीतय।
सार्भंया उप सुषुतिं मादयस्व स्वर्णार || १४ ||

14. Ṛgne yāhi marutsakhā rudrebhiḥ somapītaye. Sobharyā upa suṣṭutim mādayasva svarṇare.

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul’s joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

|| इत्यष्टमं मण्डलम ||
RIGVEDA

ऋत्वेदः

Vol. IV

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ आ अ आ इ ई उ ऊ उ ऊ ए ऐ ए ऐ ऐ ऑ ओ ऑ औ ऑ
अनुस्वार (ऍ) ṃ विसं (ऍ) ḷ
(ऍ) ṇ

Consonants

Guttural
क क ख kh ग g घ gh ढ ŋ
Palatal
च c छ ch ज j झ jh ञ ṇ
Lingual
ट ṭ ठ ṭh ड ṭh ढ dh ण ṇ
Dental
त t ठ th ड d ढ dh ण n
Labial
प p फ ph ब b भ bh म m
others
य y र r ल l व v
श ś षṣ स s ह h
(च) ’ ḷ ṃ
MANDALA-9

Mandala 9/Sukta 1

Pavamana Soma Devata, Madhucchanda
Vaishvamitra Rshi

स्वादिष्ठया मदिष्ठया पववस्व साम धारंया।
इन्द्राय रात्वेव सुतः॥ १ ॥


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

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2. Rakṣohā viśvacarṣaṇirabhī 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.)


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.


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.

Tvāmacchā carāmasi tadidarthāṃ divedive. 
Indo tve na āśasah.

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.

Punāti te parisrutam 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.

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.
8. \textit{Tamĩm hinvantyagruvo dhamanti bākuram ārtim. Tridhātu vāraṇam 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.

\begin{align*}
\text{अभीद्रैममच्छ्या उत्त श्रीणन्ति धनवः शिषुम।} \\
\text{साममिन्द्रयां पार्तव। ॥ ९ ॥}
\end{align*}

9. \textit{Abhīmaghnyā uta śrīṇanti dhenavaḥ śiṣum. 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.

\begin{align*}
\text{अस्यदिन्द्र्य मदुष्या विश्वा चृत्राणिर्जिग्रत।} \\
\text{शूर्वा मुघा चं महंत। ॥ १० ॥}
\end{align*}

10. \textit{Asyedindro madeśvā viśvā vrṭrāṇi jighnate. Šūro 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.
1. *Pavasva devavirati pavitram soma raathya.*  
*Indramindo vṛṣā viṣa.*

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.

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavatta-mahā. Ā yoniṁ dharṇasīḥ 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.


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.
1. Pavasva devavrati pavitraÅ soma raÅhyŒ.
Indramindo v¾¦Œ viÜa.
O Soma, spirit of divinity, flow quick, purify
our mind and senses, and fulfil our prayers for piety.

2.  vacyasva mahi psaro v¾¦endo dyumnavatta¬.  yoniÅ dharÄasi¬ sada¬.
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.

3. Adhuk¦ata priyaÅ madhu dhŒrŒ sutasya
vedhasa¬. Apo vasi¦¢a sukratu¬.
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.

4. Mahänantäm tvä mahäranväpo arṣanti sindhavah.
Yadgobhïrvaräsayiṣyase.
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.

5. Samudro apsu mämrje viṣṭambho dharaṇo divaḥ.
Somäḥ 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.

6. Acikradadvrśā harirmahān mitro na darśataḥ.
Samś 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.
7. *Girasta inda ojasā marmṛjyante apasyuvaḥ.*

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.

8. *Tam tvā madāya ghrṣvaya u lokakṛtnumīmahe.*

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.


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

   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**

1. **Eṣa devo amartyaḥ parṇavīrīva diyati.**
   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.

2. **Eṣa devo vipā kṛto’ti hvarāṃsi dhāvati.**
   Pavamāno adābhyaḥ.

   This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.
3. \textit{Eśa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ. Harirvājāya mrjyate.}

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.

4. \textit{Eśa viśvāni vāryā śūro yanniva satvabhiḥ. Pavamānah siśāsati.}

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.

5. \textit{Eśa devo ratharyati pavamāno daśasyati. Āvīśkṛṇoti 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.
*Dadhadratnāṇī 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.

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.

*Pavamānaḥ svadhvarah.*

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.

*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.


*Dhārayā pavate sutah.*

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*

1. *Sanā ca soma ājēṣi ca pavamāna mahī śravaḥ.*

*Aṭhā 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.

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*

*Aṭhā 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.

3. Sanā dakṣamūta kratumapā 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.

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.

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.

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.


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.


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.
   *Aṭha 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.

    *Aṭha 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*

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.*
   *Priṇan 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.

2. *Tanūnapāt pavamānāḥ 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.

3. *Īlenyāḥ pavamāno rayirvi rājati dyumān.*
   Madhor-dhārābhīr-ojasā.

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

   Deveṣu deva iṣyate.

   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.
5. *Udātair-jihate brhad dvāro devīr-hiranyayāḥ.*  
*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.

इस्निविस्तर स्वप्नदृश्य स्वरूपमान होता है।  
नाकोषासा न दर्शत् ॥ ६ ॥

*Nakoṣāsā 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 दृवा नृच रसा हार्ता दख्ना हुव।  
पवमान इन्द्र 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 सरस्वतीढ़ी मही।  
इमाम ना चुज्ञमा गंमनित्वता दुवी: सुपश्चस। ॥ ८ ॥

8. *Bhāraṭī pavamānasya sarasvatīḷā mahī.*  
*Imam no yajñamā gaman tisro devīḥ supeṣasah.*
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.

9. **Tvaṣṭāramagragajāṁ gopāṁ puroyāvānamā huve.**
   **Indurindro vṛṣā hariḥ pavamānah prajā-patīḥ.**

   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.

10. **Vanaspatiṁ pavamāna madhvā samaṅgdhi dhārayā. Sahasravalśair haritair bhrājamānair hiranyayam.**

   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.


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


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.

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 त्वं पूर्व्य मदं सुवाना अष पवित्र आ।
अभि वार्तं श्रवः॥ ३ ॥


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 द्रपसासु इन्द्रव आपा न पवतासरन।
पुनाना इन्द्रमाशात॥ ४ ॥


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.

यमत्यामविव वाजिन्यं मृजान्ति यार्षण्यं दर्श।
वनं कीठन्तृत्याविम॥ ५ ॥

5. *Yamatyamiva vājināṁ mṛjantī yoṣaṇo daśa. Vane krīḷantam-atyavim.*

The soul, now that it is past the process of purification, like soma after filtration, and sports in the world of beauty, ten youthful senses and pranas
invigorate and shine like a chivalrous warrior on way to victory.


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.


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.

8. *Ātmā yajñasya raṁhyā suśvāṇaḥ pavate sutah. 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.

Evā punāna indrayur-madāṁ 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

Asṛggram-indavat pathā dharmannṛtasya suśriyāḥ. 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.

Pra dhārā madhvo agriyo mahārapo vi gāhate. Havirhaviṣṣu vandyah.

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.

\[ \text{प युजा वाचा अग्निया वृषावच चक्करनं। सद्वाभिः सत्यं अध्वरः।।} \]

3. \textit{Pra yujo vāco agriyo vṛṣāva cakradadvane. Sadmābhi satyō adhvarahḥ.}

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.

\[ \text{परि यत्काव्या कविनूमणा वसाना अष्टि। स्ववाजी संप्रभासति।।} \]

4. \textit{Pari yat kāvyā kavirṇṛmnā 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.

\[ \text{पवमाना अभिः स्पृधा विशा राजषव सीदति। यदीम्पूणवत्ति वधसे।।} \]

5. \textit{Pavamāno abhi sprṛdho viśo rājeva sīdati. Yadimṛṇvantī vedhasah.}

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.

\[ \text{अव्या वार परि पिया हरिवन्धु सीदति। रथ्या वनुष्यत मुती।।} \]
6. Avyo vāre pari priyo harirvaneṣu sīdati. 
Rebho vanuṣyate maṁi.

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.

7. Sa vāyum-indram-aśvinā sākaṁ madena 
gacchati. Rāṇā 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.

8. Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta 
ūrmayah. 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.
9. *Asmabhyāṁ ṛodasī ṛayiṁ 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**


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

2. *Pūnānāsāś-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.
3. *Indrasya soma rādhase punāno hārdi codaya. Rūtasya 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.


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.


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.
6. **Punānāḥ kalaśeṣvā vastrāṇyaruṣo hariḥ. Paripurnaḥyavyata.**

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.

7. **Maghona ā pavaśva no jahi viśvā apa dviṣah. 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.

8. **Vṛṣṭim divah pari srava dyumnaṁ pṛthivyā adhi. Saho nāḥ 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.

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

परि पिया दिव: कविवयांसि नप्य हितः ।
सुवाना याति कविकर्तु: ॥ १ ॥

1. Pari priyā divaḥ kavir-vayāmsi naptyorhitah. Suvāno yātī 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.

पपु यायं पन्यस्य जनायं जुष्टं अदुहः ।
वीत्यष्ठ चनिष्ठयाः ॥ २ ॥


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
Mandala 9 / Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

1. Pari priyā diva¬ kavir-vayāsi naptyorhita¬.
   Suvonō yōti kavikratu¬.

   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.

2. Prapra kāya¬ya panyase janayō ju¬cō adruhayō.
   Vētyarēya cani¬cōhayō.

   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.

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

   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.

4. Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.
   Yā ekamakṣi vāvṛdhuh.

   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.

5. Tā abhi santam-āṣṭram mahe yuvānāma da-
   dhuḥ. 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 वद्विभस्मत्वः सुस पश्यति वार्वहि: ।
किरिवद्वीरतपयत ॥ 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 Prakṛti 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 Prakṛti.

अवा कल्पेषु न: पुमस्तमांसि साम याध्या ।
तार्नेन पुनान जड्डन: ॥ ७ ॥

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 नव्यस्य नवीयस्य सूक्ताय साधया पथः ।
प्रतन्वदाचार्य रुचः ॥ ८ ॥

8. Nū navyase navīyase sūktāya sādhaya pathaḥ.
Pratnavad-rocaḥ 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.


Sanā medhāṁ sanā svah.

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*

1. *Pra svānāso rathā ivā’rvanto na śravasyavah.*

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.

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.


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.


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

5. Āpānāso vivasvato jānanta uṣaso bhagam. Sūrā aṇvam 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.

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.


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.


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.

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

1. Upāsmai gāyatā naraḥ pavamānāyendave.
Abhi devān 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.

2. Abhi te madhunā payo’tharvāṇo aśiśrayuḥ.
Devāṁ 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.
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.

4. **Babhraṇe nu svatavase’ruṇāya divisprṣe. 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.

5. ** Hastacyutebhir-adribhīṅ sutam somam 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.
   *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.

7. *Amitrahā vicarṣaṇīḥ 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.

8. *Indrāya soma pātave madāya pari śicyase.*
   *Manāścin-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.
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

   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.

   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.

3. Madacyut kṣetī sadāne 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.

4. Divo nābhā vicakṣaṇo’vyo vāre mahīyate.
Somo yah 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.

5. Yaḥ somaḥ kalaśeṣvāṁ antaḥ pavitra āhitah.
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.

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.


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.


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.
9. Ā pavamāṇa 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

1. Somaḥ punāṇo arṣati sahasradhāro atyaviḥ.  
Vāyorindrasya niskṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates everywhere 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.

2. Pavamāṇamavasyavo vipramabhi pra gāyata.  
Suṣvāṇam 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.

3. **Pavante vājasātaye somāḥ sahasrapājasah.**
   *Gṛṇānā devavātaye.*

   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.

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.

5. **Te naḥ sahasrīnāṁ rayim-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.

6. **Atyā hiyānā na hetṛbhir-asrgram 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.

7. **Vāśrā arṣantīndavo’bhi vatsam 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.

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.


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

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.


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.

अदास्य शुष्मिणा रस विश्व दुःवा अमत्सत्।
यदी गार्भिकसायत्॥ ३ ॥

3. Ādasya śuṣmīṇo rase viṣve 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.

निरिणाना वि धावति जहच्छयाणि तान्वा।
अत्रा सं जिघत युजा॥ ४ ॥

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.

नसीभिया विवस्वतं: शुभा न मामृज्ज युज्या।
गा: कृत्त्वाना न निर्निज्य॥ ५ ॥

5. Naptībirno vivasvataḥ śubhro na māṁrje 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.

6. \( \text{Ati śrīti tīraścatā gavyā jīgātyāṇvyā.} \)
\( \text{Vagnumiyarti yāṁ vide.} \)

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

7. \( \text{Abhi kṣīpāḥ samagmata marjayanīriśaspatim.} \)
\( \text{Prṣṭhā gṛbhṇata vājinaḥ.} \)

The intelligent 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.

8. \( \text{Pari divyāṇi marmṛśad viśvāni soma pārthivā.} \)
\( \text{Vasūni yāḥysmayuḥ.} \)

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*

1. \(\text{E}\text{ṣa dhiyā yātyanvyā śuro rathebhir-āśubhiḥ. Gacchann-indrasya niśkṛtam.}\)

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.

2. \(\text{E}\text{ṣa purū dhiyāyate bṛhate devatātaye. Yatrāmṛtāsa āsate.}\)

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.

3. \(\text{E}\text{ṣa hito vi nīyate’ntaḥ śubhrāvatā pathā. Yadi tuñjanti bhūrṇayāḥ.}\)

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.

4. \( Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vrṣā. \)
   \( Nṛmṇā dadhāna ojasā. \)

   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.

5. \( Eṣa rukmibhir-īyate vājī śubhrebhir-amśubhiḥ. \)
   \( Patiḥ sindūnāṁ bhavan. \)

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

6. \( Eṣa vasūni pibdanā paruṣā yayivāṁ ati. \)
   \( Ava śādeṣu gacchatī. \)

   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.
7. *Etāṁ mṛjānti marjyamupa dṝṇeśvāyavaḥ.*
   *Pracakraṇāṁ mahīrīṣaḥ.*

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

8. *Etamu tyaṁ daśa kṣipo mṛjānti sapta dhītayaḥ.*
   *Śvāyudham āṅmadintamam.*

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*

1. *Pra te sotāra oṣṇyo rasaṁ madāya ghrṣvaye.*
   *Sargena 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
1. Pra te sotūra oṣyo rasaḥ mahāghṛvaye. Sargo na taktyetau.

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.


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.


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.


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.
5. *Pra tvā namobhir-indava indra somā asrksṭata.*
*Mahe bharāya kāriṇāh.*

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.

*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.

7. *Divo na sānu pipyuṣi dhārā sutasya vedhasaḥ.*
*Vṛthā pavitre arṣatī.*

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.

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*


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.

2. *Abhi suvānāsa indavo vrṣṭayah pṛthivīmiva. Indraṁ somāso aksāran.*

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.
3. **Atyūr̥mir-matsaro madaḥ somah pavitre arṣati. Vighnan rakṣāṁsi devayuh.**

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.

4. **Ā kalaśeṣu dhāvati pavitre pari ṣicyate. Ukthaïr-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.

5. **Ati trī soma rocanā rohan na bhrājase divam. Iṣṭant-sūryam 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.

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.


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.


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.
1. **Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ. Madeśu 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.

2. **Tvam vipras-tvam kavir-madhu pra jātam-andhasaḥ. Madeśu 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.

3. **Tava viśve sajoṣaso devāsah pītimāsāta. Madeśu 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.

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.


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.


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.

7. Sa śuṣmī kalaśeṣvā punāna acikradat. Madeśu 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

1. *Yat soma citram-ukthyaÅ divyam pārthivam 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.

2. *Yuvaṁ hi sthaṁ svarpaṁ indraśca soma gopaṁ. iśānā pipyatam dhiyah.*

   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.
3. \textit{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.

\textbf{अवावश्यत्त्र धीतयः वृषभस्याधि रतसि।}
\textbf{सूनावत्तस्य मातरे:॥ ४ ॥}

4. \textit{Avāvaśanta dhītayo vṛṣabhasyādhi retasi. Sūnor-vatsasya mātaraḥ.}

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

\textbf{कुविद वृषण्यन्तीभ्यः पुनाना गर्भमादध्रत।}
\textbf{या: शुक्रं दुह्तत पर्यः॥ ५ ॥}

5. \textit{Kuvid-vṛṣanyanībhyaḥ punāno garbhamādada-dhat. 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.

\textbf{उप शि रापतस्वुषा भिभस्मा ध्रृषि शत्रुषु।}
\textbf{पव्वमान विदा रूढिम॥ ६ ॥}
6. **Upa śiksāpatasthuṣo bhiyasamā dhehi śatruṣu. Pavamāṇa 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.

7. **Ni śatroḥ soma vrṣṇyaṁ 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.

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**Mandala 9/Sukta 20**

**Pavamana Soma Devata, Asita or Devala Kashyapa Rshi**

1. **Pra kavir-devavatyaye’vyo vārebhir-arṣati. Sāhvān viśvā abhi spṛḍhaḥ.**

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.

2. **Sa hi ṣmā jaritṛbhya ā vājam gomantam-invati. Pavamānāḥ 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.

1. **Pra kavir-devatayevyo vërebhir-arëati.**
   **Sëhvënvënvë abhi spëdha-vë.**

   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.

2. **Sa hi më Öjarëbhyà vëëja Ågomatam-invati.**
   **Pavama-na¬ sahashriëam.**

   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.

3. **Pari viësvëni cetasë mësase pavase mata.**
   **Sa nah somà sravo vidah.**

   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.

4. **Abhyarësa bërhadyasë maghavadbhyo dhruva-m rayim. Iësam stotrbhya ì bharà.**

   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.

5. **Tvaëm räjeva suvrato girah somà viveëitha.**
   **Punâna 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.


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.

7. "Krīlrurmakho na mamhāyuḥ pavitrāṁ 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

"Ey u dvāśṭi-indraṁ: sāma iṅdāya jūṭhāya. Patsrārs: svāvikād."

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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.


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.


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.
   *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.

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.*
   *Yo asmabhyaṃ-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.

6. *Ṛbhurna rathyāṁ navāṁ 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.

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*

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.

2. *Ete vātā ivoravāḥ parjanyasyeva vṛṣṭayah.*  
   *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.

3. *Ete pūtā vipaścitaḥ somāso dadhyāśirāḥ.*  
   *Vipā vyānaśurdhiyāḥ.*  
   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.

4.  
Ete mṛṣṭā amṛtyāḥ sasṛvāṁso na śaśramuḥ.  
Iyakṣantah 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.

5.  
Ete prṣṭhāni rodasorviprayanto vyānāsuḥ.  
Utedam-uttamam rajah.

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.

6.  
Tantuṁ tanvānam-uttamam-anu pravata āsata.  
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.
7. \textit{Tvam soma panibhya a vasu gavyani dharaayah.}
\textit{Tatam 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.

\section*{Mandala 9/Sukta 23}
\textit{Pavamana Soma Devata, Asita or Devala Kashyapa Rshi}

1. \textit{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.

2. \textit{Anu pratnāsa āyavaḥ padam navīyo akramuḥ. Ruce jananta sūryam.}

In consequence of the will divine, the eternal particles of Prakṛti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.
3. Ā pavamāṇa no bharā’ryo adāśuṣo gayam. 

Krdhi prajāvatīriṣah.

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

4. Ābhi somāsa āyavaḥ pavante madyaṁ madam. 

Abhi kośāṁ 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.

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

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungenerous, 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.

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

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has purified and still eliminates the forces of evil and darkness without confronting them as enemies violently.
in life and glorify noble people.

अभि गावो अधन्विषुरापो न प्रवता यति: ||
पुनाना इन्द्रमाशत ॥ ॥

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.

प पवमान धन्वसि सामन्दराय पातव ॥
नृभिययति वि नीयस ॥ ॥

3. Pra pavamāna dhanvasi somendrāya pātave.
Nṛbhiryato vi niyase.

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 सांम नृमदनां पवस्व चषणिसह ॥
सत्तिया अनुमाद्यः ॥ ॥

4. Tvaṁ soma nṛmādanaḥ pavaśva carṣaṇīsāhe.
Sasniryo anumādyāḥ.

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.

5. *Indo yadadribhiḥ sutah pavitraṁ paridhāvasti.*
    *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.

    *Śuciḥ pāvako abdhutaḥ.*

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.

7. *Śuciḥ pāvaka ucyate somah sutasya madhvaḥ.*
    *Devāvīr-aghāsamṣahā.*

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.
Pavamana Soma Devata, Drdhachyuta Agastya Rshi

1. *Pavasva dakṣasādhano devēbhyaḥ 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.

2. *Pavamāṇa dhiyā hito’bhi yonim kanikradat.*
   *Dharmanāḥ vāyumā viṣa.*

   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 intelligent vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

   *Vṛtraḥā 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.

विश्वा रूपाण्याविश्वनयुनाना यांति हयत: ।
यत्रामृत्तस्म आसंत ॥ ४ ॥


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.

अरुळा जन्यतिगि: सामः पवत आयुषक।
इन्द्र गच्छन्कृविकर्तु: ॥ ५ ॥

5. Aruṣo janayan giraḥ somah 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 पवस्व मदिन्तम पवित्रं धारण्या कव।
अकस्य यातिमासदम ॥ ६ ॥

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_

1. _Tamam¾k¦anta vŒjinam-upasthe aditeradhi._
_ViprŒso aÄvyŒ dhiyŒ._

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.

2. _TaÅ gŒvo abhyanµu¦ata sahasradhŒramak¦i-tam._
_InduÅ dhartŒramŒ diva¬._

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.

3. _TaÅ vedhŒÅ  medhayŒhyan pavamŒnamadhi dyavi._
_DharÄasiÅ bhµuridhŒyasam._

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.
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.


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.


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.


*Indrāvindavyād matśūram.*

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*

1. *Eṣa kavir-abhiṣṭutah pavitre adhi toṣate.*
   *Punāno ghnannapa sridhāḥ.*

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.

2. *Eṣa indrāya vāyave svarjit pari śicyate.*
   *Pavitre dakṣasādhanah.*

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.

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.


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.


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.
   *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*

   *Avyo vāram 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.

2. *Eṣa pavitre aksaratre somo devebhyaḥ sutaḥ.*
   *Viśvā dhāmānīvyāviṣan.*

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.


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 Prakṛti, dispelling darkness and eliminating evil.


This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti 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.


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.
*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*

1. *Prāsyā dhārā aksarān vrṣṇāḥ sutasyaujasā.*  
*Devān 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.

2. *Saptim mṛjantī vedhaśo grṇantāḥ kāravo girā.*  
*Jyotir-jajīnam-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.
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.

4. **Viśvā vasūni samjayan pavasva soma dhārayā.**
   *Inu dveśāṃsi 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.

5. **Raksā su no araruṣah 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.
6. **Endo pārthivam rayim divyam pavasva dhārayā. Dyumantam 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**

1. **Pra dhārā asya āśmiṇo vṛthā pavitre aksāran. Punāno vācamiśyati.**

   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.

2. **Indurhiyānaḥ sotṛbhir-mṛjyamānah 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.

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.

3. Ā naḥ śuṣṇamā nṛṣāhyám vīravantam puruspr¬ham. 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.


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.

5. Apsu tvā madhumattamaṁ harim hinvantyadri¬bhiḥ. 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.

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

1. Pra somāsah svādhyah pavamānāso akramuḥ. Rayiṁ kṛṣṇvanti 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.


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.

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.

4. Āpyāyasva sametu te viśvataḥ soma vṛṣṇyam.
Bhavā vājasya saṅgathe.

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.

5. Tubhyaṁ gāvo ghṛtam 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.
6. Svāyudhasya te sato bhuvanasya pate vayam. 
   Indo sakhitvam-uśmasyi.

   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*

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.

2. Ādīṁ tritasya yoṣaṇo harim hinvantyadribhīḥ. 
   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.
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.

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.

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.
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*


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.


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.

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.


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.
5. **Abhi brahmir-anushata 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.

6. **Rāyah samudrāṁś-caturo’msabhyaṁ 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**

1. **Pra suvāno dhārayā tanendurhinvāno arṣati. Rujad-drīḥā 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.
2. *Suta indrāya vāyave varuṇāya marudbhyah. 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.


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.


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.
5. *Abhīmṛtasya viśṭapanā duhate prāsnimātaraḥ.*
*Cāru priyatamam 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.

*Dhenūrvāśro avīvaṣat.*

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*

1. *Ā naḥ pavasva dharayā pavamāna rayim 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.
Abhámértasya viñçapaÅ duhate pënimŒtara¬.
CŒru priyatamaÅ havi¬.
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.

Samenam-ahrutŒ imŒ giro ar¬anti sasruta¬.
DhenµurvŒÜro av¶vaÜat.
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.

Indo samudram-îñkhaya pavasva viśvamejaya.
Râyo dhartâ 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.

Tvayā vīreṇa vîravo’bhi śyāma pṛtanyataḥ.
Kṣarā ņo 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.

Pra vājam-indur-isyati siṣāsan vājasā rṣih.
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.

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


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*


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.
2.  *Sa vahniḥ soma jāgrvyā pavasva devavīrati.*  
*Abhi kośāṁ 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.

3.  *Sa no jyotīṁśi pūrvaṁ pavamāna vi rocaya.*  
*Kratve daksāya 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.

4.  *Śumbhamāṇa 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.
5. Sa viśvā dāśuṣe vasu somo divyāṇi pārthivā. Pavatāṁ-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.


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

S सुतः: श्रीत्व व्रषा साम: पञ्च्रेत्र अष्टिः।
विज्ञन गंसि द्वध्रुः। ॥ १ ॥


Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or
Sa viśvānādhi pūrṇa hṛiraṇgatī dhāraṇaḥ
iardhī yaṁ ca karanakādaḥ ॥ २ ॥

2. Sa pavitre vicakṣaṇo harirarṣatī dharṇasiḥ.
Abhi yoniṁ kanikradat.

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

Sa vājī rocanā divaḥ pavaṁāno 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.

Sa tritasyādhi sānavi pavaṁāno arocayat.
Jāmibhiḥ sūryaṁ 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.
5. *Sa vr̥traḥ vr̥ṣā suto varivovid-adv̄hah.*
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.

6. *Sa devaḥ kavineśito ’bhi droṇāṇi 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*

1. *Eṣa e sya vr̥ṣā ratho ’vyo vārebhirarṣati.*
Gacchan vājam 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.

2.  *Etāṁ tritasya yoṣāṇo hariṁ hinvantasyadribhīḥ.*

   *Indumindrāya pūtaye.*

   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.

3.  *Etāṁ tyāṁ harito daśa mārṣyavante apasyuvaḥ.*

   *Yābhirmadāya śumbhate.*

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

4.  *Eṣa sya mānuṣīṣvā syeno na vikṣu sīdati.*

   *Gacchaṁjāro 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.
5. *Eśa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*  
_Ya indur-vāram-āviṣat._

 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.

_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 Prakṛti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

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**Mandala 9/Sukta 39**

*Pavamana Soma Devata, Brhanmati Angirasa Rshi*

1. *Āśurarśa brhanmate 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.
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.

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.

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.
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.

   Yonāvrītasya 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

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.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, 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.

3. Nū no rayīṃ mahāṃindo’smabhyaṃ soma viśvataḥ. Ā pavasva sahasriṇām.

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.


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.
5. **Sa naḥ punāna ā bhara rayim stotre suvīryam. Jaritur-vardhayā girah.**

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.

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*

1. **Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ. Ghnantah 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.
2. *Suvitasya manāmahe’ti setumā 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.

3. *Srṇve vrṣṭeriva 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.

4. *Ā pavasva mahīmiṣam gomadindo hirṇyavat.*
*Aśvāvad-vājavat sutah.*

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.
5. Sa pavasva vicarśaṇa ā mahī rodasī prṇa. 
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.

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.

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.


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.


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.

5. Abhi viśvāni vāryā’bhi devān  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 brilliances of humanity dedicated in service to the laws and values of truth and rectitude in life.


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

1. Yo atya iva mṛjyate gobhirmadāya haryataḥ. Tam gīrβhir-vāsayāmasi.
energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.


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.


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.


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.
5. \textit{Induratyo na vājasṛt kanikranti pavitra ā.} \textit{Yadakṣārati devayuh.}

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.

6. \textit{Pavasva vājasātāye viprasya grñato vṛdhe.} \textit{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.

\textbf{Mandala 9/Sukta 44}

\textit{Pavamana Soma Devata, Ayasya Angirasa Rshi}

1. \textit{Pra ṇa indra mahe tana āraṁ na bhibhradar-ṣasi. Abhi devāṁ ayāsyāḥ.}

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.
2. *Maṭi jūṣṭo dhiyā hitah 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.

3. *Ayam deveṣu jāgrvihīḥ suta eti pavitra ā.*
   *Somo yāti vicarśaṇīḥ.*

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.


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.
5. *Sa no bhagāya vāyave vipravīrah sadāvṛdhah.*
   *Somo devesvā 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.

   *Vājam jeśi 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*

1. *Sa pavasva madāya kaṁ nṛcaksā 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.

2. *Sa no arśābhi 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.

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.


   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.

समी सखाया अस्वर्नन् कीठनमत्यविम।
इन्दु नावा अनूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*
*Indum nāvā anuṣata.*

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.

तया पवस्य धारया यया पीता विच रास।
इन्द्रा स्तुत्र सुवीर्यम् ॥ ६ ॥

*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*

अस्रगन्तुवववीतयचत्यास: कृल्याढव।
रस्त्त: पवस्तवृद्ध: ॥ १ ॥

1. *Asrgran devavītaye’tyāsah kṛtyā īva. 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.

परिष्कृताः इन्द्रः याष्मेः पित्यावती।
वायुं साम्यं अस्त । ॥ ॥

2. *Parिष्कर्ताः indavo yoṣeva pitryāvalī.*
   Vāyuṁ somā asṛkṣata.

   Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyful character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एत सामाः इन्द्रः पर्यस्वन्तश्रमू सुताः।
इन्द्र वधन्तः कर्मभिः ॥ ॥

   Indram 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 धावताः सुहस्त्याः शुकः गृष्णीत मुन्थिनाः।
गार्भिः श्रीणीत मत्सरम ॥ ॥

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.

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.


This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakṛti 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

अध्याय सामं: सुकृत्याया महशिचुदर्भ्यवधत।
मन्दान उद वृषायत ॥ १ ॥


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.

कृतानीदृश्य कत्वा चर्तन्त दस्युतहर्णा।
ऋफणा चै धृष्णुर्दचयंत ॥ २ ॥


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.

आत्साम इन्दिया रसा वर्जः सहस्रसा भूवत।
उक्तथं यद्यस्य जायंत ॥ ३ ॥

3. Āt soma indriyo raso vajraḥ sahasrasā bhuvat. Uktham 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.
4. **Svayam kavir-vidhartari viprāya ratnamicchati.**

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.

5. **Siṣāsatū rayīnāṁ vājeṣvarvatāmiva.**

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.

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**Mandala 9/Sukta 48**

*Pavamana Soma Devata, Kavi Bhargava Rshi*

1. **Tāṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cārum 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.

2. Sanvṛktadhṛṣṭum-ukthyam mahāmahivrataṁ madam. Śataṁ puro rurukṣanīṁ.

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.


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.


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.

अर्धा हिन्न्यान इन्द्रियं ज्यायां महित्वमानन्त \nअभिमित्कृत्तीच्छिन्नम्: ॥५ ॥


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

पवस्व वृष्टिमा सु नाचपामूर्भिं दिवस्परिः।
अय व बृहतिरिष्यः ॥१ ॥

1. Pavasva vrṣṭimā su no’pām-ūrmiṁ divaspari. Ayakṣmā bṛhaṭīriṣaḥ.

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.

तया पवस्व धारया यया गावं कुहाग्मनन्।
जन्यासु उप्य ना गृहम ॥२ ॥

2. Tayā pavasva dhārayā yayā gāva ihāgaman. Janyāasa upa no grham.
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.


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.

2. *Tayā pavasva dhārayā yajñēṣu deva-vītamaḥ.*

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.

3. *Ghṛtaṁ pavasva dhārayā yajñēṣu deva-vītamaḥ.*

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.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

4. *Sa na uṣṇātmē deva-vītamaḥ.*

4. *Sa na uṣṇātmē deva-vītamaḥ.*

5. *Pavamāno asisyad-ad-rakṣāṁsyāpajaṅghanat.*

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.

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.


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.


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 कवः।
अकस्य यानिमपुस्तद्धम इ।

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 गाभिरञ्जना अतुकर्भः।
इन्द्रविन्दौऽय पीतयः।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

अध्वया अदितिभः सूतं सामं पवित्रं आ सूजः।
पुनिहीन्द्रयं पातवः।१।

1. Adhvaryo adribhiḥ sutam somam pavitra ā srja.
Punihindrāya 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.


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.


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.


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.
5.  *Abhyarṣa vicākṣaṇa pavitram dhārayā sutah. 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*


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.


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.


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.


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.

5. *Śataṁ na inda ātibhiḥ sahasram vā śucīnām. Pavaṣva 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

उत्त शुष्मासा अस्थूर गं भिन्दन्ता अदिवः।
नुदस्य या: परिप्रृढः ॥ १ ॥

1. Ut te śuṣmāso asthū rakṣo bhindanto adrivah.
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 निजराजसा रथसुज्ञ धन्य हितः।
स्तवा अविभ्युषा ह्रदा ॥ २ ॥

2. Ayā nijaghnirōjasā rathasaṅge 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 वृतान्ति नाधृष्ट पर्वमानस्य तृढ्याः।
रुजः यस्त्वा पृत्यतिः ॥ ३ ॥

3. Asya vratānī 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.

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*


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.

2. *Ayaṁ sūryaṁ ivopadṛg-ayam sarāṃsi 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.

\[
\text{अयं विश्वानि तिथिति पुनाना भुवनापरिः ।}
\text{साम्स्त्र दृष्टि न सूयः ॥ ३ ॥}
\]

3. \text{Ayam viśvāni tiṣṭhati punāno bhuvanopari.}
\text{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.

\[
\text{परिण दृष्टि तत्तत्वी चार्ज़ अष्टि गाम्यतः ।}
\text{पुनान इन्द्रियन्त्युः ॥ ४ ॥}
\]

4. \text{Pari ṇo devavitaye vājāṇ arṣasi gomataḥ.}
\text{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.

\textbf{Mandala 9/Sukta 55}

\textit{Pavamana Soma Devata, Avatsara Kashyapa Rshi}

\[
\text{यवंयवं ना अन्धसा पुष्टंपुष्टं परिः स्रवः ।}
\text{साम्स्त्र विश्वानि च साध्यः ॥ १ ॥}
\]

1. \text{Yavam-yavam no andhasā puṣṭam-puṣṭam 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.

2. *Indo yathā tava stavo yathā te jātam-andhasah.*
   *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.

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.

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_

1. *Pari soma ṛtāṁ bhṛhadāśuḥ pavitre arṣāti.*
   *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.

2. *Yat somo vājamārṣati śatāṁ dhārā apasyuvah.*
   *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.

   *Adbhūtā śravāṇa dṛśe jārāṁ n kṛṇyānūṣṭat.*
   *Mūnīyam śaṃ śāntathā.*
3. Abhi tvā yoṣaṇo daśa jāram na kanyānūṣata.
Mrjyase 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.

4. Tvam-indrāya viṣṇave svādur-indo pari srava.
Nṛnt-stotṛn pāhyamhasah.

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

1. Pra te dhārā asaścato divo na yanti vṛṣṭayah.
Acchā vājam sahasrīṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.
Abhi priyāṇi kāvyā viśvā cakṣaṇo arṣati. Haris-tuṅjāṇa āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

Sa marmṛjāṇa āyubhir-ibho rājeva suvrataḥ. Śyeno na vaṁsu śīdati.

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.

Sa no viśvā divo vasūto prthivyā 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.
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.

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.

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.

4. *Ā yayostriṁśatāṁ 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**

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.

   *Prajāvad-ratnamā bhara.*

   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.
3. *Tvam soma pavamāno viśvāni durītā 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.

4. *Pavamāna svarvido jāyamāno’bhavo mahān.*  
   *Indo viśvān 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*

1. *Pra gāyatreṇa gāyata pavamānāṁ vicarṣaṇīṁ.*  
   *Indum 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.

2. *Tāṁ tāṁ sūhrteṇa tāśyaṃ tāśyaṃ sūḥstvabhunāsam.*  
   *Aṭṭa vāraṃpāvihuḥ.*
2.  

\[ \text{TvaÅ soma pavamŒno viÜvŒni duritŒ tara.} \]

\[ \text{Kavi¬ s¶da ni barhi¦i.} \]

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.

3.  

\[ \text{Ati vårän pavamäno asi¥yadat kalašän abhi dhåvati. Indrasya hårdyåvisån.} \]

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.

4.  

\[ \text{Indrasya soma rådhase Šam pavasva vicaršane.} \]

\[ \text{Prajåvadreta á bhara.} \]

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

\begin{center}
\textit{Pavamana Soma Devata, Amahiyu Angirasa Rshi}
\end{center}

\begin{center}
\textit{अति वाराण्यर्वमाणा असिष्यदत्तकल्लशों अभि धार्यवति।}


\textit{इन्द्रस्य हायद्विश्नन् ॥ ३ ॥}
\end{center}

\begin{center}
\textit{अति वाराण्यर्वमाणा असिष्यदत्तकल्लशों अभि धार्यवति।}


\textit{पुजायुद्ध आ भरे ॥ ४ ॥}
\end{center}

\begin{center}
\textit{इन्द्रस्य साम राधस्य शं पवस्य विचच्छण ।}


\textit{पुजायुद्ध आ भरे ॥ ४ ॥}
\end{center}

\begin{center}
\textit{इन्द्रस्य साम राधस्य शं पवस्य विचच्छण ।}


\textit{पुजायुद्ध आ भरे ॥ ४ ॥}
\end{center}
1. **Ayā vīti pari srava yasta indo madeśvā. Avāhan navaṭīrnava.**

   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.

2. **Puraḥ sadya itthādhiye divodāsāya śambaram. Adha tyāṁ 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.

3. **Pariṇaḥ 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.
1. Ayō vṛtṝ pari srava yastā indo madevaṁ.
Avēhan navatṝrnava.
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.

2. Puraṁ sadya itthēdhiye divodēsēya Īambaram.
Adha tyaÅ turvaÅ 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.

Karē sahasrīraṁ.
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.

4. Pavamānasya te vayam pavitram-abhyundataḥ.
Sakhitvamā vrñīmahe.
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.

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.

6. Sa naḥ punāna ā bhara rayim vīravatīmiṣam.
Īśānāḥ 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.
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 Prakṛti 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 brilliances of nature and humanity.

8. Samindreṇoṁ tāvunāṁ sūtāṁ ātīṁ pūrvitrā aṁ 
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.


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.

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10. **Uccā te jātam-andhaso divi śadbhūmyā dade. Ugrāṁ īśāra mahī 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.

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.

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.

13. **Upo śu jātam-apturaṁ gobhir-bhaṅgam pari-śkṛtam. 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.


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.


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.

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.

17. *Pavamānasya te raso mado rājannaducchunāḥ.* 
*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.

18. *Pavamāna rasastava dakṣo vi rājati dyumān.* 
*Jyotir-viśvaṁ svardṝṣe.*

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.

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.


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.


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.


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.

23. **Suvirāso vayaṁ dhanā jayema soma mīḍhvahaḥ.**
    *Punāno vardha no girāḥ.*

    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.

24. **Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.**
    *Soma vratesu 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.

25. **Apaghnan pavate mṛdho ’pa somo arāvṇaḥ.**
    *Gacchann-indrasya niśkṛtam.*

    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.

26. **Maho no rāya ā bhara pavamāṇa jahī mṛdhāḥ. 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.

27. **Na tvā śatāṁ 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.

28. **Pavasvendo vrṣā sutāḥ 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 त सुख्य वर्य तर्कन्द्र द्यूम उन्तम्।
सासुसन्नाम 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 धूर्वणं।
र ते समस्य ना निदः।॥ ३० ॥

30. Yā te bhīmānyāyudhā tigmāni santi dhūrvane.
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.

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Pavamana Soma Devata, Jamadagni Bhargava Rshi

एत अस्रगमिन्दवस्तिरः पवित्रमाशवः।
विश्वायुभि सास्यंगा।॥ १ ॥

1. Ete asrgram-indavas-tirah pavitram-aśavaḥ.
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.

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.

3. *Kṛṇvanto varivo gave’bhyarṣanti suṣṭutim.*
   *Iḷām-asmabhyaṁ samiyatam.*

   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.

4. *Asāvyamśur-madāyā’psyu dakṣo giristhāḥ.*
   *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.

5. Šubhram-andho devavātam-apsu dhūto nṛbhīḥ sutaḥ. Svadanti gāvah 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.


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.


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.
8. So arṣendrāya pītaye tiro romāṇyavyayā. Sīdan yonā vanesvā.

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.


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.

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.

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.

12.  conducive, generating, inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

13.  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.

14.  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.

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.

*Cāmuṣu śakmanāsadām.*

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.

17. *Taṁ triprṣṭhe trivandhure rathe yuṇjanti yātave.*
*Rṣiniṁ 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 सात्तरा धनस्पृतभण्डु वाजाय यातवः।
हरिम हिनात वाजिनम्॥ १८ ॥


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.

आविशानकुल्लशं सुता विश्वा अश्रुभि श्रीयः।
शूरा न गाष्टु तिष्ठति॥ १९ ॥

19. *Āviśan kalaśam suto viśvā arṣannabhī śriyāḥ. 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 ते इन्दृा मद्यॉ कें पयाँ दुहन्त्यायवः।
दुवा दुवभ्यां मधु॥ २० ॥

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.


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.


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.


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.

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.


\[Abhi viśvāni kāvyā.\]

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.


\[Pavasva vishvamajā.\]
   *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.

27. *Tubhyemā bhuvanā kave mahimne soma tasthīre.*
   *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.

   *Abhi śukrām-upastirām.*

   Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

29. *Indrāyenduṃ punītanagam daksāya sādha-nam.*
   *Īśānam 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.

*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.

**Mandala 9/Sukta 63**

*Pavamana Soma Devata, Nidhruvi Kashyapa Rshi*

1. *Ā pavasva sahasринāṁ rayim 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.

इग्यूरेेँ च पिन्वसः इन्द्रेय मत्सरित्तमः ।  
चन्मूष्या नि ज्ञादिसः ॥ २ ॥
2.  *Isamūrjāṁ ca pinvasa indrāya matsarintamaḥ. Camūṣvā ni śīdasi.*

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:


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.


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.

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.


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.


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.


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.

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.

Avyo vāreṣu siṅcata.

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.


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.
inspiring over man and mind, joins the man of superfast intelligence and inspires him to rise and fly over paths of the skies.

  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.

10. Par¶to vŒyave sutaÅ gira indrŒya matsaram.
  Avyo vŒre¦u siÛcata.

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.

11. PavamŒna vidŒ rayimasm-abhyaÅ soma du¦¢a-
  ram. Yo dµuČÜo vanu¦yatŒ.

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.

  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.

13. Somo devo na sūryo’dribhiḥ pavate sutah.
  Dadhānahḥ 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.

  Vājam 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.

15. Puro dhāmānyāryaṁ samāsaṁ dhāmāraṁ.
  Pañcitrīṣṭeruḥ gārṇaṁ.
15. *Sutā indrāya vajrīne somāso dadhyāśirah.*

*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.


*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.

17. *Tamī mṛjantyāyavo hariṁ nadiṣu 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.

18. *Ā pāvasva hiraṇyavad-aśvāvat soma vīravat.*

*Vājam gorantamā bhara.*
15. *Sūtra* indra-yā vajrīṇe soma-dadhyāraṇa

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.

16. *Pārśa* soma madhumattam-ārye pavitra-ye

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.

17. *Tama-mājanta* yāvavo hariṇa-nādau vijnām

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.

18. pavasva hiraj-ya vaqvavat soma vravat

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.


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.


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.


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.

पर्वस्व दवायुष्णिन्दे गच्छतु त मद्दः।
वायुमा राहु धर्मणा॥ २२ ॥

22.  Pavasva devāyuṣag-indraṁ gacchatu te madaḥ.
Vāyumā roha dharmaṁañā.

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.

पर्वमान्त निं तालशंस रथिं साम श्रवाय्यम ॥
पियः समुद्रमा विशं॥ २३ ॥

23.  Pavamāna ni tośase rayiṁ soma śravāyyam.
Priyāḥ 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 suppliant.

अपघ्ननप्यवस् मृद्धः कतुवित्सां मत्सरः।
नुदस्वाद्वर्यः जनम॥ २४ ॥


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.

पर्वमाना अस्मृ भए सार्वेः शुक्कासु इन्द्रेऽः ।
अभिः विश्वानिः काव्यः ॥ 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.

पर्वमानासा आश्वे शुभा अस्मृगमिन्द्रेऽः ।
प्राण्त्व मित्त्वा अपि द्विपशः ॥ २६ ॥

   *Ghnanto viśvā apa dviṣāḥ.*

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.

पर्वमाना दिवस्पयुन्ति गदस्मृ भए ।
पृथिव्या अधि सानवि ॥ 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.


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.


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.


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*

1. **Vṛṣā soma dyumāṇ 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.

2. **Vṛṣṇaste vṛṣṇyam śavo vṛṣā vanam 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.

3. **Aśvo na cakrado vṛṣā samī 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.

अस्यं गतं प वाजिना गव्या सामर्थ्या अश्वया।
शुक्काः स्वर्गायाः॥ ४ ॥

4. अश्रक्षाता प्राृवुक्षीर गव्यां सोमासो आश्वयाः।
शुक्रासो विरायाशवः॥ ५ ॥

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.

शुभभर्तृना त्रहतायुभिभमृणयमाना गर्भस्त्या:।
पवन्त वारे अव्यय॥ ६ ॥

5. शुम्भामनना चतायुभिभमृणयमाना गव्यास्त्या।
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.

त विश्वा दशुषु वसु समा दिव्यानि पाथिवा।
Pवन्तामान्तिरं या॥ 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.

7. *Pavamāṇasya viśvavit pra te sargā asṛkṣata.*
*Sūryasyeva na raśmayah.*

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.

8. *Ketum 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.

*Akrān devo na sūryah.*

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.

इन्द्रः पविष्टः चतनः पियः कबीरां मती।
सूजदश्वं रथीरिव। ॥ १० ॥


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.

ऊष्मियस्तः पवित्रः आ देवाविः पुष्य तैरत।
सीद्गृहस्य चानिमा। ॥ ११ ॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat. Sidannṛtasya 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 ना अष पवित्रः आ मद्य या देववीतमः।
इन्द्रविन्द्र्याय पीतय। ॥ 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.
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.

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.

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.

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.


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.


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.
19. *Mimāṭi vahniretāśaḥ padam 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.

20. *Ā yadyoniṁ hiraṇyayam-āśūrṭasya sīdati.*
   *Jahāṭyapracetasaḥ.*

   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.

   *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.

22. *Indrāyendo marutvate pavalva 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.


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.


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.

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.

उत्ता सुहङ्करं वाचर्यां साम मद्वियुवं
पुनान इन्द्रय भरं || २६ ||


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.

पुनान इन्द्रवशां पुरुहूत जनानाम ||
पिय: समुद्रमा विश || २७ ||


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.

दविद्वृत्तत्वा रुचा परिष्ठार्थन्त्या क्रपा ||
सामाः: शुका गर्वशिरः || २८ ||


Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.
29. *Hinvāno hetṛbhīryaṭā ā vājaṃ vājayakramīt.*
   *Sidanto 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.

   *Pavasva sūryo drśe.*

   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, Bhṛgu Varuni or Jamadagni Bhargava Rshi*

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
   *Mahāmindum 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.

2. *Pavamāna rucārucā devo deverbhyasparī.*
   Viśvā vasūnyā viśā.

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.

3. *Ā pavamāna suśṭūtin vṛṣṭim deverbhyo duvaḥ.*
   *Iṣe pavasva saṁnyatam.*

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.

4. *Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.*
   *Pavamāna svādhyāḥ.*

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 सुवीर्यम् मन्दमानन्: स्वायुधः।
इहा चिन्दुवा गाहि॥ ५ ॥

5. Ā pavasva suvīryaṁ mandamānaḥ svāyudha. Iho śvindavā 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.

यदुद्धः परिषिच्यसं मृज्यमाना गर्भंस्वयः।
दुर्णां सुधस्यममश्नुष॥ ६ ॥


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.

प सामायं व्यश्ववत्पर्वमानाय गायत।
मुह सुहस्त्रं रस॥ ७ ॥


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.


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.


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.


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.


_ 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.

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.

13. *Ā na indo mahīmiṣaṁ pavasva viśvadarṣataḥ._

_Asmabhyam 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 कुलगर अनूष्टतन्त्र धाराभिराजसा।
एन्दस्य पीतवं विशः॥ 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 त मद्यं रसं तीव्रं दुहन्त्यदिर्भिः।
स पवस्वाभिमातिहा॥ १५ ॥

15. Yasya te madyāṁ rasam ūvram 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 मुधाभिरीयत वर्म्माना मुनावदिं।
अन्ततं ग्राण यातव॥ १६ ॥

16. Rājā medhābhiriyyate pavamāno manāvadhi.
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and
peace, pure, purifying and vibrant, is attained through intelligent communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

अ ने इन्द्र शतर्किन गवां पार्ष स्वस्वर्यमः ।
चह भर्गत्तिमूतय ॥ 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.

अ ने साम सहा जुवा रूपं न वर्चस्बरह ।
सुष्माणा दुर्योरीतय ॥ १८ ॥

18. Ā nah 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 साम ह्युमत्तमाचभि दारानि रारङ्गवत ।
सीद्धछ्यना न यानिमाः ॥ १९ ॥

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.


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).


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.
22.  Ye somāsah parāvati ye arvāvati sunvire.
Ye vādah śaryāṅavati.

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.

23.  Ya ārjīkeṣu kṛtvāsya ye madhye pastyānām.
Ye vā janeṣu paṅcasu.

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.

24.  Te no vrṣṭim 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.

Hinvōno 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.

26.  Pra Ṛukṣro vayojuvo hinvōno sa Ṛṣai?
Ṛrāṇā apsu mṝjata.

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.

27.  Taḥ tvā suteḥbhovḥ hinvōre devatātaye.
Sa pavavāna 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.
   *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.

   *Śrīñānā apsu mṛnjata.*

   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.

27. *Tam tvā sutesvābhūvo 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.

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.

29. Ā mandramā vareṇyamā vipramā manīśiṇam. Pāntama purusprḥam.

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.

30. Ā rayimā sucetunamā sukrato tanūśvā. Pāntama purusprḥam.

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

1. \textit{Pavasva viśvacarṣaṇe’bhi viśvāni kāvyā.}
\textit{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.

2. \textit{Tābhyaṃ viśvasya rājasī ye pavamāna dhāmanī.}
\textit{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.

3. \textit{Pari dhāmāni yāni te tvāṁ somāsī viśvataḥ.}
\textit{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.

4. \( \text{Pavasva janayanniśo’bhi viśvāni vāryā.} \)
\( \text{Sakhā sakhibhya ūtaye.} \)

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.

5. \( \text{Tava śukrāso arcayo divasprṣṭhe vi tanvate.} \)
\( \text{Pavitraṁ soma dhāmabhīḥ.} \)

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.

6. \( \text{Taveme sapta sindhavaḥ praśiṣṭam soma sisrate.} \)
\( \text{Tubhyāṁ dhāvanti dhenavaḥ.} \)

These seven seas, these seven modes of Prakṛti, 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.

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.


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.


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.

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.

अच्छा काशं मधुशुचुतमस्त्रं वारं अवियं।
अवावशशन्त्त धीतयं: ॥ ११ ॥


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.

अच्छा समुद्धमन्दवाचस्तं गावान धनवं: ॥
अग्म्युतस्य यानिमा ॥ १२ ॥


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.

प न इन्द्र मह रण आ पर अषण्टि सिन्धवं: ॥
यद्राभिवासचिथ्यस॥ १३ ॥


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.

अस्यं त सृष्ट्य वृहित्य गन्त्वस्वातः।
इन्द्रा सर्विन्दुप्रभसि॥ १४॥

14.  

Asya te sakhye vayam-iyakṣantas-tvotayah.  
Indo sakhitvam-uṣamasi.

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 परस्त्र गविष्ट्य मृह साम नृच रास।
एन्द्रस्य जट्ठर्वि विश॥ १५॥

15.  

Ā pavasva gavistaye mahe soma nṛcakṣase.  
Endrasya jaṭhare viṣa.

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.

महाँ अति साम ज्यघ Uगाणामिन्द्र आर्जिष्ठ:।
युध्वा सच्छववजिगथ॥ १६॥

16.  

Mahān asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhah.  
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.

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.


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.

19. *Agna āyūṃśi pavasa ā suvorjamiśaṃ ca naḥ. Āre bādhasva duchunām.*

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.

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.


Dadhadrayim 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.

22. Pavamāno ati sridho’bhyarṣati suṣṭutim.

Sūro na viśvadarṣataḥ.

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.

23. Sa marmijāna 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 suppliant, for it watches all, responds, and reveals the mysteries of existence.


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.


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.

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.

पवेमाना व्यंजनवदशिमिभिवाजुसातः
दर्थस्तात्र सुवीर्यम् ॥ २७ ॥


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.

प सुवान इन्दुः ॥ पवित्रमत्यवयम् ॥
पुनः इन्दुरिन्दुमा ॥ २८ ॥


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.

एष सामा अद्धी त्वचि गवां कीठ्ठ्यदिभि: ॥
इन्दुं मद्दयं जाहुवत् ॥ २९ ॥
29. **Eṣa somo adhi tvaci gavāṁ krīḷatyadribhiḥ. Indram 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.

30. **Yasya te dyumnavat payaḥ pavamānābhirāṇam divaḥ. Tena no mṛṣa 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.

**Mandala 9/Sukta 67**

_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: Bharadvaja (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 सामासिः धारयुमन्द आजिष्ठा अध्वर।_  
_पवस्व मन्दुयन्ति: || १ ||_

1. **Tvāṁ somāsi dhārayur-mandra ojīṣṭho adhvare. Pavasva māṁhayadrayiḥ.**
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.

2. *Tvain suto nṛmādano dadhanvāṇ 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.

*Dyumantaṁ śuśmam-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.

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.

5. Indo vyavyayam-arṣasi vi śravāṃsi 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.


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.
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.

8. **Kakuḥaḥ somyo rasa indurindrāya pūrvyaḥ.**  
*Ayuḥ 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.

9. **Hinvanti sūramusrayaḥ pavamānam madhuścu-\textsuperscript{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.

10. **Avitā no ajāśvaḥ pūṣā yāmaniyāmani.**  
*A 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.

अर्थ साम्यं कपिदृन घृतं न पवतं मधु ॥
आ भेः ग्ल्क्न्यासु नः ॥ ११ ॥

11. Ayan somah kapardine ghṛtāṁ 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 ghṛta 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.

अर्थ तें आघ्रण सुता घृतं न पवतं शुचि ॥
आ भेः ग्ल्क्न्यासु नः ॥ १२ ॥

12. Ayaṁ ta āghṛṇe suto ghṛtāṁ 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 ghṛta 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.

वाचा जन्तुः: कविवानं पवस्व साम्यामधारया ॥
दुःवर्षु रत्नधा असि ॥ १३ ॥

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 कुलश्षु धार्यति श्यना वम वि गाहत ।
अथि दाणा करिकदत ॥ १४ ॥

14. Ā kalaśeṣu dhāvati ūyeno varma vi gāhate.
Abhi dronā 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 प साम त रसाचास्रज कुलश्न सुतः ।
श्यना न तृक्का अपति ॥ १५ ॥

15. Pari pra soma te raso’sarji kalaśe sutah.
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 साम मन्द्यरीन्द्रयो मधुमत्तमः ॥ १६ ॥


O Soma, creative spirit, highest honey sweet of
divine ecstasy, flow abundant, pure and purifying, energising and rejoice for Indra, the divine soul.

As्रgran devavïtaye vïjayanto rathï iva.

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

Te sutïśso madintamâḥ śukrâ vïyuam-asṛkñata.

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

Gravñâ tunno abhiṣṭutaḥ pavitraṃ soma gacchasi. Dadhat stotre suvïryam.

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.

Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohñaya 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.

\[ \text{यदन्ति यच्च दूरक भयं विन्दति मायिह।} \\
\text{पवेमानः वि तज्जहि।} \ ॥ २१ ॥ \]

21. \textit{Yadanti yacca dūrake bhayam 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.

\[ \text{पवेमानः सा अद्य नैः पवित्रेण विचङ्किणः।} \\
\text{यः पाता स पुनातु नैः।} \ ॥ २२ ॥ \]

22. \textit{Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ. Yahi pota 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.

\[ \text{यतं पवित्रेमचिष्यग्र वित्तममन्तरा।} \\
\text{बहुं तनं पुनीहि न।} \ ॥ २३ ॥ \]

23. \textit{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.
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.

25.  *Udbhābhyāṁ 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.


O Savita, creator, Soma, energiser, and Agni, illuminator, energise 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.

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.


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.


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.
30. *Alāyyasya paraśurnāṇāśa tamā pavasva deva soma. Ākhum 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.


Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

32. *Pāvamānīryo adhyetṛśiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīrāṁ 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


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.


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.

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.

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.


   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.


   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.

7. **Tvāṁ mrjanti daśa yōśaṇah sutaṁ soma ṛśibhir-matibhir-dhūṭibhir-hitam. Avyo vārebhiruta devahūṭibhir-ṛṣbhir-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.

8. **Pariprayantam vayyam suṣaṁsadaṁ somam maniśā abhyanuṣata stubhaḥ. Yo dhārayā madhumāṇī urmiṇā diva iyarti vācaṁ rayiśāla-martyah.**

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.

अर्थं दिवं इज्यति विश्वमां रजं: सामं: पुनानं: कल्पश्पू सीदनि। अन्धिंगार्भिभृज्ञैत्त अदिर्भिः सुतंः पुनानं इन्द्रवरिवा विद्वित्ययम् || ७ ||

9. **Ayam diva iyarti visvamā rajaḥ somaḥ punānaha kalaśeṣu siddati. Adbhir-gobhir-mṛtyate 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.

एवं नं: साम परिषिच्यर्मानं वयं दर्शन्चित्रतं पवस्व। अद्वृष्ट द्यावृष्पृथिं हुवम् दर्श धृतं यथिस्मस्म सुवीरम् || १० ||

10. **Evā naḥ soma parīṣacyamāno vayo dadhacci-tratamaṁ pavasva. Adveṣe dyāvāpṛthiṁ 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*

> इषुन धन्वन्तरिः धीयत मतिव्रत्ता न मातुरुपम सुण्डरृधनिः । ।
> उरुधारव दुहुः अर्ग आङ्गलस्य वर्त्त्वायुः सार्म इष्यत ॥ १ ॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vratesvapi 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.

> उपर भृति: पृःध्यत सिध्यत मधुः मन्दार्जनी चादत अन्तरासनिः । पर्वमाण: सन्तनि: पंज्रतार्मिव मधुमान्दप्स: परि बारःमधति ॥ २ ॥


   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.

अव्यय वधूयः पैवत परि त्वचि श्रृण्णीत नृसीरदितकृतं युत।
हरिरकान्यजुतः संयुत भद्रा नृमणा शिरशाना महिषा न
शारभत। ॥ ॥

3. **Avye vadhūyuḥ pavate pari śrathnīte napatīr-
aditerṭam yate. Harirakrān yajataḥ samyato mado nṛṃṇa 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.

उ ए मिमांति पति यन्ति ध्रुववा दूसर्वय दुस्वीरप यन्ति
निष्कृतम। अत्यंकमीदर्जुनेऽवार्मव्ययमत्कृ न निन्तं परि
साम' अव्ययं ॥ ॥

4. **Ukṣā mimāti prati yanti dhenavo devasya devī-
rupa yanti niṣkṛtam. Atyakramīdarjunaṁ vāram-
avyayamatkāṁ 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.
Amṛktena ruṣatā vāsasā harir-amartyo nirṇijā-
naḥ pari vyata. Divasprṣṭham 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.

6. Sūryasyeva raśmayo drāvayitnavo matsarāsah
prasupaḥ sākamīrata. 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.

7. Sindhoriva pravaṇe nimna āśavo vrṣacyutā
madāso gātumāṣata. Śaṁ no niveśe dvipade
catuspade ’śme vājāḥ soma tiṣṭhantu krṣṭayah.
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.

8. Ā naḥ pavasva vasumaddhiranyavadāsvā-
dadgomadyavamat 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.
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.


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*

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.

2. Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo marīhanā pari vyata yadī devasya śravasā sado viduḥ.
creation alongwith his power, love and generosity really
know and share the bliss.

3. *Te asya santu ketavo’mrtyavo’dābhyaśo januṣī
ubhe anu. Yebhir-nṛmṇā ca devyā punata ādi-
drājānam mananā agrbhṛṇata.*

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.

4. *Sa mṛjyamāno dasabhiḥ sukarmabhiḥ pra
madhyamāso mātrṣu 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.

5. 

\[ \text{Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādhate vi durmaṭir-ādediśānaḥ śaryaheva śurudhaḥ.} \]

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.

6. 

\[ \text{Sa mātāra na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamaṁ yat svarṇaram praśastaye kamavṛṇīta sukraṭuḥ.} \]

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
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.

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.

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.

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 Vaishvamittra Rshi*

आ दै रिणा सुन्यतः शुक्म्याः सदैं वर्ति दुहाः र एसः पाति जागृचिः। हरिरापशं कृणितं नभस्यथं उपस्तिं वध्वाः बह्यनिणी॥ १ ॥
1. Ā dakṣiṇā srjyate śuṣmyāsadam āṃ veta druho rakṣasah pāti jāgrviḥ. Hariropaśaṃ krṇute nabhaspaya upastire camvorbrahma nirṇijē.

   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.


   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.

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.

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.

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.
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.

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.

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.

The divine Soma Spirit of peace and power self-
refulgent beyond the lights of heaven, omniscient creator, omnipotent 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.

8. Tveṣāṁ rūpāṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayaṁ daivyāṁ janaṁ samuṣṭutī 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.


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


   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.

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.

3. **Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhi-tustiro ravam.** Anvasmai joṣamabhara-dvināṃ-gṛsaḥ saṁ dvayībhīḥ svasṛbhīḥ kṣeti jāṃbhiḥ.

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.

4. **Nṛdhūto adriśuto barhiṣi priyah patirgavāṁ pradiva indur-ṛtviyah.** 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.

5. *Nṛbāhubhyāṁ codito dhārayāṁ suto’nusvadhāṁ pavate soma indra te. Āprāḥ kratūntsamajai-
radhavare maṁirverna druṣac-camvoroṁsadadd-
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.


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.

7. **Nābhā pṛthivyā dharuṇo maho divo’pāmūrmāu sindhuṣvantarukṣitāh. 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.

8. **Sa tū pavasva pari pārthivairāḥ rajāḥ stotre śikṣa- mnādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanaspṛśo rayim piśāgam bahulaṁ vasīmahī.**

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.

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 along with a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

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.


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.

3. *Pavitravantah pari vācam-āsate pitaiśāṁ pratno abhi rakṣati vratam. Mahāḥ samudraṁ varaṇastiro dadhe dhīrā icchēkurduḥśrūṇaḥśvār- bhṛm."*

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.


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.


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.


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.

7. \textit{Sahasradhāre vitate pavitra ā vācaṁ punanti kavayo maniśiṇah. Rudrāsa eśām-iśirāso adruhaḥ spaśaḥ svāncaḥ 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.

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.

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 Dairghatamas Rshi*

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.
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.

3. *Mahi psarāḥ sukṛtaṁ somyam madhūrvī gavyūṭītir-aditer-ṛtam yate. Īśe yo vrṣṭerita usriyo vrṣā’pāṁ netā ya ita utir-ṛgmiyāḥ.*

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.


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.

अरावीदंशु: सच्चमान ऊनिमानो दवाव्यं परशुम पिन्वति
व्या सम। दल्हृति गाभमदितस्पस्त् आ यन्न ताकं च तनयं
च धामाह।। ५ ॥

5. Arāvidāṁṣuḥ sacamāna ūrmiṇā devāvyāṁ
manuṣe pinvati tvacam. Dadhāti garbhām-
aditerupaṣtha ā yena tokam 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.

सुहस्तििारचब ता असुश्चतेरस्तृतीय सन्तु रजसं पुजावती:।
चतेरस्त्रा नाभा निहिता अवा दिवा हुविभरवति
घृतश्रूत्: ॥ ६ ॥

6. Sahasradhāre’va tā asaścataṣṭhiye santu rajasi
prajāvatiḥ. Catastro nābhoh nihitaḥ avo divo
havirbharantyaṁtaṁ 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
ghṛta, 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.
7. "Śvetāṁ rūpaṁ krṣṇute yat siśāsati somo mīḍhvāṁ asuro veda bhūmanāḥ. Dhiyā śamī sacate semabhi pravad-divaskabandham-ava darṣadudriṇam."

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).

8. "Adha śvetāṁ kalaśaṁ gobhir-aktaṁ kārṣmannā vājyakramūt sasavān. Ā hinvire manasā devayantaḥ kakṣīvate satahīmāya gonaṁ."

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.
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*

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.
2. \( \text{ṛtasya jihvā pavate madhu priyāṁ vaktā patirdhiyo asyā adābhyah. Dadhāti putrāḥ pitrorapīcyāṁ nāma tṛṇiyamadhi rocane divaḥ.} \)

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.

3. \( \text{āva dyutānah kalaśāṁ acikradan-ñrbhiryemā-ñah kośa ā hiraṇyaye. Abhīmrtaṣya dohanā anūṣatā’dhi tripṛṣṭha uṣaso vi rājati.} \)

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.

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.


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

1. **Dhartā divāḥ pavate kṛtvya raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ srjāno atyo na satvabhir-vṛthā pājāmsi 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.

2. **Śūro na dhatta āyudhā gabhastyoḥ svāḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya suṣmam-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.

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭharesvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājān upa māsi sāsvataḥ.*

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.


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.

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*


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.


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.

3. Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣenyāso ahyo na cāravo brahmabrahma ye jujuśuḥ-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.


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.


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**

प राजा वाचं जनयं सिष्यदुपा वसाना अभिग गा ईंय गति।
गृष्णाति रिपमविरस्य तांत्वा शुद्धा दुवानामुप्य याति
निष्कृतम॥ १ ॥


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 साम परिव्रच्या नृभिन्नच तै ऋमः कुविरज्यसः
वनं पूविहिते स्रुतयः सन्ति यात्तव सहस्मपर्वा हस्यश्च-मृष्टः॥ २ ॥


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.


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.


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.


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*

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bhṛhaddiveṣu harayah. Vi ca naṣan na iṣo arātayo’ryo naṣanta saniṣanta no dhiyah.*

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.


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.


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.
1. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

2. Pra Äo dhanvantvindavo madacyuto dhanŒ vŒ yebhir-arvato jun¶masi. Tiro martasya kasya cit parihv¾tiÅ vayaÅ dhanŒni viÜvadhŒ 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.

3. Uta svasyŒ arŒtyŒ arirhi  ¦a utŒnyasyŒ arŒtyŒ v¾ko hi ¦a¬. Dhanvan na t¾¦ÄŒ samar¶ta tŒ~n abhi soma jahi pavamŒna durŒdhya¬.

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.

4. Divi te nābhā paramo ya ādade pr†hivyâaste ruruhuḥ sānavi kṣipah. Adrayastvā bapsati gora-dhi tvacyapsu tvā hastair-duduhurmanī-śiṣṇah.

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.


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

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.


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.

3. *Endrasya kukṣā pavate madintama ūrjam vasā- nah śravase sumaṅgalaḥ. Pratyān sa viśvā bhu-
vanābhi paprathe krīṇan hariratyah syandate vrṣā.*

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.

4. *Tam tvā devebhyo madhumattamam naraḥ sahasradhārām duhate daśa kṣipah. Nṛbhiḥ soma 
pracyuto grāvabhiḥ suto viśvān devān 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.

5.  
$Taṁ tvā hastino madhumantam-adribhir-duhantyapsu vrṣabhaṁ daśa kṣipah. Indraṁ soma mādayan daivyam janaṁ sindhorivormih pava-māno arṣasi.$

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

1.  
$Pra somasya pavamānasayormaya indrasya yanti jaṭharaṁ supeśasāḥ. Dadhnā yaḍimunnītā yaśasā gavāṁ dānāya śūramudamandīṣuḥ sutāḥ.$

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 सामः कृष्णः असिष्यददत्त्या न वाह है रघुवर्तनिवृष्णृ। अथो दुवानमुभ्यस्या जन्म्यना विद्वाः अज्ञात्युत्तमं द्रुतश्च युत || २ ||


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 नं साम पर्वमानं किं वस्विन्द्रं भवं मध्वं राध्यसा महः। शिं ते वयाधा वर्षां सु चतुर्द्वा मा ना गयामार अस्मत्यर्री 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 पूणा पर्वमानः सुरात्या मित्राम् गच्छन्तु वर्णणः सुजार्पसः। बृहस्पतिमुरुत्वा वायुर्शिवना त्वंध्रि सन्विता सुयमः सरस्वती॥ ४ ॥


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.
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.

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.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

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.

Kavirvedhasyā paryesi māhinamatyo na mṛśto abhi vājamarśasi. Apasedhan duritā soma mṛlaya ghṛtam vasānah 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.

Parjanyaḥ pitā mahiṣasya parṇino nābha prthivyā girisu ratho dath. Svāsāra āpo abhi gā utāsaranatsam 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.
4. **Jāyeva patyāvadhi śeva mamhase pajrāyā garbha śṛṇuhi bravimi te. Antarvāniṣu pra carā su jīvase 'nindyo vṛjane soma jāgrhi.**

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.

5. **Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ paryayā vājamindo. Evā pavaśva suvītāya navyaye 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.
Pavamana Soma Devata, Pavitra Angirasa Rshi


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.


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.
3. **Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāṇi 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.

4. **Gandharva itthā padamasya rakṣati pāti devānāṁ janimānyabhutaḥ. Gṛbhāṇī ripuṁ nidhāyā 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.


Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refugent 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*


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.

2. Ā yastasthau bhuvanānyamartyo viśvāni somaḥ pari tānyaḷarṇati. Kṛṇvant-saṃcṛtaṁ vicṛtam-abhiṣṭaya induḥ sīṣaktyuṣasam 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 (specifcic 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.

3. Ā yo gobhiḥ srjyata oṣadhiṣvā devānāṁ sumna īṣayannupāvasuḥ. Āvidyutā pavate dhārayā suta indraṁ somo mādayan daivyam 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.


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).

5. *Abhi tyam gāvaḥ payasā payovṛdham somaṁ śriṇanti matibhiḥ svarvidam. Dhanāṇjayaḥ pavate kṛtyo raso vipraḥ kaviḥ kāvyenā svar-canāḥ.*
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

1. **Indrāya soma suṣutaḥ pari sravā’pāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavah.**

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.
2. Asmānt-samarye pavamāna codaya dakṣo
devānāmasi hi priyo madaḥ. Jahi śatrūṇrabhyā
bhandanāyataḥ pibendra somamava no mṛdho
jahī.

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.

3. Ababdha indo pavase madintama ātmendrasya
bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo
manīśiṇo rājānamasya bhuvaṇasya 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.

4. Sahasraṅīthāḥ śatadhāro abdhuta indrāyenduḥ
pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā
jayannapa uruṁ no gāturī kṛṇu soma mīdhvah.
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.

Kanikradat kalaśe gobhirajyase vyavyayāṁ samayā vāramarśasi. 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.

Svāduḥ pavasva divyāya janmane svādurindrāya suhavitunāmne. Svādurimirāya varuṇāya vā-yave bṛhaspataye madhumāṁ 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.

7. \textit{Atyaṁ mṛjanti kalaśe daśa kṣipah pra viprāṇāṁ matayo vāca īraye. Pavamānā abhyarṣanti suṣṭu-timendram 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.

8. \textit{Pavamānō abhyarṣā suvīryamurvīṁ gavyūtīṁ mahī śarma saprathaḥ. Mākirno asya pariṣū-tirīṣatendo 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.


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.


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.

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.

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.
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.

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.

Atyo na hiyāṇa abhi vājamarṣa svarvit kośaṁ divo adrimātaram. Vṛṣā pavitre adhi sânō 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.


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.
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.

5. **Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhōste sataḥ pariyyanti 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.

6. **Udbhayataḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yaḍī pavitre adhi mrjyate 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.

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.


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.

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.

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devā-
nāṁ janītā vibhūvasuḥ. Dadhāti ratnāṁ svadha-
yorapīcyāṁ madintamo matsara indriyo rasah.*

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.


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.

अग्र सिन्धुनां पर्वमाना अस्तत्यं वाचा अगिया गाषु गच्छति। अग्र वार्जस्य भजत महादून स्वायुधः सातुभिः पूयत चूषण ॥ १२ ॥

12. **Agre sindhūnāṁ pavamāno arṣatyaagre vāco agriyo goṣu gacchati. Agre vājasya bhajate mahādhanam svāyudhāḥ sotṛbhiḥ pūyate vrṣā.**

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, Prakṛti.

अर्थं मुत्तवाञ्छकुना यथा हिताच्चव्यं ससारं पर्वमान ऊषिणां। तव कल्या रादेसी अन्तरा कवः शुचिधिया पवत सार्म इन्द्र त ॥ १३ ॥

13. **Ayaṁ matavāñchakuno yathā hito ’vye sasāra pavamāna ūrmiṇā. Tava kravvā rodasī antara 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.

चापि सर्वाना यजुर्तरिदिविस्मृतांस्मन्तरि एकमण्डलूपवर्तनायष्टिनिन्त्यः।
स्वज्ञान्तरितं नर्वसाध्यंकमीत्यत्थमस्य पितर्मा विवाहसति ॥ १४ ॥


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.

सा अस्य विश्व महि श्रमयच्छति या अस्य धाम पर्यमेय्यान।
पूर्द यद्यप्यस्य पर्यम्यथमन्यतत्व विश्वो अभिसंयोगत्व संयौगत्व सुन्यता: ॥ १५ ॥

15. So asya viśe mahi śarma yacchati yo asya dhāma prathamam vyānaśe. Padam yadasya paramevyoman yato viśvā abhi sam yāti sam-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.
16. _Pro ayāśīd-indur-indrasya niṣkṛtam sakhā sakhyurna pra mināti saṁgiram. Marya iva yuvatibhiḥ samarṣati somah 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.

17. _Pra vo dhiyo mandrayuvo vipanyuvah pana-syuvaḥ samvasaneṣvakramuḥ. Somam maniśa abhyanuṣata stubho 'bhi dhenavah payasema-śiśrayuḥ._

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.


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.


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.


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 Prakṛti 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.

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.


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.

अद्विभि: सूत: पवस पवित्र आँ इन्द्रविन्दःस्य जठरेष्वा-विश्न। त्वं नृच गाभवा विच रण साम गात्रमल्लि-राब्याच्वृणारप।॥ २३ ॥
23. Adribhiṣṭaṁ sutaḥ pavase pavitra āṁ indavindrasya jāṭhāresvāviśan. Tvāṁ nṛcaksā abhavo vicakṣaṇaṁ soma gotram-aṅgiro bhyaṁvṛṇorapa.

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.

24. Tvāṁ soma pavamānāṁ svādhyāyaṁnu viprāso amadann-avasyavah. Tvāṁ suparṇa ābharad divasparīndu viśvābhimuktibhiḥ pariṇīṣṭham || 24 ||

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.

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.

Induḥ punāno ati gāhate mṛdhō viśvāni kṛṇ-vant-supathāṇi yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīlan pari vāramaṛṣati.

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.

Asaścataḥ śatadhārā abhiśriyo harim navante'-va tā udanyuvaḥ. Kṣipo mṛjanti pari gobhirāvṛ-tatm tṛtiye 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.


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.

29. Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiśo vidharmanī. Tvaṁ dyāṁ ca prthivīṁ cāti jabhriše tava jyotīṁśi 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.

30.  

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.

31.  

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.

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.

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.

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.

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

Rājā sindhūnām pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari śicyate 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.


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.

35. *Iṣamūrjaṁ pavamānābhārṣasi Śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇah.*

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.


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.

37. Īśāna imā bhuvanāni vīyase yujāna indo haritah suparnyāh. Tāste kṣarantu madhumad-ghṛtam payastava vraste soma tiṣṭhantu krṣṭayaḥ.

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 नृच गै असि साम विश्वत: पर्वमान वृषभः ता वि धावसि। स ने: पवस्त्र वसुचिरिण्यवदूयं स्याम् भूर्वेनेषु जीवसे॥ ३८॥

38. **Tvam nṛcakṣā asi soma viśvataḥ pavamāna vrṣabha tā vi dhāvase. Sa naḥ pavasva vasumaddhiranyayad-vayāṁ syāma bhuvaṇeṣu 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.

ग्रित्वे सत्य वसुचिरिण्यविरं ताम् भूर्वेनेषु जीवसे। त्वं सुवीरां असि साम विश्वतिं त्वा विपा उर्म गिरम आसत॥ ३९॥

39. **Govit pavasva vasuvid-dhiranyavid-retodbhā indo bhuvaṇeṣvarpitah. Tvam suvīro asi soma viśvavit tam tvā vīprā 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.

उन्मध्वः ऋमिवननां अतिष्ठितदुपा वर्षीर्न मधिषा वि गृहत
राजा पवित्ररथ्या वाज्मारू हस्यहस्वभृद्धिजयति श्रवा

40. Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno
mahiśo vi gāhate. Rājā pavitraratho vājam-āruhat
sahasrabhrṣṭir-jayati śravo brhat.

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 भुनदनां उद्दिष्टाति पञ्जावर्तीविशवायविश्वः सुभरसा
अहृदिवि। बहु पञ्जावर्तुनिश्वायविश्वः पीत ईन्द्रविन्द्रमस्मभ्यं
याचतात॥ ४१॥

41. Sa bhandanā udiyarti prajāvaśīr-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.
devotees, adore you with songs of praise and prayer, and pray we may be close to you.

40. Unmadhva µurmir-vananŒ ati¦¢hipad-apo va-sŒno mahi¦o vi gŒhate. RŒjŒ pavitraratho vŒjam-Œruhat sahasrabh¾¦¢ir-jayati Üravo b¾hat. 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.

41. Sa bhandanŒ udiyarti prajŒvat¶r-viÜvŒyur-viÜvŒ¬ subharŒ ahardivi. Brahma prajŒvad-rayimaÜva-p¶ta indavindramasmabhyaÅ yŒcatŒt. 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.

42. So agre aihnŒ harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantarī- yate narā ca śamsaṁ daivyam 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.

43. Añjate vyañjate samañjate kratuµ 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.

Vipaścite pavamānāya gāyata mahī na dhārā-tyāndho arṣatī. Ahirna jūrṇāmati sarpati tvaca-matyo na krīḷann-asarad-vṛśā 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.

Agrego rājāpyastavīsyate vimāno ahnāṁ bhuva-
neśvarpitaḥ. Harirghṛtasnuḥ sudṛśiko arṇavo
jyotīrathah pavate rāya okyah.

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.

असंजो स्कृभा दिव उद्दता मदुः परित्रिधातुभुवनान्यष्टि।
अंशुं रिंहिन्ति मदुिः परिप्रतं गिरा यदिर्निणाजमुम्मिणिा
रूयुः॥ ४६॥

46. *Asarji skambho diva udyato madaḥ pari tri-

dhātur-bhuvanānyarṣati. Amśum rihanti mata-
yah panipnataṁ girā yadi nirṇijam-rgmīṇo yayuḥ.*

Soma, lord supreme, that creates, moves and
pervades all regions of the universe constituted of three
modes of Prakṛti, 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.

प त धारा अत्यन्वानि मुष्यः पुनानस्य सूच्यता वल्ति रंहेयः ।
यद्वभिरिन्दा चम्बा: समून्यस्म आ सुवानां सांम कृल्लशोषु
सीदसी॥ ४७॥

47. *Pra te dhārā atyaṇvāni meṣyāḥ punānasya

samāyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ

samajyasa ā suvānāḥ 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.
48.  \textit{Pavasva soma kratuvinna ukthyo’vyo väre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atrīṇo 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.

\textbf{Mandala 9/Sukta 87}

\textit{Pavamana Soma Devata, Ushana Kavya Rshi}

1.  \textit{Pra tu drava pari kośam ni śida nrbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājināṁ marja- yanto ’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.

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.


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.
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.

परि हि ष्मा पुरुहुता जर्नानां विश्वासरङ्ग द्राजत्ज्ञा पूयमानः।
अथा भर श्र्यनभृत पर्यांसि रथिं तुज्ज्ञा अभिवार्ज्ञम्। ६ ॥


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.

7. \textit{E}\text{ṣ}ā suvānāḥ pari somaḥ pavitre sargo na srṣṭo
adadhiṣṭav-ad-arvā. Tīgme śīśāno mahiṣo na śṛṅge
gā gavyannabhī śūro na satvā.

This Soma, pure and purifying creative energy
diety, 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.

8. \textit{E}\text{ṣ}ā yayau paramād-antaradreṣ kūcit saṅirūrve
gā viveda. Dīva 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.

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

1. Ayāṁ soma indra tubhyāṁ sunve tubhyāṁ pavate tvamasya pāhi. Tvāṁ ha yaṁ cakṛṣe tvāṁ vavṛṣa induṁ madāya yuṣyāya 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.

2. *Sa īṁ ratho na bhūriśālayoji mahaḥ purūṇi sātaye vasūni. Ādiṁ viśvā nahuṣyāṇi jatā 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.

3. *Vyāurna yo niyutvāṇī iṣṭayāmā nāsatyeva hava ā śambhaviṣṭhaḥ. 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.

4. *Indro na yo mahā karmāṇi cakrīrhattā vrtrāṇāmāsī soma pūrbhit. Paidvo na hi tvamahināmnāṁ hantā viśvasyāsī soma dasyoh.*

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.

5. *Agnirna yo vana ā srjyamāno vrthā pājāmsi krūnte nadīṣu. jano na yudhvā mahata upabdi-riyarti 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.

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.

7. Śuṣmī śardho na mārutaṁ pavasvānahīśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāśāṇna yajñāḥ.

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.
8.  Rājño nu te varuṇasya vratāni brhad-gabhīram
tava soma dhāma. Śuciṣ-tyamasi 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

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.

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.

3. Śūrō' yutsu pāṭham: pūrčhāt gā āsā 'ṛśa pari pāṭyū gā asya caṅkṭasā 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.

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.

4. चतरस्त्र ईं घृतदुहाः सचन्त समान अन्तःधरुण निर्वर्त्ता:। ता इम्मध्यस्ति नर्मसा पुनानास्ता ईं विश्ववत: परिषिन्ति पूर्वी: ॥ ५ ॥


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;
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.

5. Catasra ¶Å gh¾taduha¬ sacante samŒne antar-dharuÄe ni¦attŒ¬. TŒ ¶mar¦anti namasŒ punŒnstŒ ¶Å viÜvata¬ pari ¦anti pµurv¶¬.

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).


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.

7. Vanvannavāto abhi devavītimindrāya soma vrtrahā pavasva. Śagdhi mahaḥ puruścandra-sya rāyah suvīryasya patayah 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*


   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.


   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.

3. Šūrāgraṃaḥ sarvavīraḥ sahāvāṃjetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvasaṃśāḥ sāhvān pṛtanāsū 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.


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.

5. *Matsi soma varuṇarīn matsi mitraṁ matsīndra-
mindo pavamāṇa viṣṭum. Matsi śardho māru-taṁ 
matsi devān matsi mahām-indrām-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.

6. *Evā rājeva kratumāṁ āmen viśvā ghanigh-
nadduritā pavasva. Indo sūktāya vacase vayo dhā 
yūyam 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**

1. **Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣi. Daśa svasāro adhi sāno avye-
’janti vahniś 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.

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.


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.

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.


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.

6. Evā punāno apiḥ svargā asmahyāṁ tokā tanayāni bhūri. Šām nah kṣetramuru jyoīmsi soma jyoīnaḥ sūryaṁ dṛṣayē 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*

1. *Pari suvāno hariraṃṣuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchholakamindriyam pūyamānaḥ prati devāḥ aṃjuṣaḥ 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.

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.)


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.
4. \(\text{Tava tye soma pavamāna niñye viśve devāstrya ekādaśāsaḥ. Dāsa svadhābhīradhi sāno avye mṛjantī tvā nadyaḥ sapta yahvīḥ.}\)

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.

5. \(\text{Tannu satyaṃ pavamānasyāstu yatra viśve kāravah samānasanta. Jyotiryadahne akṛṇodu lokāṁ prāvanmanum dashyave karabhīkam.}\)

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.

6. \(\text{Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśān ayāsīt sīdan mṛgo na mahiṣo vaneṣu.}\)
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*

साक्मु ग मजयन्त स्वसौरा दशः धीरस्य धीतया धनुत्रीः।
हरीः पयवद्वजाः सूर्यस्य दाण्यं नन् अत्या न वाजी॥ १ ॥

1. Sākamukṣo marjayanta svasāro daśa dhīrasya
dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūrya-
sya dronāṁ 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 refugent glory.)

सं मातृभिन शिशुवायावशाना वृष्ण दधन्य पुशरावा अद्भिः।
मया न यार्यामभि निष्कृतं यत्सं गच्छत कुलशं उस्मि-
याभि: ॥ २ ॥

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.


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.

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.

\[\text{Mandala 9/Sukta 94}\]

\[\text{Pavamana Soma Devata, Kanva Ghaura Rshi}\]

1. \text{Adhi yadasmin vājinīva śubhāh spardhante dhiyāḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kaviyān vrajaṁ na paśuwardhanāya 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.

2. Dvītā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṇtāyanirabhi vāvasra 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.


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.

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.

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

Karnikant हँरिरा सृज्ञमानः सीदुन्वर्णस्य जठरे पुनानः।
नृभिभयतः कृषुत निषिद्धं गा अतः मुतीजनयत्त स्व-धार्मिकः।।


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.

Hariḥ सृजानः प्रश्यामृतस्यज्ञति बाच्चमरित्व नार्वम।
दुवा दुवानां गुह्यानि नामाच्छविष्कृणाति बुहिष्ठे पुवाच॥ २ ॥


Soma, saviour and sustainer of life, invoked and
and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95
Pavamana Soma Devata, Praskanva Kanva Rshi

1. Kanikranti harir ō s¾jyarnŒna¬ s¶dan vanasya ja¢hare punŒna¬. N¾bhiryata¬ k¾Äute nirÄijaÅ gŒ ato mat¶rjanayata svadhŒbhi¬.

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.

2. Hari¬ s¾jŒna¬ pathyŒm¾tasyeyarti vŒcamariteva nŒvam. Devo devŒnŒÅ guhyŒni nŒmŒ''vi¦k¾Äoti barhi¦i pravŒce.

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.

3. Apâmivedûrmayastarturān̄aḥ pra manîśā īrate somamaccha. Namasyanîrūpa ca yanti saṁ cā’’ca viśantyuśaṭîr-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.

4. Taṁ marmrjānāṁ mahiśaṁ na sānāvanśuṁ duḥhantyaÅ somamaccha. Taṁ vāvaśaṇāṁ matayaḥ sacante trito bibharti varaṇaṁ samu-dre.

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.

5. *Isyan vācam-upavakтеva hotuḥ punāna indo vi ṣyā maniśām. Indraśca yat kṣayathāḥ saubha-gāya suvīryasya patayah 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*


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.

2. *Samasya hariṁ harayo mṛjantyaśvahayairanisitam namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvān 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.


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

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.
6. **Brahmā devānāṁ padavīḥ kavīnāmrṣirviprāṇāṁ mahiṣo mṛgāṇāṁ. Śyeno gṛdhāṇāṁ svadhī- 

tirvanānāṁ somāḥ 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.

7. **Prāvivipadvāca ūrmiṁ na sindhur-giraḥ somāḥ 
pavamāno manīṣāḥ. Antaḥ paśyān vrjanemā- 
varā-ṇyā tiṣṭhati vrṣabho 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.

8. **Sa matsaraḥ pr̥tsu vanvannavātah sahasraretā 
abhi vājamarṣa. Indrāyendo pavamāno manī- 
ṣyamśorūrмирimitraya gā iṣāṇyan.**
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.


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.

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.


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.


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.


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.


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.


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.


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.

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.


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.

\[
\text{चमूषच्छणः शृङ्खला विखृत्वा गाविन्दुपस्य आर्यधानि बिभर्तः। अपामूर्मिः सर्वमानः समुदां तुरीयां धामं महिषा विन्यक्तिः॥ १९ ॥}
\]

19. \textit{Camūṣacchyaṇenaḥ śakuno vibhṛtvā govindurdrapṣa āyudhāni bibhrat. Apāmūrmiṁ sacamāṇaḥ samudraṁ turīyam 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.

\[
\text{मया न शुभस्तुन्वेऽ मूजानाचत्या न सृत्वा सनुयं धर्मानाम। वृष्णब युथा परि काश्मुषन्त्नकरिकद्विध्वारुन्या विवशं॥ २० ॥}
\]

20. \textit{Maryo na śubhrastavanm mṛjāno’tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamar-ṣan kanikradaccamvoro vīveṣa.}

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.

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.


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.

23. *Apaghannanesi pavamāna śatrūn priyāṁ na jāro abhigita induḥ. Śidan vaneśu śakuno na patvā somāḥ punānāḥ 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.

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, Vasishttha Maitravaruni (1-3), Indrapramati Vasishttha (4-6), Vrshagana Vasishttha (7-9), Manyu Vasishttha (10-12), Upamanyu Vasishttha (13-15), Vyaghrapada Vasishttha (16-18), Shakti Vasishttha (19-21), Karnashrut Vasishttha (22-24), Mrlika Vasishttha (25-27), Vasukra Vasishttha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis
1. *Asya presā hemanā pūyamāno devo devebhiḥ samāprkta rasam. Sutaḥ pavitrām 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.


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.


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.


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.

5. *Indurdevānupāṇa sakhyamāya†ant-sahasradhā-raḥ pavate madāya. Nyrbhiḥ stavāṇo 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.

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.


The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature’s divinities and the rise of human brilliances. 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.
8. **Pra haṁsāsas-trpalam manyum-acchāmād-astāṁ vrṣagaṇā ayāsuh. Āṅgūṣyaṁ pavamānaṁ sakāyo 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.

9. **Sa ramhata urugāyasya jūtīṁ vrthā krīlantamāṁ mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśrṁgo divā harirdāḍrśe 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.
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.

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.

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.

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.

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.
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.

13.  

Vṛṣā śoṇo abhikanikradadgā nadayanneti prthi-vimuta 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.

14.  

Rasāyyaḥ payasā pinvamāṇa īrayanneśi madhumantamāṃśum. Pavamāṇaḥ samtanim-eṣi kṛṇvann-indrāya soma pariṣicyamānāḥ.

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.

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.


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.
17. **Vṛṣṭiṁ no arṣa divyāṁ jigatnumiḷāvatīṁ śaṁ- gayīṁ jīradānum. Stukeva vītā dhanvā vicinvan bandhūṇrimāṁ avarāṁ 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.

18. **Granthiṁ na vi ṣya grathitam punāna ṛjum ca gātuṁ vṛjitam ca soma. Atyo na krado harirā sṛjāno maryo deva dhanvā 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.

19. **Juṣṭo madāya devatāta indo pari śṇunā 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.

अर्शमाना यंच्‍च्चा अर्येप्पा अत्योसा न संसृजानासे आजाङ्गुपत शुकासी धन्वन्ति सामा दर्वासस्ताँ उपे याता पिबध्यान २०।।

20. **Araśmāno ye’rathā ayuktā atyāso na sasṛjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāṇ 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 नेन्द्रा अभि द्रव्वीति परिस्वन नभा अर्णश्चमूषै। सामाय अस्मभ्यं काम्यं इच्छं ददातु बीरवंतमु-गम ॥ २१ ॥

21. **Evā na indo abhi devavītiṃ pari srava nabho arṇaścamūṣu. Somo asmabhyaṃ kāmyaṃ bṛ- hantāṃ rayiṃ 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.

22. *Taksadyadhi manaso venato vāgijyeshthasya vā dharmāṇi kṣoranīke. Ādīmāyan varamā vāvasānā juṣṭam patim 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.


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.


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.


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.

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.


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.
28. *Asvo na krado vrśabhiryujānaḥ* *sinho na bhīmo manaso javīyān.* Arvācīnaiḥ *pathibhirye* rajiṣṭhā ā pavasva *saumanasam* 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.

29. *Śataṁ dhārā devajātā* *asrgrantsahasramenāḥ kavayo mṛjanti.* *Indo sanitrāṃ 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.

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.


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.


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.


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 refulent divinity illuminate and sanctify us.

34. *Tisro vāca ārayati pra vahnir-ṛtasya dhītiṁ brahmaṇo maniśāṁ. Gāvo yanti gopatiṁ pṛcchamānāṁ somaṁ yanti matayo vāvasānāḥ.*

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.)

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.
36. Evā naḥ soma pariṣicyamāṇa a pavasva pūya-
mānaḥ svasti. Indramā vīṣa bṛhatā raveṇa
vardhayā vācam 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.

37. Ā jāgravr ipvipra rtā maṭināṃ somah punāno
asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā
adhvaryaavo rathirāśaḥ 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.
38. Sa punāna upa sūre na dhātobhe aprā rodasī viṣa āvah. Priyā cidyasya priyasāsa utī sa tū dhanam 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.

39. Sa vardhitā vardhanah pūyamānah somo mīdhvān abhi no jyotiśāvīt. Yenā naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrimuṣṭan.

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.

40. Akrāntsamudraḥ prathame vidharmaṇjanayan praṇā bhuvanasya rājā. Vṛṣā pavitre adhi sāno avye bṛhat somo vāyṛdhe 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.

Soma, potent absolute, generated the Mahat mode of Prakṛti, 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.

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.

43. **Rjuḥ pavaṣvā vṛjinasya hantā’pāṁivāṁ bādaṁ-māno mṛdhaśca. Abhiśrīṇan payah payasābhi gonāmindrasya tvam tava vayaṁ sakhāyah.**

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.

44. **Madhvaḥ sūdāṁ pavaṣvā vasva utsaṁ vīraṁ ca na ā pavaṣvā bhagaṁ ch. Svadavendrāya pava-māna indo rayim ca na ā pavaṣvā 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.

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.

Eṣa sya te pavata indra somaścamūśu dhīra uṣate tavasvān. Svarcakṣā rathirāḥ satyaśuṣ mahā kāmo na yo devayatām-atarjī.

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 प्रत्येक धर्मायो नातिनातिष्ठत धर्मायो दुहितुद्वारायोः। वसानाः
श्रम त्रिवर्तहरम्पु हातव याति समानसृ रथ्येः॥ ४७॥

47. 

Eṣa pratnena vayasa punānas-tiro varpāmsi
duhitum-dadhānah. Vasānah śarman 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 नस्त्व्यं रथिःर देव साम परिस्वद्र चाम्ब्रा। पूर्णमानः। अप्सु
स्वातिष्ठा मधुमृता सातावे दुव्या न यत: सब्विष्ठा सत्या-
रम्यः॥ ४८॥

48. 

Nū nastvam rathiro deva soma pari srava camvoḥ
pūyamānah. Apṣu svādiṣṭho madhumāṇ ṛtāvā
devo na yah 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.


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.


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.

अभिन्न नां अष्ट दिव्या वसूल्याभिविश्व वाधिःकाव्या पूर्वमानः।
अभि यन्न दिव्यामुख्यामाच्यापूर्वव्यायं जमदग्रीवः॥ ५१॥


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 पवसवाणा वसुनि माँश्चत्वाह इन्द्रा सरसिप धर्माः।
बध्नाशिखद्न वाता न जूतः पुरुमर्थिन्तकस्व नरं दात॥ ५२॥

52. Ayā pavā pavasvainā vasūni māṃścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naram 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
53. Uta na enā pavayā pavasvā’dhi śrute śravā-

yyasya tīrthe. Śaṣṭim śahasrā naiguto vasūni

vrkṣam na pakvam 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.

54. Mahīme asya vrṣanāma śuṣe mānścatve vā prśane

vā vadhatre. Asvāpayannigutaḥ snehayaccāpā’-
mitrāṇ apācito aceitaḥ.

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).
54. **Sam tṛi pavitrā vitāṁyaśyanvekaṁ 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.

55. **Eṣa viśvavit pavate maniṣi somi viśvasya bhuvanasya rājā. drapsāṁ īrayan vidatheṣvindur-vi 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.

56. **Induṁ rihanti mahiśā adabdhāḥ pade rebhanti kavayo na gṛdhraḥ. Hinvanti dhīrā daśabhiḥ ksipābhiḥ samaṇjate rūmapapāṁ 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.

अभि ना वाजसात्माम् रूप्यमष पुरुस्प्रभम।
इन्द्रा सहस्रभणसं तुविद्युम्मं विभ्वासहम्॥ १ ॥

1. Abhi no vājasātamaṁ rayimarṣa purusprḥam. Indo sahasrabharṇasam tuvidyumnaṁ vibhavyāsaham.

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.

1. परि ष्य सुवाणा अन्वयं रथ न वर्माव्यत।
   इन्दुश्रीहि दुर्भा हिता हियाना धाराभिरः॥ २ ॥

2. Pari śya suvāno avyayam rathe na varmāvyata. इन्दुरभि द्रुषा हितो हियानो धाराभिरक्षाह।
   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.

3. परि ष्य सुवाणा अं इन्दुश्री मद्ध्युेः।
   धारा य उद्धा अंध्वर भाजा नक्षि गव्युः॥ ३ ॥

3. Pari śya suvāno aksā induravye madacyutaḥ. धाराया उर्ध्वो 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.

4. स हि त्वं देव शश्वत वसु मतीय दाशुषेः।
   इन्द्रासहस्रश्रीरं रथिं श्वात्तात्मानं विवाससि ॥ ४ ॥

4. Sa hi tvām deva śaśvate vasu marīyā dāśuṣe. Indo sahasriṇaṁ rayim śatātmānam 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.


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.

Dvīryāṁ pañca svayaśasamō svasāro adrisamha-tam. Priyamindrasya kāmyāṁ prasnāpayantyūr-miṇam.

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.

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.


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.


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.
10. *Indrāya soma pātave vṛtraghne pari śicyase. Nare ca dakṣināvate 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.


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.


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

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.

That power and ecstasy of this Soma, worthiest

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.

4. \textit{Taṁ gāthayā purāṇyā punānam-abhyanūṣata. Uto kṛpanta dhūtayo 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.

5. \textit{Tam-ukṣamāṇam-avyaye vāre punanti dharāsim. Dūtaṁ na pūrvacittaya ā śāsate maniśiṇah.}

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.

6. \textit{Sa punāna madintamaḥ somaścamūṣu sīdati. Paśau na reta ādadhat patirvacasyate dhiyāḥ.}
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.

7. *Sa mrjyate sukarmabhir-devo devebhyah sutah.*

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.

8. *Suta indo pavitra a nbhiryato vi niyase.*

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

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.

2. Punāna indavā bhara soma dvibharasāṁ rayim.
Tvāṁ vasūni puṣyasi viśvāni dāśuṣo grhe.

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.

3. Tvāṁ dhiyaṁ manoyuṣam sṛjā vrśtim na tan-
yatuḥ. Tvāṁ 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.

4. *Pari te jigyuo yathā dhārā sutasya dhāvati.*

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.

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.*

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.

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.


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.


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.
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.

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


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.

2. Yo dhārāyā pāvakayā pariprasyandate sutāḥ. Induraśvo na kṛtyaḥ.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams
like waves of energy itself.


That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.


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.

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.

6. **Sahasradhāraḥ pavate samudro vācamāṇkhyayḥ. Somāḥ patī rayināṁ 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.

7. **Ayam pūṣā rayirbhagaḥ somāḥ 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.

8. **Samu priyā anūṣata gāvo madāya ghrṣvayyah. Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavah.**

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.

Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ paṇca carṣaṇīrābhi rayim 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.

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

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, intelligent illumination and divine awareness all round in the world.
and courage, blazing brilliant, pure, purifying and 
pursuing, create and carve their own paths of progress.

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9. Ya oji¦¢hastamŒ bhara pavamŒna ÜravŒyyam.
Ya¬ paÛca car¦aĶrabhi rayiÅ yena vanŒmahai.
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.

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10. SomŒ¬ pavanta indavo'smabhyaÅ gŒtuvitta-mŒ¬.
MitrŒ¬ suvŒnŒ arepasa¬ svŒdhya¬ svar-vida¬.
Streams of Soma flow for us, brilliant, eloquent 
and expansive, friendly, inspiring, free from sin, 
intellectually creative and spiritually illuminative.

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11. Su¦vŒÄŒso vyadribhiÜ-citŒnŒ goradhi tvaci.
I¦amasmabhyamabhita¬ samasvaran vasu-vida¬.
Reflective, inspiring and generative by 
controlled operations of higher mind in the purified heart 
let the Soma streams, vibrant and vocal, bring us 
spiritual energy, intelligential illumination and divine 
awareness all round in the world.

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12. Ete pµutŒ vipaŚcitah somãso dadhyãsirah.
Sûryãso na darãsatãso jigatnavo dhruvã ghrte.
These Soma streams, nourishing, energising, 
illuminating, are bright and beatific as the dawn and, 
vibrant but unfluctuating, they abide constant in the 
heart.

प सुन्वानस्यान्ध्रसा मता न वृत्त तद्वर्चः।
अपू ह्वानमराधसं हुता मुखं न भुगवं। ॥ १३ ॥

13. Pra sunvãnasyãndhaso marto na vrtha tadvacah.
Apa sãnam-arãðhãsam hatã makham na bhãgavãh.
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 जामिरतकः अव्यत भुज न पुत्र आण्या।
सर्रजारा न यार्णां बुरा न यार्णमासद्धम। ॥ १४ ॥

14. Ā jãmîratke avyata bhuje na putra oňyoh.
Sarajjãro na yoañaṁ varo na yonim-ãsadam.
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.
15. *Sa víro dakṣasādhano vi yastastambha rodasī.*
   *Harih 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.

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.*
   *Kanikradadvṛṣṇa 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*

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.

2.  *Upa tritasya pāṣyorabhakta yadguhā padam.*  
    *Yajñasya sapta dhāmabhir-adha priyam.*

Close to the adamantine integration of Purusha and Prakṛti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakṛti and super presence of divinity, and there it is shared by seven prakṛtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

3.  *Trīṇi tritasya dhārayā pṛṣṭhesverayā rayim.*  
    *Mimūte 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.

    *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.

�स्य व्रत सुजार्पसा विश्व दुःस्वत अदुहः।
स्माहा भवति रत्नतया जुष्नत यत॥ ५ ॥


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 गर्भमृतावृद्धा दृश चारुमूर्जीजनन।
कृविं महिश्ठमध्वर पुरुस्प्रहम॥ ६ ॥


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.

समीचीन अभि त्यनं यह्वी ऋडतस्य मातर॥
तन्वाना युज्ञमानुषग्यदेिज्जुत॥ ७ ॥

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.

8.  \textit{Kratvā śukrebhirakṣabhirṇorapa vrajaṁ divaḥ. Hinvann-ṛtasya didhitim 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**

\textit{Pavamana Soma Devata, Dvita Aptya Rshi}

1.  \textit{Pra punānāya vedhase somāya vaca udyatam. Bhṛtīṁ 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.
2. *Pari vārāṇyavyayā gobhir-aṅjāno arṣati.*  
*Tṛī śadhasthā punānāḥ kṛṣṇute 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.

*Abhi vāṇīr-ṛṣīnāṁ 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.

*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.
5. Pari daivīranu svadhā indrenā yāhi saratham. 
Punāno vāghadvāghadbhir-amartyah.

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.

O 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.

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 Shikhandinayas or Kashyapyas or Apsarasas Rśhis

1. Sakhāya ā ni śidata 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.
2. *Samī vatsaṁ na mātṛbhiḥ srjatā 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.

3. *Punātā daksasādhanam 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.

4. *Asmabhyaṁ tvā vasuvidamabhi vānīranuṣata.*  
*Gobhiṣte 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.
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.

Apādevamāṁ 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
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.

2. *Sam vatsa iva māṭbhīrindurhinvāno 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.


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.

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva. Śucim te varṇamadhi goṣu didharam.*

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.

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.

6.  
Sanemi tvamasmadāṁ advaṁ kaṁ cidatriṇam.  
Sāhvāṁ 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

1. Indramaccha sutā ime vrśaṇam yantu harayaḥ. Śruṣṭi 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.


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.


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.


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.

5. Indrāya vrṣaṇaṁ madam 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.


Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.
Ā kalaśam madhumāntsoma naḥ sadah.*

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.

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.

9. *Ā naḥ sutāsa indavaḥ punāna dhāvatā rayim. Vṛṣṭidīvvo rītyāpaḥ svarvidah.*

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.

Agré vācaḥ pavamānah 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.

11. *Dhībhirhinvanti vājināṁ vane kṛīlantamatya-vim.*
   *Abhi triprṣṭhaṁ 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.

12. *Asarji kalaśaṁ abhi mīlhe 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.

   *Abhyarṣantstotr-bhyo 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 दत्तमध्यधारा असृ ।
रथ्यन्यविन्न पर्यंषि विश्वतः ॥ १४ ॥

Rebhan pavitraṁ paryesi 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)

परीता भिज्ज्यता सुतं सामा य उज्ज्वं हविः ॥
दुर्धन्वाण्य नया अप्सवं न्तरा सुषाव साममदिःभिः ॥ १ ॥


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.

\[ \text{नूनां पुनःनाचाचविभि: परिं स्रवाचद्वः सुरभिन्तरः।} \\
\text{सूत चित्त्वाप्सु मदामा अन्तर्भा श्रीण्त्ता गाभिसर्वतरम्।} \]

2. \text{Nûnaṁ punano’vibhiḥ pari sravā’dabdhaḥ surabhiṁtarāḥ. Sute cit tvāpsu madāmo andha-}
\text{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.

3. \text{Pari suvānaś-cakṣase devamādanah 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.

4. \text{Punanaḥ soma dhārayā’po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiranya-}
\text{yayah.}
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.

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.

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.
Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow 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.

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.

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.

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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.

10. Ā soma suvāno adribhistiro vārānyavyayā. Jano na puri camvorviśaddhariḥ sado vanēṣu 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.


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.
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.

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.

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.

15. **Tarat samudraṁ pavamāṇa īrminaḥ rājā deva ṛtam brhat.** Ārṣan-mitrasya varuṇasya dharmāṇaḥ pra hinvāna ṛtam brhat.  

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.

16. **Nṛbhīr-yemāṇpo haryato vicakṣaṇo rājā devah samudriyāḥ.**  

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.

17. **Indrāya pavate madaḥ somo marutvate sutah. Sahasradhāro atyavyamarṣati tamī mṛjantyāyavah.**
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.


Pervading and energising heaven and earth, indeed the entire world of Prakṛti and Jīva, 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.


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 सामं तु दिवां सुख्याय बभु उधनि।
घृणा तर्पन्तमति सूर्यं पुरं शौकुनावन पतिम॥ २० ॥


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.

३३६ ।।

मृज्यमाणः सुहस्त्य समुद वाचिंविन्वति।
रूढिं विनिशांत बहुर्ल पुरुस्य्यः पर्वमानाभ्यं सिः॥ २१ ॥


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.

३३६ ।।

मृज्यानाः वार पर्वमानं अव्ययं वृषावर्च चक्रद्रव वर्ण।
दुवानां साम पवमानं निष्कृतं गाभिरवज्ञानं अष्टं॥ २२ ॥

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.


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.

24. *Sa tū pavasva pari pārthivam rajo divyā ca soma dharmabhiḥ. Tvāṁ viprāso matibhirvicakṣaṇa śubhram 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.

Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhāmabhi prayāṃsi 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.


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 Rajarshī (12-13) Rshis

1. Pvasvā madhumattama indrāya soma kṛatuvi-
ttamo madah. Mahi dyuksatamo madah.

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.

2. Yasya te pītvā vṛṣabho vṛṣāyate’sya pīṭā svarvi-
daḥ. Sa supraketo abhyakramīdiśo’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.

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.


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.


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.

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.


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.


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.


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.

10. Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapāṁ jīnvā gaviṣṭaye dhiyāḥ.

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.


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.

12. Vṛṣā vi jajñē janayannamartyaḥ pratapañjyotisā tamaḥ. Sa suṣṭūtāḥ kavibhir-nirṇijāṁ dadhe tri-dhātvasya damśasā.<br />

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 Prakṛti of matter, mind and motion by virtue of its omnipotence.

13. Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḻanāṁ. Somo yaḥ sukiśītinām.<br />

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.

14. Yasya na indraḥ pibādyasya maruto yasya vāryamanāḥ bhagaḥ. Ā yena mitrāvaruṇā karā-maha 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.

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.


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*

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.

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.

3. *Evāmrṭāya mahe kṣayāya sa śukro arṣa divyāḥ pīyūṣah.*

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.
Pavasva soma mahāntsamudraḥ pitā devānāṃ 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.

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.

Divo dhartāsi ākṣaraḥ 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.

Pavasva soma dyumnī sudhāro mahāmavīn-āmanu pūrvyah.

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.

8. *Nṛbhīryemāno jajñānah pūtaḥ kṣaradvīśvāni 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.

9. *Induḥ punānah prajāmurāṇah karadvīśvāni draviṇāni nah.*

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.

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.
11. *Taṁ te sotāro rasam maṁ madāya punanti somam 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.

12. *Śiśuṁ jajñānam hariṁ mrjanti pavitre somam 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.

13. *Induḥ paviṣṭa cārumadāyā’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.

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.

15. *Pibantyasya viśve devāso gobhīḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliances 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.


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.

17. *Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhīḥ śrīnānāḥ.*

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.

18. *Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhīḥ sutah.*

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.

19. Asarji vājī tīrāḥ pavitram-indrāya somaḥ sahasrāharaḥ.

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul’s experience.

20. Añjantyaenam 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.


They spontaneously exalt you, Soma, vibrant in Prakṛti and in Karma, the saviour spirit, for the sages and for achievement of strength.

22. Indurindrāya toṣate ni toṣate śrīnangnugro riṇanapaḥ.

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.
senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

19. Asarji vŒj¶ tira¬ pavitram-indrŒya soma¬ sah¬ sradhŒra¬.

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

20. AÛjantyenaÅ madhvo rasenendrŒya v¾¦Äa induÅ madŒya.

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

21. DevebhyastvŒ v¾thŒ pŒjase 'po vasŒnaÅ hariÅ m¾janti.

They spontaneously exalt you, Soma, vibrant in Prakrti and in Karma, the saviour spirit, for the sages and for achievement of strength.

22. IndurindrŒya toÜate ni toÜate Ür¶Äannugro riÄa¬ nnapa¬.

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

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.

Anu हि त्वा सुतं सां म पद्ममसि मह संमयराज्यः
वाजाँ अभि पवमान प गाहस ॥ २ ॥

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.

अजीजना हि पवमान सूर्यं विधार शक्मना पयः ॥
गाजीर्या रंहेमाण: पुरुस्थ्या ॥ ३ ॥

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.

अर्जीना अमृत मत्यष्वाः ऋतस्य धर्मः प्रौतस्य चारूणः ।
सदासरस वाजमच्छ वसिष्यदत ॥ ४ ॥

4.  आजीजानो अम्रता मर्यश्वान ऋतस्य धर्माने प्रान्तस्या सारुणः।
सदासरो वाजमाच्छाव सानिवयादत।

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.

अभ्योभि हि श्रवसा तत्तदिक्षातः न कं चित्रिजनपानमति रतम ।
श्रायोभि भरमणां गर्भस्या। ॥ ५ ॥

5.  अभ्याब्हि हि स्रवसा तत्तदिक्षि ना कम्चिज्जनापानमक्षितम।
श्रयाभिर्ना भारमानो गज्बत्स्योह।

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.

आदि क चित्तग्रामानास्तु आप्यं कसुरुचा दिव्या अभ्येनूषत।
वारो न तुवं स्निता व्यङ्ग्यू। ॥ ६ ॥
6. Ādīṃ ke cit pāśyamāṇāsa āpyaṁ vasurucō 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.

7. Tve soma prathamā vrktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvam 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.


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.


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,


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.


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 पर्वस्य सहमानः पूर्तन्यून्तस्थद्रुन ांस्यर्प दुर्गाह्वणि ।
स्वायुधः सांस्त्वहान्त्साम शत्रूः || १ २ ||


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*

अया रूचा हरियाः पुनाः विश्वा दुर्षांसि तरति स्वयुगवभिः।
सूरा न स्वयुगवभिः। धारा सुतस्य राचत पुनाः अरूः हरिः।
विश्वा चदूः परियात्युक्तवभि: सुसास्यािभ्र-क्वभि: || १ ||


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.

2. \textit{Tvaṁ tyat paṇīnāṁ vido vasu saṁ māṭybhir-marjayasi sva ā dama ṛtasya dhītibhirdame. Parāvato na sāma tadyatrā raṅanti dhītayah. Tridhātubhīr-aruṇībhir-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.

पूर्वापन्नं पुदिशां याति चत्रिकूलं रूपिकृतस्य तद्शृंगशयनं दशस्त्राय दशस्त्राय रथ्य:। अगमः गृहस्थानि पाण्डग्नान्दुः जन्मवर्गाणि हर्षयन्त। वर्जैश्च यज्ञवर्त्मा अनेपच्युतां सुमन्तवनपच्युता॥ ३ ॥

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*

1. Nānānam vā u no dhiyo vi vṛtāni janānām. Takṣā riṣṭaṁ rutauṁ bhiṣaṅg brahmā sunvantami-cchaṭindhrayendo 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.
2. \[ \text{Jaratibhir-o\textasciitilde{sadh}ibhi\textasciitilde{h} par\textasciitilde{nebhi\textasciitilde{h}} sakun\textasciitilde{n\textasciitilde{a}}} \]
\[ \text{K\textasciitilde{a}rm\textasciitilde{aro asmabh}ibhr-dyubh}ir-hira\textasciitilde{nyavantam-iccha\textasciitilde{ti}}n-dr\textasciitilde{\acute{a}y}endo \text{pari srava}. \]

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.

3. \[ \text{K\textasciitilde{aru}raham tato bh}isagupalaprak\textasciitilde{s}ini\textasciitilde{n} nan\textasciitilde{a}. N\textasciitilde{n\textasciitilde{da}dhiyo vas\textasciitilde{\acute{u}}}yavo’nu g\textasciitilde{\acute{a}} iva \text{tasthimendr\textasciitilde{\acute{a}}}yendo pari srava}. \]

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.

4. \[ \text{A\textasciitilde{\acute{s}}vo v}ol\textasciitilde{\acute{h}}\textasciitilde{\acute{a}} sukham ratham hasan\textasciitilde{\acute{a}mupamantri\textasciitilde{n}ah}. \text{S}epo \text{roman\textasciitilde{y}vantau bhedau v\textasciitilde{\acute{r}}inma\textasciitilde{n\textasciitilde{d}}\textasciitilde{\acute{u}}ka iccha\textasciitilde{ti}}ndr\textasciitilde{\acute{a}}yendo pari srava}. \]

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**

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.

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flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

3. Parjanyavṛddham mahiṣam tam sūryasya duhitābhara. Tam gandharvāḥ pratyagṛbhṇan taṁ some rasamādadhurindrīyendo pari śrava.

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.

4. Rtaṁ vaddann-rtadyumna satyaṁ vaddant-satya-karman. Śraddhāṁ vaddant-soma rājan dhātrā soma pariśkṛta indrāyendo pari śrava.

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.
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.


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.


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.

8. *Yatra rājā vaivasvato yatrāvarodhanam divah.*

*Yatrāmuryahvatirāpastatra māmamṛtam kṛdhī-nandrāyendo 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.

9. *Yatrānukāmaṁ caraṇaṁ trīnāke tridive divah.*

*Lokā yatra jyotīśmantas-tatra māmamṛtam kṛdhīnandrāyendo 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.

10. *Yatra kāmāṁ nīkāmāśca yatṛ brahṇasya viśrṣṭpem.*

*Svādhya cha yatṛ tūṃśiṣhchā tatra māmamṛtāṁ kṛdhīnandrāyendo pari srava.*
10. *Yatra kāmā nikāmāśca yatra bradhnyaśya viṣṭapam. Svadhā ca yatra trptīśca tatra māmamṛtāṁ 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.


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*

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.


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 Indra, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

3. *Sapta diśaṁ nānāśūryāḥ sapta hotāra ṛtvijāḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrā-yendo 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.

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.
Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

1. *Agre bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiśāgāt. Agnirbhānunā ruṣatā 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.


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.
3. Viṣṇuriththā paramamasya vidvāṇjāto bṛhannabhi pāti trātyam. Āsā yadasya payo akrata svam 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.


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.

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.

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.

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.

Agni Devata, Trita Aptya Rshi

Agni, you produce, procure, energise and
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

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.

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.

3. Ā devānāmapi panthām-aganma yacchaknavāma
tadanu pravoḥhum. 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.)
MANDAL - 10 / SUKTA - 2


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.


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.

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.


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 Tvāshtra, 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

1. *Ino rājannaratīḥ samiddho raudro daksīya suṣumāṇ adarśi. Cikidvi bhāti bhāsā bhṛhatā’siknīmeti ruṣātīmapājan.*

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.)


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.

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.


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.


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 शुभ्राः ददृशाः जहांमानस्य स्वनयुष्युद्रिः ।
पतंज्यिः रुणादिवुत्तमः वि रभद्रदिर्तिभाति विभवः ॥ ६ ॥


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 वैः महिः न आ च सति दिवस्युष्यिव्यारार्तियुः
वर्त्याः । अग्रिः सुतुकः सुतुक्कभिरश्रव्वर्वस्यानी र्वर्भस्वां
एह गॉम्याः ॥ ७ ॥

7. Sa ā vakṣi mahi na ā ca satsi divasprthivyor-aratiryuvatyoh. Agniḥ sutuḥaḥ sutuḥbhiraśvai rabhasvadbhi rabhasvāḥ 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.
1. *Pra te yakṣī pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvannīva 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.

2. *Yaṁ tvā janāsā abhi saṁcaranti gāva uśṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām- antarmahāṁścarasi 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.
3. Śiśuṁ na tvā jenyam vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi haryāñjigīṣase paśurivāvasṛṣṭah.

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.

4. Mūrā amūra na vayam cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihyate yuvatīṁ 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.

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.

6. \textit{Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyāṁ te agne navyasī manīṣā yukṣvā ratham na śucayadbhir-āṅgaiḥ.}

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.

7. \textit{Brahma ca te jātavedo namaśceyam ca gīḥ sadamidvardhanī bhūt. Rakṣāḥ no agne tanayāṇi tokā rakṣotā 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*

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.

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.

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.


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.

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.


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.


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 वस्त्र शाम व्याभिर्ग्रामर्थत जरिताभिधानः
न्यष्टिभिया भानुभित्रांशूर्यां पयति परिवीता विभावः ॥ १ ॥

1. Ayaṃ sa yasya śarmann-avobhir-agneredhate
   jaritābhīṣṭau. Jyeṣṭhebhīryo 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.

या भानुभित्रिभावा विभावत्यगऽदविभित्रांतावाजसः । आ या
   विवाय सङ्क्षा सखिभम्भ्राचपरिभृत्ता अत्य न सरि ॥ २ ॥

2. Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-
   ṛṭāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo’par-
   ihvṛto 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.
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.

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.
5. \( \text{Tamusrām-indrāṁ na rejāmānam-agnim gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-grñanti jātavedasam juhvāṁ sahānām.} \)

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.

6. \( \text{Sanīṁ yasmin viśvā vasūni jagmurvāje nāsvāḥ sapṭivanta evaiḥ. Asme ūśirindravātatamā arvā-cīnā agna ā kṛṇuṣva.} \)

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.

7. \( \text{Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Tamā te devāso anu ketamāyannadhā-vardhanta prathamāsa ūmāḥ.} \)

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
1. **Svasti no divo agne prthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā 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.

2. **Imā agne matayas-tubhyain jātā gobhiraśvairabhi grṇanti rādhaḥ. Yadā te marto anu bhogamāna-ṇvaso 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.

अद्ग्रं पर्यं ज्ञितामिस्मापिमापिमं भारतें सत्यमिस्स्माकं
अग्रसनीमं ब्रह्मं: सत्यां दिंवी शुकं यज्ञं सूयस्य। ३। ॥

3. Agnim manye pitaram-agnimāpim-agnim bhrā-
taraṁ sadamit sakhāyam. Agneranīkāṁ bṛhataḥ
saparyāṁ divi śukraṁ yajatāṁ 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, refugent, worthy of love and service.

स्मिथा अग्रं धिया अस्म सन्त्रिवें त्रायसम दम आ नित्यहाता।
ऋतावस राहिदंशव: पुरु तुर्थिरस्मा अहिर्भिवामर्मस्तु। ४। ॥

4. Sidhrā agne dhiyo asme sanutṛīryaṁ trāyase
dama ā nityahotā. Rtāvā sa rohidaśvāḥ puruṣur-
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.

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.


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.

7. Bhavā no agne’vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātim 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**


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.

2. *Mumoda garbho vrṣabhaḥ kakudmānasremā vatsah śimīvāṁ arāvīt. Sa devatātyudyatāni kṛṇvantsvesu kṣayeṣu prathamo jīgāti.*
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).

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.

Uṣauṣo hi vaso agrameṣi tvaiṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāṇi 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.

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.

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.


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.


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.
9. Bhūrīdinḍra udinakṣantamo'vābhinit satpa-tir-
manyamānām. Tvāṣṭrasya cidviśvarūpasya
gonām-ācakrāṇa-strīṇi śīrṣā parā vārk.

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

1. Āpo hi śṭhā 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.

2. Yo vah śivatamo rasastasya bhājayateha nah.
Uṣatīriva mātaraḥ.
Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

3.  

\[ \text{Tasmā arāṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca nah.} \]

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.

4.  

\[ \text{Śaṁ no devirabhiṣṭaya āpo bhavantu pītaye. Śaṁ yorabhī sravantu naḥ.} \]

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

5.  

\[ \text{Īśānā vāryānāṁ kṣayanīś-carṣaṇīnām. Apo yācāmi bheṣajam.} \]

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.

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.


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.


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.

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.)

आ खित्सख्छायं सुख्या द्वारक्त्यां तिरं: पुरु चिद्दांबं मंगान्वान।
पितुनपात्त्वम दष्ट्वेत वृधा अधिः गमिं पतं दीर्घ्यां।। १ ।।

1. O cit sakhāyaṁ sakhyā vavṛtyāṁ tirah purū cidar-

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.
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.)


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, refugent 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.


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.
4. **Na yat purā cakrāmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yośā sā no nābhiḥ paramam 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.)

5. **Garbhe nu nau janitā dampati kardevastvaśṭā savitā viśvarūpāḥ. 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.

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?


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.


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.

9. **Rātrībhirasmā ahabhirdaśasyet sūryasya caksur-
muhurunmimīyāt. Divā prthivyā mithunā saba-
ndhū yamīryamasya bibhryādajāmi.**

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.

10. **Ā ghā tā gacchānuttarā yugāni yatra jāmayāḥ
kṛṇavannajāmi. Upa barbhṛi vrśabhāya bāhum-
anyamicchasva subhage pātim 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.

11. **Kim bhrātāsadyadanāthām bhavāti kimu svasā
yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi
tanvā me tanvāṁ 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?)

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.

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.
14. Anyamū ṣu tvam yamyanya u tvam pari śvajāte libujeva vrksam. Tasya vā tvam mana icchā sa vā tavādhā kṛṣṇaśva saṁvidaṁ subhadrām ● १४ ●

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

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,

vṛṣṇa vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyah. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñīyo yajatu yajñīyāṁ ṛtūn. ● १ ●

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रपद्गंधर्वीरप्या च याषण्णा नुदस्य नाद परि पातु म मनः।
इष्टस्य मध्य अदितिनि धातु ना भाता ना ज्य्ठः पवंगमा वि
वाचति ॥ २ ॥

2. \textit{Rapadgandharvīrapyā ca yośanā nadasya nāde pari pātu me manahl. 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.

सा चिब्रु भवद्र प्रमती यशस्वत्युषा उवासी मनवच स्ववती।
यदीमुशन्तमुशातामनु कर्तुभृति हातीरं विद्ध्राय जीर्ण-नन ॥ ३ ॥

3. \textit{So cinnu bhadrā kṣumati yaśasvatyuṣā uvāsa manave svarvaṭi. Yadīmuṣantam-uṣatāmanu kratum-agnim hotāram 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.

4. Adha tyāṃ drapsāṁ vibhvaṁ vicaksāṇaṁ
virābharaḍiśitaḥ śyeno adhvare. Yadī viśo vrṇate
dasmamāryā agnim 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.

5. Sadāsi raṇvo yavaseva puṣyate hotrābhiragne
manuṣaḥ svadhvarah. Viprasya vā yacchaśamā- na ukthyaṁ vājaṁ sasavāṁ 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.

उदररयः पितरः जारः आ भगमियः तति हयुता हृत इष्टति।
विचरक्ति वहः स्वप्तस्व भृक्ष्यविष्यति असुरः वर्णत मृति॥ 6 ॥


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.

यस्तः अग्नि सुमुक्ति मतः अ त्त्वस्हेसः सूना अति स प शृण्व।
इति द्धरानां वहस्मानां अश्रूषा स द्वृष्मां अम्बरान्भूषति च्यून॥ 7 ॥

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.


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.

9. Śrudhī no agne sadane sadhasthe yuṣvā 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*

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.

May Agni, supreme power and presence of the
spirit over divinities 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.

3. \(\text{Svāvṛgdevasyāmrtaṁ yaḍī gorato jātāso dhāra-yanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ gḥṛtam vāḥ.}\)

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.

4. \(\text{Arcāmi vāṁ vardhāyāpo gḥṛtasnū dyāvābhūmī śṛṇutam rodasī me. Ahā yad dyāvo’suṇītimayan madhvā no atra pitarā śiśitām.}\)

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.

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.

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.


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.


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.

śrūdhī nā aṣṇu sārdāṇa sāthस्थ्य यु वा रथ्ममृतस्य दव्वलुम।
आ नां वह रादेसी मुवप्नुस्त्र मार्किरदवानामपर्य भूरिह स्या: ॥ ९ ॥

9. Śrūdhī no agne sadane sadhasthe yuksvā 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_

युज वां बहु पूर्वं नमाभिवि श्लाकं एतु पथ्यव सूरः।
श्रृण्वनु विश्वं अमृतस्य पुत्रा आ य धामीनि दिव्यानि

tस्युः: ॥ १ ॥

1. Yuje vāṃ brahma pūrvyaṁ namobhirvi śloka etu

pathyeva sūreḥ. Śrṇvantu viśve amṛtasya putrā ā
ye dhāmāṇi divyāṇi 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.

2. *Yame iva yatamâne yadaitam pra vâm bharan mânusã devayantaä. Ā sïdataän svamu lokam vidâne svâsasthe bhavatamindave naä.*

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.


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.

4.  Devebhyah kamavrñīta mṛtyum prajāyai kama-
mṛtam nāvṛñīta. Brhaspatim yajñamakṛṇvata
ṛśiṁ priyāṁ yamastanvam prārireçīt.

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.

5.  Sapta kṣaranti śīsave marutvate pitre putrāso
apyavīvatannrtam. 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

प्रक्षिववांसं प्रवताः महीरनु ब्रह्मेः पन्थ्राममनुपप्यश्शानमः।
ब्रह्मः स्वभवेन सुर्योऽनुजवानां युयमराजानं हृविषां दुवस्यः॥ १ ॥


Know Yama, cosmic Time, refulgent, all ruling all comprehending 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 Lokanamanta-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.
1. Pareyivāsaśaśa pravato mahāranu bahubhya¬
panthām-anupaspānam. Vaivasvataśaśaga¬
janāyamājanā yama¬rajājanā havi¬
duvasya.

Know Yama, cosmic Time, refulgent, all ruling all comprehend¬ing 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-kṛt-Kalā 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.

2. Yamo no gātuṁ prathamo viveda naiśā gavyūtir-
pabhartava u. Yatrā naḥ pūrve pitarāḥ pareyur-
renā jajānāḥ 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.

3. Mātalī kavyairyamo aṅgirobhir-brhaspatir-
ṛkvabhir-vārvdhanaḥ. Yāṅśca devā vārvdhurye 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.

4. ॥ ॥

UMA CHA GĀTATU PRAŚMAMA VIBHADU NJĀSHA GĀVYUTIRVYUHĀN ॥ ॥

YATRĀ ĈA PŪRVE PIṬAŘAŘE PRAṆYUṆA YAJṆĀṆA PRAŚMAYĀṆA ANU ŚVĀṆ ॥ ॥

2. YAMA NO GĀTUṆA PRATHAMO VIVEDA NAĪṢA GAVYUTIRPABHARTAVĀ U. YATRĀ NAḤ PŪRVE PIṬARĀḤ PAREYUṆA RENĀ JAJṆĀṆAḤ 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.

MĀTALĪ KAVYAIRAYAMO ANGIROBHIR-BRHAŚPATIR-ṚKVABHIR-VĀRVDHANĀ. YĀṆŚCA DEVĀ VĀRVḌHURYE CA DEVĀNTSVĀHĀNYE SVADHAYĀNYE MADANTI.

TERRITORIAL 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 SVĀHA OBLATIONS, AND HUMANS BY SVADHA OFFERINGS OF FOOD, AND THUS THEY REJOICE.

4. ॥ ॥
4. *Imaṁ yama prastaramā hi śidāṅgirobhiḥ pitṛ-bhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājan havīśā 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.


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.)

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.

7. *Prehi prehi pathibhīḥ pūrvyebhiryatrā naḥ pūrve pitaraḥ pareyuḥ.* *Ubhā rājāṇa svadhayā madantā yamam paśyāsi varuṇam 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.

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.)


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.

10. Ati asārameyau śvānau caturakṣau ādavalau sādhunā pathā. Athā pitṛntsuvidatrāṁ upēhi 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.
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.)

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.

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watchdogs 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.

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.

\[\text{Yamāya ghṛtavaddhavir-juhota pra ca tiṣṭhata.} \]
\[\text{Sa no deveśvā yamad dirghamāyuḥ pra jīvase.} \]

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.

\[\text{Yamāya madhumattamaṁ rājyaḥ hūvyaṁ jūhātana.} \]
\[\text{Idāṁ namaḥ ṛṣibhyāḥ pūrvajebhyāḥ pūrveebhyāḥ pathikṛdbhyāḥ.} \]

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.

\[\text{Trikadrukebhiḥ patati ṣaḷurvīr-ekamid-brhat.} \]
\[\text{Triṣṭubgāyatṛi chandāṃsi sarvā tā yama āhitā.} \]
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.

उद्दीरतामवरुः उत्तपराः उन्मथ्यमः पितरेः साम्यासेः।  
अस्मूं य इयुरवृक्का ऋतुज्ञास्ति नाचवन्तु पितरा हवेशु। || १ ||

1. _Udiratamavara ut parasa unmadhyamah pitarah somyasah_. Asum ya iyuravrk a rtajnaaste no vantu pitaro haveшу.
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.


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.

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.

4. \[\text{Barhiśadāḥ pitara ātyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā’thā naḥ śaṁyorarapo dadhāta.}\]

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.

5. \[\text{Upahūtāḥ pitaraḥ somyāśo barhiśyesu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bru-vantu te’vantvasmān.}\]

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.

6. Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi grñīta viśve. Mā hiṁsiṣṭa pitaraḥ kena cinno yadva āgāḥ 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.


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.

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.


Those bright rays of the dawn, divine, sharp and inspiring, 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.

10. Ye satyāso havirado havīṣpā indreṇa devaiḥ saratham dadhānāḥ. Āgne yāḥi 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 पिताः एहंगच्छत सद्य सदत सुपणीतयः।
अत्ता हर्बिजिः पर्यतानि बुहिष्य्थाः रुंधे सत्ववीरः दधातन।

11. अग्निष्वात्ताः पिताः एहंगच्छत सद्य सदत सुपणीतयः।
अत्ता हर्बिजिः पर्यतानि बुहिष्य्थाः रुंधे सत्ववीरः दधातन।

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.

त्वमंग्र इष्टाः जातवदाचवाहूव्यानि सुरभीिणि कृत्वी।
पादः पितृभ्यः स्वाधया त अं ग्र्द्धि त्वं देवं पर्यताः
हर्बिजिः।

12. त्वमंग्र इष्टाः जातवदाचवाहूव्यानि सुरभीिणि कृत्वी।
पादः पितृभ्यः स्वाधया त अं ग्र्द्धि त्वं देवं पर्यताः
हर्बिजिः।

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.


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.


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*

1. **Mainamagne vi daho mabhī śoco māsyā tvacaṁ cikṣipo mā śarīram. Yadā śṛtāṁ kṛṇavo jātavedo ’themenam pra hiṇutāt pitṛbhyah.**

   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.

2. **Śṛtāṁ yadā karasi jātavado ’themenam pari dattāt pitṛbhyah. 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.
3. Sūryaṁ cakṣurṣurgačchatu vātamātmā dyāṁ ca
gaccha pṛthivīṁ ca dharmaṁ. Apo vā gaccha
yadi tatra te hitamośadhiṣu 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.

4. Ajo bhāgastapasā tāṁ tapasva tāṁ te śocistapatu
tāṁ te arciḥ. Yāste śivāstanvo jātavedastābhir-
vahaināṁ 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.

5. Ava sṛṇa punaragāṁ pitṛbhyaṁ yasta āhutaścarati
svadhābhīḥ. Āyurvasāṇaṁ 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.

6. **Yat te kṛṣṇah śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniśadvīdādagaṃ kṛṇotu somaśca yo brāhmaṇān ā viveśa.**

   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.

7. **Agnervarma pari gobhirvyayasva sam prorṇuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛ-ṣaño dadhrgvidhakṣyan 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.

8. **Imamagne camasaṃ māṃ vi jihvaraṃ priyo devānāṃ somaṃ. Eṣa yaṃ camaso devaṃstasmin devā 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.
8. Imamagne camasāṁ mā vi jihvarah priyo devā-
nāmuta somyānām. Eṣa yaścamasō devapā-
nastasmin devā amṛtā mādayante.

O Agni, do not disturb and dislodge this new body form which is a darling of the divinities 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.

9. Kravyādamagnim pra hiṇomi dūraṁ yamarājñō
gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā
devebhyo havyam 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.

10. Yo agniḥ kravyāt praviveṣa vo grhamimam paśya-
nitaram jātavedasam. Tam harāmi pitṛyajñāya
devam 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.

Yo agniḥ kravyavāhanah pitṛn yakṣadṛtāvṛdhah. Predu havyāṇi 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.

Uśantastvā ni dhīmahyuśantah samidhīmahi. Uśannuṣata ā vaha pitṛn 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.

Yaṁ tvamagnē samadahastamu nirvāpayā punah. 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.

14. Šíteku śitikāvati hlādike hlādikāvati.
Maṇḍūḍyā su sam gama imām svagnim 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

1. Tvaṣṭā duhitre vahatam kṛṇotiḥdām viśvaṁ bhuvanam sameti. Yamasya mātā paryuhyamaṁ nā maho jāyā vivasvato nanāsa.
original and intangible essence into the tangible creative form and power in existence.

Transforming the original immortal constant Prakṛti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakṛti, 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).

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.

अर्युविश्वायुः परि पासति त्वा पूषा त्वा पातु पर्याः पुरस्तात। यत्रास्तत सुकृतदा यत्र त ययुस्तत्र त्वा दुवः संविताद दंधातु ॥ ४ ॥


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.

पूष्मा आशा अनुं बदु सवा: सा अस्माँ अर्भयतमन नषत। स्वस्तिदा आघृणिः सर्व्रीरीराचपर्युच्छन्नपुरसुपनु पजानन ॥ ५ ॥

5. Puṣemā āśā anu veda sarvāḥ so asmān abhaya-yatamena neṣat. Svastidā āghṛṇīḥ sarvavī- ro’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.

पर्याः पुष्मायणर्जनिष्ठ पूषा पर्याः पद्वः पर्याः पृष्ठव्या: । उभ अभि पियतम सुधस्त्र आ च परा च चरति पजानन ॥ ६ ॥

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.


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.
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 पितरं हर्वन्त दरिणा युज्मभिनं रमाणा: ।
सहस्त्राचमिषा अत्रं भागं सुवस्यां यज्ञमानशु धृहि॥ ९ ॥

9. Sarasvatīṁ yāṁ pitarō havante dakṣiṇā yajñama-
bhinakṣamāṇāḥ. Sahasrārghamīlo atra bhāgamān
rāyasposaṁ 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.

आपं अस्मान्मातरं: शुन्धयन्तु घृतन्त सा घृतपवं: पुनन्तु।
विश्वं हि रिपं पवहन्ति दुवीरुदिदाश्यं: शुचिरा पूत
एमि॥ १० ॥

10. Āpo asmān mātarāḥ śundhayantu ghṛtena no
ghṛtāpvaṁ punantu. Viśvāṁ hi ripraṁ prava-hanti
devīrūdīdābhyaḥ 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.
11. Drapsaścaskanda prathamāṇ anu dyūnimāṃ ca yonimanu yaśca pūrvaḥ. Samānaṃ yonimanu sanīcarantāṃ 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.


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.

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.


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

Mṛtyu (1-4), Dhata (5), Tvashta (6), Pitrmedha or Prajapati (7-14) Devatah, Sankusuka Yamayana Rshi
1. Param mṛtyo anu parehi panthāṁ yaste sva itaro devayānāṁ. 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.

2. Mṛtyohṛ padam yopayanto yadaita drāghīya āyuḥ prataram prajayā dhanena śuddhāḥ pūtā bhavata yajñīyāsah.

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.

3. Ime jīvā vi mṛtairāvavrtrannabhūdbhadrā devahūtirno adya. Prāṅco agāma nṛtaye hasāya drāghīya āyuḥ prataram 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.

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.


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.


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.


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.


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.


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, Tvashtä, the cosmic maker, ordains a full life of long years for you to live in joy.

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.

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.

MANDAL - 10 / SUKTA - 18

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.

10. Upa sarpa mātaram bhūmim-etāmuru vyacasaṁ prthivīṁ suśeṣvām. Úrṇamradā yuvatirdaṅśiṅā-vata 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.


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.
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.

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.

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. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

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.

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.
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*

1. *Ni vartadhvan mānu gātā’ smāntisākta revatiḥ. Agnīṣomā punarvasū āṃśa 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.

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.
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.

4. *Yanniyānaṁ nyayanaṁ samñjñānam yat parāyaṇam. Āvartanaṁ nivartanaṁ yo gopā api tam 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.

5. *Ya udānaḥ vyayanaṁ ya udānaḥ parāyaṇam. Āvartanaṁ nivartanaṁ api 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 निवत्त नि वत्ता वर्तन इन्द्र गा देहि।
जीवाभिभुनजामहस्य ५ ॥

6. Ā nivarta ni vartaya punarna indra gā dehi.
Jīvābhīrbhunajāmahai.

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.

परिः वा विश्वता दध ऊर्जा घ्रेतन पर्यंता।
य दुवा: क च यज्ञियास्त रुप्य सं सूरजन्तु न: ॥ ७ ॥

7. Pari vo viśvato dadha ārjā ghrtena payasā.
Ye devāḥ ke ca yajñīyāste rayā sam srjantu 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 निवत्त वत्ता नि निवत्त वत्ता ॥
भूम्याश्चतस्राः पुदिशस्ताथ्य एना नि वत्ता ॥ ८ ॥

8. Ā nivartana vartaya ni nivartana vartaya.
Bhūmyāścatasarāḥ 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*

1. *Bhadram no api vātaya manah.*

   O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

2. *Agnimūle bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdhāriṁ. Yasya dharmantsvarenīḥ saparyanti māturodhāḥ.*

   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.


   Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer
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
Vāsukṛt Vāsukra Rṣi

1. Bhadrāno api vātaya mananā. O Agni, lord of light, inspire and enlighten our
mind to turn to divinity and concentrate there.

2. Agnimūte bhujān yaviḥsūs mitraḥ durdhārṇautum. Yasya dharmantsvarenµ¬ saparyanti mūtārµudh¬. 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.

3. Yamāsāpanābhōṣāketuā vardhayanti. Bhrōjate ÜreÄidan. 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.

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.

5. Juṣaddhavyā mānuṣasyordhvasťasthāvṛbhvā 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.

6. Sa hi kṣemo haviryajñāḥ śrusṭīdasya gātureti. Agnim devā vāśimantam. 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.
7. **Yajñāsāham duva iṣe’gnim 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.

8. **Naro ye ke cāsmadā viśvet te vāma ā syuḥ.**
   Agnim haviṣa 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.

9. **Krṣṇaḥ śveto’ruṣo yāmo asya bradhna ṛjra uta śoṇo yaśasvān.**
   Hiraṇyarūpam 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.
10. \( Evā \text{ te agne vimado manīśāmūrjo napādamṛte-bhiḥ sajōṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūr-jam sukṣitam viśvamābhāḥ.} \)

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*

1. \( Āgniṃ na svavṛktibhirhotāraṁ tvā vṛṇīmahe. Yajñāya stūrṇabarhiṣe vi vo made śīraṁ pāva-kaśociṣaṁ vivakṣase. \)

Like fire for comfort, with our own holy chant for the internal yajña of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajña, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

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.


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.

4. *Yamagne manyase rayim sahasāvannamartya. Tamā no vājasātaye vi vo made yajñēṣu 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.

अथिर्जाता अर्थवण्य विदद्विश्वानि काव्या। भुवदूता विवस्वता वि वा मद्य पिया युमस्य काम्य विवर्ध हस॥ ५ ॥


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 यूज्ञ्णीश्चतचन्द्र पयुत्यध्वर। त्वं वसुनि काम्य वि वा मदु विशव दृशासि दृशुष्प विवर्ध हस॥ ६ ॥

6. Tvâm yajñêsvîlate’gne prayatyadhvare. Tvâm vasûni kâmyâ vi vo made viśvâ dadhâsi dâsuše vivaksase.

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 युज्ञ्णीश्चििजं चारुमग्न नि यंदीर। वृत्तपत्तीकं मनुष्या वि वा मद् शुकं चतिष्ठम ग्निविवर्ध हस॥ ७ ॥
7. **Tvāṁ yajñasyārthājām cārumagne ni śedire. Gṛṭta-pratikām manuṣo vi vo made śukram cetiṣṭham-akṣabhir-vīvakṣase.**

   People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of gṛṭta, 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.

8. **Agne śukreṇa socīṣoru prathayase bṛhat. Abhi-krandan vṛṣāyase vi vo made garbhamād 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*

1. **Kuha śrūta indraḥ kasminnadya jane mitro na śrūyate. Rśiṇāṁ 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?

2. *Iha śrūta indro asme adya stave vajryṛcīśamaḥ. Mitro na yo janesvā 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.


   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.

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivaḥ. Syantā pathā virukmatā sṛjānaḥ stośyadhvanaḥ.*

   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 चिद्वातस्याश्वागा ऋजा त्मा वर्ध्यकः
यवादुवा न मत्या’ यन्ता नरकिविदाँवः: || ५ ||

5. *Tvāṁ tyā cidvātasyāśvāgā rjrā 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.)

अध्रु गमन्ताश्नाना पृच्छत वां कदाचा न आ गृहम।
आ जगम्भु: पराकाहिवश्च गमश्च मत्यां || ६ ||

6. *Adha gmantośanā prcchate vāṁ kadarthā na ā
gṛham. Ā gagnmathuḥ 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 नै इन्द्र पृ गमन्ता शस्माकू बहार्यांतम।
तत्त्वां योऽचमहचवः श्रुण्यं च द्रा गमानुषम || ७ ||

7. *Ā na indra prākṣase’smākaṁ brahmodyatam. Tat
tvā yācāmahe’vah śuṣṇam 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 onsluts of our mortal enemies.

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.

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.
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.


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.


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.

अस्म तं ते इन्द्र सन्तु सत्याचर्यं सन्तीरुपस्मृतं ।
विद्याम यास्यं भुजा धनुर्यं न चेत्तं । ॥ १३ ॥


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 वर्धतं ॥ शङ्कीभवाद्यानां ।
शुष्णं परं पदमिनिद्रावयवं नि शिशनथं ॥ १४ ॥

14. Ahaṣṭā yadapadī vardhata kṣāḥ śacībhīr-
vedyānāṁ. Śuṣṇāṁ 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.

पिबापिबिदिन्दु शूरा साम्या मा रङ्गण्या वसवान वसुः ।
उत्त्र त्रैयस्व गृणात्म मुह्येण मुह्यर्या राय स्वत्ते कृष्यी नः ॥ १५ ॥

15. Pibāpibedindra śūra somam mā riṣaṇyo vasavāna
vasuḥ san. Uta trāyasva grṇato maghono maha-
śca rāyo revataskṛdhi 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

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.


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.

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.

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.


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.


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.
7. \textit{Mākirna enā sakhyā vi yauṣtava cendra vimadasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmi-vad-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.

\textbf{Mandala 10/Sukta 24}

\textit{Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi}

1. \textit{Indra somam-imāṁ pība madhumantāṁ camū sutam. Asme rayiṁ ni dhāraya vi vo made saha-sriṇāṁ 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.
2. *Tvāṁ yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnāṁ vi vo made śreṣṭham no dhehi vāryam 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.


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.


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.

विश्व दुवा अकृपन्त समीच्छानिष्पत्तन्त्या: ।
नासत्यावबुवन्दुवा: पुनरा वहितादिति॥ ५ ॥

5. Viśve devā akṛpanta samīcyor-nispatantyoh.
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.

मधुमन्म पुरार्यण्यं मधुमत्युनरार्यनम ।
ता ना दवा दृवतथा युवं मधुमतस्कृतम ॥ ६ ॥


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 Vasakra Rshi_

_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._

1.  _Bhadram no api vātaya mano dakṣamuta kratūṃ. Adhā te sakhye andhaso vi vo made raṇan gāvo na yavase 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._

2.  _Hṛdisprśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase._
3. **Uta vratāṇi soma te prāham mināmi pākyā. Adhā piteva sūnave vi vo made mrīlā no abhi cidvad-hād-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.

4. **Samu pra yanti dhītayaḥ sargāso’vatān iva. Kratuṁ nah soma jīvase vi vo made dhārayā camasān 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.

5. **Tava tye soma śktibhir-nikāmāso vyṛṇvire. Grtsasya dhīrāstavaso vi vo made vrajaṁ gomantam-aśvināṁ 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.

Paśuṁ naḥ soma rakṣasi purutrā viṣṭhitam jagat. Samākrṇoṣi jivase vi vo made viśvā sampāśyan 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.

Tvāṁ naḥ soma viśvato gopā adābhya bhava. Sedha rājannapa sridho vi vo made mā no duḥśamsa īṣatā 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.
8. \textit{Tvaṁ naḥ soma sukratur-vayodheyāya jāgrṛhi.} \textit{Kṣetra vitttaro manuṣo vi vo made druho naḥ pāhyāmhaso 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.

9. \textit{Tvaṁ no vṛtrahantamendrasasyendo śivah sakha.} \textit{Yat simi havante samithe vi vo made yudhya- māṇās-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.

10. \textit{Ayaṁ gha sa turo mada indrasya vardhata priyāḥ.} \textit{Ayaṁ kākṣīvato 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.

11. *Ayaṁ viprāya dāśuṣe vājaṁ iyartī gomataḥ. Ayaṁ saptabhya ā varaṁ vi made prāndham 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*


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.
Yasya tyanmahitvam vātāpyamayam janaḥ. Vipra ā vāṃsad-dhītibhiś-ciketa suṣṭuṭīnāṁ.

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.

Sa veda suṣṭuṭīnāṁindurna pūṣā vrṣā. Abhi psuraḥ pruṣāyati vrajam 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.

Mamśimahi tvā vayam-asmākāṁ deva pūṣan. Maṭiṇāṁ ca sādhanāṁ viprāṇam cādhavām.

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

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.

6. Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca. Vāsovāyō ’vināmā vāsāṃsi marmṛjat.

Pusha is the sustainer of immaculate Prakṛti 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.

7. Ino vājānām patirināḥ puṣṭināṁ 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.
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.

Bhūvad-vājānāṁ vṛdha imaṁ naḥ śṝṇavaddhavam.

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

Asat su me jaritaḥ sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtam vr̥jīnāyantam-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.

2.  *Yadīdahāṁ yudhayē saṁnayānyadevayūṁ tanvā śūṣujānān. Amā te tumraṁ vrṣabham pacāni tīvram sutaṁ pañcadaśāṁ ni śīñcam.*

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.

3.  *Nāham taṁ veda ya iti bravītyadevayūntsamaraṇe jaghanvān. Yadāvākhyat samaraṇam-rghāva-dādiddha me vrṣabhā 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.
4. **Yadajñāteṣu vrjanesvāsāṁ viśve sato maghavāno ma āsan. Jināmi vet kṣema ā santamābhum pra tam kṣinām 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.

5. **Na vā u māṁ vrjane vārayante na parvatāso yadahāṁ manasye. Mama svanāt kṛdhukarṇo bhayāta evedanu dyūn kiraṇāḥ 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.

6. **Darśannvatra śṛtapāṅ anindrān-bāhuksaḍaḥ śarave patyamānān. Ghrṣum vā ye nīniduḥ 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.

7. *Abhūrvaukṣirvyu āyurānaḍ darṣanu pūrvo
aparo nu darṣat. Dve pavaste pari tam 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.

8. *Gāvo yavaṁ prayutā aryo aḵsan tā apaśyaṁ
sahagopāścarantīḥ. Havā idaryo abhitāḥ samā-
yan 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.

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.


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.
11. **Yasyānaksā duhitā jātvāsa kastāṁ vidvāṁ abhi manyāte andhām. Kataro meniṁ prati tam mucāte ya āṁ vahāte ya āṁ vā vareyāt.**

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakṛti, 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?

12. **Kiyatīyoṣā maryato vadhaustūra pariprītā panyasā vāryeṇa. Bhadrā vadhursthavati yat supeṣāḥ svayaṁ sā mitrāṁ 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.

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 Prakṛti, 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.


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, Prakṛti, 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.
15. **Sapta vīrāso adharādāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.**

Seven off-springs came up from the deepest of Prakṛti (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.

16. **Daśānāmekaṁ kapilaṁ samānaṁ taṁ hinvanti kratave pāryāya. Garbhāṁ mātā sudhitaṁ vakṣaṇāsvavenataṁ tuṣayanī 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.

17. **Pīvānāṁ meṣampacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanum brhatīmapsvantaḥ 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.

Sapta vṛśōsa adhārdudāyann-āottarōttāt
samajagmirante. Nava pacōttāt sthivimanta āyan
daūa prōk sōnvi tirantyaūna¬.

Seven offsprings 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.

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.

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 gṛhṭa 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.

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Vi krośanāso viṣvaṅca āyan pacāti nemo nahi pakṣadardhaḥ. Ayaṁ me devaḥ savitā tadāha dṛvanna idvanavat sarpirannāḥ.

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.

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.

21.  

_Ayam yo vajraḥ purudhā vivṛtto ’vah sūryasya bṛhatāḥ puriśāt. Śrava idenā paro anyadasti tadavyathā jariṃaṇas-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 Prakṛti. 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.
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.

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.
24. Sā te jīvāturuta tasya viddhi mā smaitādṛgapa
gūhah samarye. Āvih svaḥ krṣute 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.

विस्वा ह्याः न्या अरिराज्जगाम ममदाहु श्रशुरा ना जगाम।
ज गैयाद्वाना उत सांम पप्पियात्स्वाशित पुनरस्तं जगायात्
यात॥ १ ॥

1. Viśvo hyanyo arirājagāma mamedaha śvaśuro nā
jagāma. Jakṣīyāddhānā uta somam papīyāt
svāśitaḥ punarastam 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.)

2. *Sa roruvad-vṛṣabhastigmaśṛṅgo varṣman tasthau varimannā prthivyāḥ. Viśveśvenaṁ vṛja-neṣu pāmi yo me kukṣī sutasomāḥ prṛnāti.*

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.


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.

4.  *Idam su me jaritarā cikiddhi pratīpam śāpam nadyo vahanti. Lopāsāḥ simhaṁ pratyaṅcamat-sāḥ 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.

5.  *Kathā ta etadahamā ciketalī grītasya pākastavasō manīṣām. Tvaṁ no vidvāṁ rtuthā 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.
when cordially invited, you drink and taste with pleasure
to your satisfaction and fulfilment.

4. IdaÅ su me jaritarŒ cikiddhi prat¶paŠ܌paÅ
nadyo vahanti. LopŒÜa¬ siÅhaÅ  pratyaÛcamat-
sŒ¬ kro¦¢Œ varŒhaÅ niratakta kak¦at.

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.

5. KathŒ ta etadahamŒ ciketaÅ g¾tsasya pŒkasta-
vaso man¶¦Œm. TvaÅ no vidvŒ~n ¾tuthŒ vi voco
yamardhaÅ te maghavan k¦emyŒ dhµu¬.

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.

6. Evă hi mām tavasaṁ vardhayanti divaścinme
brhata 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.

7. Evă hi mām tavasaṁ jajūrugraṁ karmankar-
man vṛṣaṇamindra devāḥ. Vadhīṁ vrtraṁ vajr-
ena mandasāno’pa vrajam 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.

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.


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).

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.

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutrimentos 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.
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*

1. **Vane na vā ya nṛvyādhāchy chaṅkṣu-chitvām stamāṁ bhūranaṅvājīgaṁ.** Yasyedindraṁ purudineṣu hotā nṛṇāṁ naryo nṛtamaṁ kṣapāvāṁ.

   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.

2. **Pra te asyā uṣasāḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām.** Anu triśoṅkāḥ śatamāvahanṛṁ 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.


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?


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?


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.


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.

7. Ā madhvo asmā asicann-amatram-indrāya pūrṇam sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryah 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.

8. Vyānaḷindraḥ pṛtanāḥ svojā āsmai yatante sakhāya pūrviḥ. Ā smā rathāṁ na pṛtanāsu tiṣṭha yam 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**


   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.

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.

अध्वर्यवाचप ईता समुद्रपां नपातं हविषा यजन्धवमः
स वा ददूमिमद्या सुपूर्तं तस्माभाः मधुमत्तं सुनात।

3. Adhvaryavo 'pa itā samudramapāṁ napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtamā tasmaī somamā madhumantam 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.

या अनिध्मा दीर्घदुम्प्रांच्छ विपासु इतलत्त अध्वरूपः
अपां नपांमद्वुभार्तो दा याभिब्रिन्दा वावृद्ध बीयायः


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.

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryāḥ. Tā adhvaryo apo acchā parehi yadāsiṅcā 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.


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.
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.

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.

7. **Yo vo vṛtābhya akrṇodu lokaiṁ yo vo mahyā abhiśasteramuñcat. Tasmā indrāya adhuman-tamūrimim devamādanaṁ pra hiṇotanāpah.**

8. **Prāsmai hinota madhumantamūrimiṁ garbho yo vah sindhavo madhva utsah. Ghṛtapṛṣṭham-īdyamadhvaresvä’po revatiḥ śṛṇutā havain me.**

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.


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.

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.

12. *Āpo ravaṭīḥ kṣayathā hi vasvah kratum ca bhadram bibhṛthāmrtaṁ ca. Rāyaśca stha svapatyasya patnīḥ sarasvatiḥ tadgrṇate 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.

Prati yadāpo adṛśram-āyatī-ṛghṛtam payāmsi bibhratīr-madhūni. Adhvaryūbhīr-манāsā sāṃvidānā indrāya somaṃ suṣutam bharantīh.

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.

Emā agman revatīr-jīvadhanyā adhvaryavah sādayatā sakhāyah. Ni barhiṣi dhattana somyāso ’pāṁ naptrā saṁvidānāsa enāḥ.
them on the holy grass and create the beauties and joy of life for all.

15. Āgmannāpa uṣaṭīr-barhiredaṁ nyadhvare asadan devayantīḥ. Adhvaryavaḥ sunutendrāya somama-bhūdu vah suṣakā 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

1. Ā no devānāmupā vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhīrvaṇaṁ 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.

2. *Pari cinmarto dravin̄am mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā samād vada sreyāṁsam daks̄am manasā jagṛbhyaṁ.*

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.)


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.
4.  

**Nityaś-cākanyāt svapatirdamūnā yasmā u devah savitā jajāṇa. Bhago vā gobhir-aryamemanajyāt so asmai cāruś-chadayaduta syāt.**

May the lord eternal, master of the world’s wealth of Prakṛti, 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.

5.  

**Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣuman-taḥ śavasā samāyan. Asya stutim jariturbhikṣam-āṇāānaḥ 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.

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.


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.

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 Prakṛti, 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.

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.
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.

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

1. Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāḥ abhi su prasīdataḥ. Asmākamindra ubha-yam jujoṣati yat somasyāṇḍhaso bubodhati.
May Indra, omnificant 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 राजचनावि पाठिेवानि जरसा पृष्ठु मय
य त्वा वहन्ति मुहुर्गढ़यां ऊप त सु वनवन्तु वग्वग्वा् अराधनाहः

2. \(Vindra\) \(yāsi\) \(divyāni\) \(rocanā\) \(vi\) \(pārthivāni\) \(rajasā\) \(puruṣṭūta\). \(Ye\) \(tvā\) \(vahanti\) \(muhuradvavarāṇ\) \(upā\) \(te\) \(su\) \(vānvantu\) \(vagvanāṇ\) \(arādhasaḥ\).

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.

तदिन्म् छन्त्सदर्पुष्पा वर्पुष्टरं पुत्रा यज्ञां पित्रार्धीयति।
जाया पतिः वहनि वगुर्वा सुमत्तपूस इद्दवा वहुतुः परिष्कृतः।

3. \(Tadinme\) \(chantsadvapuṣo\) \(vapuṣṭaram\) \(putro\) \(yajjānāṃ\) \(pitroradhīyati\). \(Jāyā\) \(patim\) \(vahati\) \(vagnunā\) \(sumat\) \(punśa\) \(idbhadro\) \(vahatuḥ\) \(pariṣkṛtah\).
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.


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.


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.

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.

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.

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.

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.

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*


   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.


   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.
3. **Mūso na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakraṭo. Sakṛt su no maghavannindra mṛlayā’-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.

4. **Kuruśravaṇamāvṛṇi rājanāṁ trāsadasayavam. Maṁhiṣṭham vāghatāmrśih.**

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.

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
threelfold 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.


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.


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.


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 दूवानामति कुंते श्वतात्मा चन जीवति।
तथा युजा वि चावृत ॥ ९ ॥

9.  

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), Akshakita Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha Maujavan Rshi

1.  

Prāvepā mā brhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maunjavatasya 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.
2. *Na mā mimetha na jihīla eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya hetoranuvratāmapa 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.


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?

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.

5. *Yadādīdhye na davīśāṇyebhīḥ parāyadbhyo’va hīye sakhibhyah. Nyuptāśca babhravo vācama-krataṇ emīdeśāṁ 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.


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.
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.

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.

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.

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).
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.

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.

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.
12. **Yo vah senāṇīrmahato gaṇasya rājā vrātasya prathamo babhūva. Tasmai kṛnomi na dhanā ruṇadhmi daśāhāṁ prācīnadṛtaṁ 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.)

13. **Akṣairmaḥ dīvyah kṛṣimit kṛṣasva vitte ramasva bahu manyamānah. Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryāḥ.**

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.

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*


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.

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.


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.
4. Iyaṁ na usrā prathamā sudevyam revat sanibhyo revatī vyucchatu. Āre manyum durvidatrasya dhīmahi svastyagnim 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.


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.
6. Anamīvā uṣasa ā carantu na udagnayo jihaṭāṁ jyotiśā bṛhat. Āyukṣātāmaśvinā tūtujim rathāṁ svastyagnim 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.

7. Śreṣṭham no adya savitarvareṇyam bhāgamā suva sa hi ratnadā asi. Rāyo janitrīṁ dhiṣa-ṇāmupa bruve svastyagnim 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.

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.

9. Adveṣo adya barhiṣṭhaḥ starīmaṇi grāvṇāṁ yoge manmanah śādha imahe. Ādityānāṁ śarmanī śthā bhuraṇyasi svastyagnīṁ samidhānam-imāhe.

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.

10. Ā no barhiḥ sadhamāde bṛhaddivi devāṁ īle sādayā sapta hotīn. Indraṁ mitraṁ varuṇaṁ sātaye bhagāṁ svastyagnīṁ 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 brilliances 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.

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.

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.

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.

\[\text{यं दवासाचर्वध वाजसातां ध्रायध्वं यं पिपुद्रात्यांहे। या वाऔ गापीथ स भवस्य वदु त स्वाम दुववीततय तुरासं।} \]

14. \[\text{Yam devāso'vatha vājasātau yam trāyadhve yam pipṛthātyāṁhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.} \]

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*

\[\text{उषासानक्तां बृहती सुपश्चासा द्वाः गाम्मा वरुण्णमा मित्रर्} \]
\[\text{अर्यमां। इन्दं हृव मरुतृं पर्वतां अप आदित्यां द्वारापृथिवी} \]
\[\text{अपः स्वः।} \]

1. \[\text{Uṣāsānaktā ḥṝta supeśasā dyāvākṣāmā varuṇo} \]
\[\text{mitro aryamā. Indraṁ huve marutāḥ parvatāṁ} \]
\[\text{apa ādityān dyāvāprthivī apaḥ svaḥ.} \]

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.

2. Dyauśca nah pṛthivī ca pracetasa rtāvarī rakṣatā-
maṃhaso riṣāḥ. Mā durvidatrā nirṛtirna īṣata ta-
ddevānāmavo adyā vr̥ṇīmahe.

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.

3. Viśvāsmānno aditiḥ pātvanāhaso mātā mitrasya
varuṇasya revataḥ. Svarvajjyotiravṛkṣam naśi-
mahi taddevānāmavo adyā vr̥ṇīmahe.

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.


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.

5. Endro barhiḥ sī datu pinvatāmilā brhaspatiḥ sāmabhīrṛkvo 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.


May the Ashvins, complementary fire and wind, refine and energise our yajña 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.


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.


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.


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.

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.

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.

12. 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.
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.

Savitā pusravātātāt savitā purastātātāt savitottarātātāt savitā- dhāraṇaḥ. Savitā naḥ suvatu savātāti savitā naṁ rāṣṭaṁ dīghamāyaḥ: || १४ ||


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

Namo mitrasya varuṇasya caṣṣate maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śāṁsata. || १ ||
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.

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāṇi 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.

3. *Na te adevaḥ pradivo ni vāsate yadetaśeṣbih patarai ratharyasi. Prācīnām anyadanu var Tate raja udanyena jyotisā yāṣī 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.


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.

5. *Visvasya hi preśito rakṣasi vrataṃahaṃlayannuccarasi svadhā anu. Yadadya tvā sūryopabra-vāmahai tan no devā anu māṃsirata 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.

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.

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.

8. Mahi jyotirbibhrataṁ tvā vicaksana bhāsvantaṁ cakṣuṣe cakṣuṣe mayaḥ. Ārohantam brhataḥ pājasaspri 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.


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.
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.

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.

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.
12. **Yadvo devāścakṛma jihvāyā guru manaso vā prayuñī devahelānanam. Arāvā yo no abhi succhunāyate tasmin tadeno vasavo ni dhētana.**

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**

1. **Asmin na indra pṛtсутau yaśасvati śīṃīvati kran-daśi prāva sātaye. Yatra gośātā dhṛṣīteśu khādiṣu viṣvāk 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.

2. *Sa nah kṣumantaṁ sadane vyūrṇuḥi 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.

3. *Yo no dāsa āryo vā puruṣṭutā’deva indra yudhaye ciketati. Astābhīṣṭe suṣahāḥ santu śatrasvastvayā vayam 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.
4. **Yo dabhebhirhavyo yaśca bhūribhiryo abhike varivovinnṛṣāhye. Taṁ vikhāde sasnimadya śrutam naramarvāṇcamindramavase 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.

5. **Svavrjaṁ hi tvām-aham-indra śuśravānānudāṁ vrṣabha radhracodanam. Pra muñcasva pari kutsādīhā gahi kimu tvāvān muskayorbaddha 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

1. Yo vāṁ pariṃmā suvrdaśvinā ratho doṣāmuṣāso havyo havismatā. Śaśvattamāsastamu vāmidāṁ 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.


   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.

3. \textit{Amājuraścidbhavatho yuvāṁ bhago’nāśościda-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbiṣajā 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”.

4. \textit{Yuvaṁ cyāvānaṁ sanayaṁ yathā rathāṁ purān-yuvānaṁ carathāya taksathuḥ. Niṣṭaughrya-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.


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.


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.
7. **Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇāṁ. Yuvaṁ havam vadhri-matyā 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.

8. **Yuvaṁ viprasya jaraṁ-upeyJuṣaḥ punaḥ kalerakṛṇutam yuvadvayaḥ. Yuvaṁ vandana-mṛśyadād-udāpatthu-yuvaṁ sadyo viśpalāṁ- etave 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.

9. **Yuvaṁ ha rebham vṛṣaṇā guhā hitamudair-ayatam mamṛvāmsam-aśvinā. Yuvaṁbīsamuta taptamatraya omanvantam cakrathuḥ sapta-vadhraye.**
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.

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.

O brilliant, independent and inviolable twin 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.

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.

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.

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

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?

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhhipitvaṁ karataḥ kuhoṣatuh.* Ko vāṁ śayutrā vidhaveva devaram maryaṁ na yośā kṛṣṇute 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?


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?

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.

युवां ह घाषा पर्याशिविना युती राज्जेऊच दुहिता पृच्छ वां
नरा। भूतेम म अहेल उत भूरतमुक्तबच्चववंत रथिनं शतक-प्वर्त ॥ ५ ॥

5. Yuvāṁ ha ghoṣā paryaśvinā yatī rājā उच duhitā pṛcche vām narā. Bhūtaṁ me ahna uta bhūtama-
ktaveśvāvate 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.

युवं कवी छः पर्याशिविना रथं विशान् कुत्सां जरितुन्
शायथः। युवाहु म ॥ पर्याशिविना मध्यासा भरत निर्भृतं
न यार्मणा ॥ ६ ॥

6. Yuvāṁ kavī śṭhāḥ paryaśvinā ratham viśo na
kutso jariturnāśayathā. Yuvorha makṣā parya-
śvinā madhvāsā bharata niṣkṛtam na yoṣanā.
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.

7. \textit{Yuvaṁ ha bhujyunṁ yuvamaśвинā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuh. 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.

8. \textit{Yuvaṁ ha kṛśaṁ yuvamaśвинā śayuṁ yuvaṁ vidhantaṁ vidhavāṁ-uruṣyathāḥ. Yuvaṁ sanibhyah 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.

9. \(\text{Janiṣṭa yoṣa paṭayat kaṇīnako vi cāruhaṇa vīrudho daṁsanā anu. Āsmai rīyante nivaneva sindhavo’-smā ahne bhavati tat patitvanam.}\)

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.

10. \(\text{Jīvaṁ rudanti vi mayante adhvare dīrghāmanu prasitiṁ didhiyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samerire mayaḥ patibhyo janayaḥ parisvaje.}\)

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.

11. *Na tasya vidma tudu śu pra vocata yuvā ha yadyuvatvyāḥ kṣetī yoniṣu. Priyosriyasya vṛṣabhasya retino gṛhanī gamemāśvinā tadvānmāsi.*

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.


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.
13.  

Tā mandasānā manuṣaṇa duroṇa ā dhattāṁ rayiṁ sahavīrāṁ vacasyave. Kṛtam tīrtham suprapā-ṇāṁ subhaspatiḥ sthāñum patheṣṭhāmapa durma-tīṁ 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.

14.  

Kva svidadya katamāśvaśvinā vikṣu dasrā māda-yete subhaspatiḥ. Ka īṁ ni yeme katamasya jag-matur-viprasya vā yajamānasya vā grham.

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

1. Samānamu tyāṁ puruhūtāṁ-ukṭhayāṁ rathaṁ tri-
cakraṁ savanā āgamītām. Parijānam vida-
thyāṁ suvṛktibhirvayāṁ vyuṣṭā uṣasco 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.

2. Prātaryujaṁ nāsatiyādhī tiṣṭhathaḥ prātaryā-
vāṇaṁ madhvāhanam ratham. Viśo yena gac-
chatho yajvarīrnarā kīreścidadjñāṁ hoṭṛmantam-
aśvinā.

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.

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*

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.


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.


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 omnificient 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.

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.


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.

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.

7. Āraccatrum-apa bādhasva dūramugro yaḥ śambah puruhūta tena. Asme dhehi yavamadgomadindra 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.


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 प्रहात्मातिदीव्याः जयाति वृत्तं चच्छुद्री विचिनातिः कालः।
या दुवकालमा न धना रुणविश्च समितं सुया सृजति स्वा—
धार्वान् ॥ ९ ॥

9. Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghñī
vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi
Samit tam rāyā srjati 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.

गार्भिष्ट्रप्रमाणति दुरवां यत्तं युधं पुरुहूति विश्वाम।
नयं राज्यभिः पश्चिम धनर्गुम्यस्मार्कं चृजन्नां जयम् ॥ १० ॥

10. Gobhiṣṭaremāmatim 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.


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**

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.

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.

Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īsate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vrṣabhasya śuṣmiṇaḥ.
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 law of the spirit within.)


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.


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.

Viśam-viśam maghavā paryaśāyata janānāṁ dhenā avacākaśadyṛṣā. Yasyāha śakrah 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.

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.
8. *Vṛṣā na kruddhaḥ* patayadrajaḥ svā yo aryapat-
nirakṛṇodimā āpah. Sa sunvate maghavā jīrāda-
nave’vindajjotirmanave 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.

9. *Ujjāyatāṁ paraśurjotisā* saha bhūyā rtasya
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā
śucīḥ svarṇa śukrām 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.

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavaṁ kṣudham
puruhūta viśvām. Vayam rājabhiḥ prathamā dhā-
nānyasmākena vṛjanena 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.


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*


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).

2. 

**Suṣṭhāmā rathāḥ suyāmā hariḥ te mimyakṣa vajro nṛpate gabhastau. Śibham rājantsupathā yāhyar-vāṁ 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.

3. 

**Endravāho nṛpatiṁ vajrabāhumugamugrāsa- staviśāsa enam. Pratvaksasaṁ vrṣabhaṁ satya- śuṣmamemasmatrā 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.
4. **Evā patin dرونāsācaṁ sacetasamūrjaḥ skambhām dharunā ā vṛṣāyase. Ojaḥ krṣva sam grbha-ya 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.

5. **Gamannasme vasūnyā hi 世界各地の財産や愛と栄誉、おまかせ $.**

   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.

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.


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.


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.


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.

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.

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

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.
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.

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Agni, universal vital energy, we know the three modes in which you manifest 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.

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.

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.

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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.

7. UŚik pāvako aratiḥ sumedhā martēsvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukrēṇa ściśā 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.


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.

Yastō adya kṛṇavād-bhadraśoce ’pūparṇ deva gṝ-tavantamagnē. Pra tam naya prataram ṣvasyo acchā’bhi sumnāṃ devabhaktam 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.

Ā tam bhaja sauśravasāvagnā uktha-uktha ā bhaja śasyamāne. Priyah 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.

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.


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*

प हातां जाता महा त्र्भावि गृष्ठ्रि सीदुपामुपस्थः।

दधिया धायि स तव वयासि युन्ता वर्मुनि विध्वत् तनूपा: || १ ||

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.

2. *Imāṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhi- ricchanto 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.
Pra hotōjō mahōn nabhōvinn¾¦advŒ s¶da-
dapŒmupasthe. Dadhiryo dhŒyi sa te vayŒÅsi
yantŒ vasµuni vidhate tanµupŒ¬.

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universally self-manifested, great and glorious,
pervasive in space and things even beyond the senses,
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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.

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.

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.

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.


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.
7. Asyājarāso damāmaritrā arcad-dhūmāso agnayāḥ pāvakāḥ. Śvīticayāḥ śvātrāso bhurānyavo vanarśado 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.


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.

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.

10. \( \text{Yaṁ tvā devā dadhire havyavāhaṁ puruspr̥ho mānuśāso yajatram. Sa yāmānagnē stuvate vayo dhāḥ pra devayan yaśasah saṁ hi pūrvih.} \)

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

\( \text{Vaikuntha Indra Devata, Saptagu Angirasa Rshi} \)

\( \text{Jagṛbhṁā te daksin̄am-indra hastam vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonaṁ-asmaṁcitram vr̥ṣaṇaṁ rayiṁ dāḥ.} \)
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.

2. Svāyudhaṁ svavasam sunīthaṁ ca tuḥsam-udraṁ
dharuṇām rayīṇām. Carkṛtyāṁ śaṁsyāṁ bhū-
rivāragasmabhyaṁ citram vrṣaṇāṁ rayīṁ 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.

3. Subrahmāṇaṁ devavantāṁ bṛhattam-urum
gabhīraṁ prthubudhnam-indra. Śrūṭṛṣimugra-
mabhimātiśāham-asmabhyaṁ citram vrṣaṇāṁ
rayīṁ 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.

4. **Sanadvājāṁ vipravīraṁ tarutraṁ dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Dasyuhanaṁ pūrbhidam-indra satyam-asmabhyaṁ citraṁ vrṣaṇaṁ rayim 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.

5. **Aśvāvantam rathinam vīravantaṁ sahasrīnāṁ śatināṁ vājam-indra. Bhadrav-ātāṁ vipravīraṁ svarṣāmasmabhyaṁ citraṁ vrṣaṇaṁ rayim 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.


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.


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.
8. \( Yat \text{ tvā yāmi daddhi tanna indra br̥hantaṁ kṣaya-masamam janānām. Abhi tad dyāvāpṛthivī grṛti-tām-asмabhyaṁ citram vr̥ṣaṇaṁ rayiṁ dāḥ. } \)

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_

\[
\text{आहं भुवं वसुन: पूव्यस्पतिर् हं धनानि सं जैयामि शाश्वतः । मां हैवन्त पितरं न जन्तवाच्छ दाशुष वि भंजामि भाज-नम ॥ १ ॥}
\]

1. \( Aham bhuvaṁ vasunaḥ pūrvyaspatir-aham dhanāni sam jayāmi śaśvataḥ. Māṁ havante pitaram na jantavo’ham dāśuṣe vi bhajāmi bhojanam. \)

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.

\[
\text{अहंमिन्दु राध्रा व गे अर्थवायस्त्रिताय गा अणजयमूलरथिः । अहं दस्युङ्ख्यः परि नृमणामा देद गात्रा शि त्यन्दधीच मात-रिश्रवण ॥ २ ॥}
\]
2. **Ahamindro rodho vakṣo atharvaṇastraḥritāya gā ajanayamaheradhi. Aham dasyubhyah pari nṛmṇamā dade gotrā śikṣan dadhīce māta-riśvane.**

   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.

3. **Mahyam tvāṣṭā vajram-atakṣad-āyasam mayi devāso’vrjannapi kratum. Mamānīkam sūryasyeva duṣṭaram 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.

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.

5. Ahamindro na parā jigya iddhanaṁ na mṛtya-ve’va tasthe kadā cana. Somaminmā sunvanto yācatā vasu na me pūrvah 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.


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.

7. **Abhīdamekameko asmi niṣṣā-ṭabhī dvā kimu trayāḥ karanti.** Khale na parśān prati hanmi bhūri kim mā nindanti šatravo’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.

8. **Ahaṁ guṅgubhyo atithigvamīṣkaramiṣaṁ na vṛtraturāṁ vikṣu dhārayam.** Yat pāṁayaghna uta vā karaṇjahe 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.


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.


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.
11. Ādityānāṁ vasūnāṁ rudriyāṇāṁ devo devānāṁ na mināmi dhāma. Te mā bhadrāya  śavase tata- kṣur- aparājitaṁ- astrtam- aṣālham.

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 Rshi

1. Ahaṁ dāṁ grñate pūrvyaṁ vasvahaṁ brahma kṛñavaṁ mahyaṁ vardhanam. Ahaṁ bhuvāṁ 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.

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.

3. *Ahamatkaṁ kavaye śiṣṇathāṁ hathairahāṁ kutsamāvamābhirūtibhiḥ. Ahaṁ śuṣṇasya śnathitāṁ vadharyamaṁ na yo rara āryamāṁ 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.
4. Aham piteva vetasūrīrabhiṣṭaye tugram kutsāya 
    smadibham ca randhayam. Aham bhuvaṁ yaja- 
    mānasya rājani pra yadbhare tujaye na priyā- 
    dhṛṣe.

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.

5. Aham randhayāṁ mṛgayāṁ śrutarvāṇe yanmā- 
   jihīta vayunā canānuṣak. Aham veśāṁ namram- 
   māyave’karamahāṁ savvyāya padgrbhimaran- 
dhayam.

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.

6. Aham sa yo navavāstvaṁ bṛhadṛatham saṁ 
   vṝtreva dāsam vṝtrahārujami. Yadvaryadhayantaṁ 
   prathayantamānusāgasdūre 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 territories, 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.


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.


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.

Aham sapta sravato dhārayaṁ vṛṣā dravitnvah prthivyāṁ sīrā adhi. Ahamarṇāmsi vi tirāmi sukraturyudhā vidam 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.

Aham tadāsu dhārayaṁ yadāsu na devaścana tvāstādhārayadrusat. Spārham gavāmūḍhāḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamā-śirām.

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.


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*

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.
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.

3. **Ke te nara indra ye ta iše ye te sumnaṁ sadhan-yamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu paumṣye.**

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?

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.

5. Avā nu kam jyāyān yajñavanaso mahīṁ ta omā-trāṁ 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.

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.

7. Ye te vipra brahmakṛṭaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somasyāṇḍhasaḥ.

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.


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.

2. *Ko mā dadarśa 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?
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.

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.

4. Hotrādaham varuṇa bibhyadāyaṁ nedeva mā
yunajannatra devāḥ. Tasya me tanvo bahudhā
niviṣṭā etamarthāṁ 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.

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.


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.

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.


O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplementary 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.


O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplementary 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*

1. Viśve devaḥ śāstana mā yattheha hotā vṛto manavai yanniṣādaya. Pra me brūta bhāgadhyaṁ yathā vo yena pathā havyamā vo vahāni.

O Vishvedevas, generous brilliances 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.

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.

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.

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.

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.

5. *Ā vo yaksyamṛtatvam suvīram yathā vo devā varivah 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.


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*

1. *Yamaicchāma manasā so’yamāgādyajñasya vidvān paruṣāścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantarāḥ 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).

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.

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.

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.

5. *Pañca janā mama hotraṁ juśantāṁ gojātā uta ye yajñiyāsaḥ.* *Prḥivī nah pārthivāt pātvamha-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.


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.


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.)


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.
9. **Tvaśṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śiśīte nūnam paraśum svāyasam yena vṛścādetaśo brahma-ṇasptatiḥ.**

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.

10. **Sato nūnam kavyaḥ saṁ śiśīta vāśībhiryābhira-mṛtāya takṣatha. Vidvāmsaḥ padā guhyāṇi kartana yena devāso amṛtatvamānaśuh.**

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.
11. **Garbhe yośāmadadadhurvatsamāsanyapīcyena 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 along with 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*

1. **Tāṁ su te kārtim maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāṁ 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.

यददशस्त्रन्वी वावृधाना बलरोकीन्द्व पद्रुवाणा जनप्रथु ।
मायत्सा त यािन सुक्रान्याहुनाच्छ शाशु नन्तु पुरा विविविष ॥ २ ॥
2. **Yadacarastanvā vāvṛdhāno balānīndra prabru-vāno janesu. Māyet sā te yāni yuddhānyāhur-nādyā śatrunā 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.

3. **Ka u nu te mahimanaḥ samasyā’smat pūrva ṛṣayo’ntamāpuḥ. Yanmātaraṁ ca pitaram ca sākam-ajanayathās-tanvāḥ 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 Prakṛti?

4. **Catvāri te asuryāni nāmā’dābhyaṇi mahiṣasya santi. Tvamanāga tāni viśvāṇi vitse yebhiḥ karmāṇi maghavaṇcakartha.**

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 विश्वार दधिष कर्वलानि यान्याविया च गुहा वसूनि।
काममिन्न ग्रहवनमा वि तंतैस्न्वमोग्जाता त्वरिन्दरसि
द्रुता॥ ५ ॥

5. Tvaṁ viśvā dadhiṣe kevalāni yānyāviryā ca guhā
vāsūni. Kāmaminme maghavan mā vi tārī-
stvamājñātā 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.


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


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 lightening of the cloud, both brotherly providers of sustenance to life.


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).


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.


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.


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.
6. Šākmanā śāko aruṇāḥ suparṇa ā yo mahaḥ śūraḥ sanādanīlaḥ. Yacciketa satyamit tanna mogham vasu spārhamaṭa 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.


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.


Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the
world, destroyer of negatives and despicable, 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*

1. *Idam ta ekam para ū ta ekam tṛṭiyena jyotiśā sam 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.


   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.

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.

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.
5. **Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhā- mānyamitā mimānāḥ. Tanuṣū 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.

6. **Dvidhā sūnavo’surāṁ svarvidam-āsthāpayanta trātīyena karmanā. Svāṁ prajāṁ pitaraḥ pitryaṁ saha āvareśvadadhūs-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.

7. **Nāvā na kṣodhaḥ pradīṣaḥ prthivyāḥ svastibhirati durgāṇī viśvā. Svāṁ prajāṁ bhṛaduktho mahi- tvā’vareśvadadhādā pāreṣu.**
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

1. \( Mā \) pra gāma patho vayaṁ mā yajñādindra sominaḥ. Māntaḥ sthurno arātayāḥ.

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.

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.)


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.

4. Ā ta etu manāḥ punaḥ kratve dakṣāya jīvase. Jyok ca sūryam dṛṣe.

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.


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.


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.

1. Yat te yamaṁ vaivasvataṁ mano jagāma dūrākam. Tat ta ā vartayāmasīha kṣayāya āy[vase.

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.
2. Yat te divam yat pṛthiviṁ 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.

3. Yat te bhūmiṁ caturbhrṣṭim 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.

4. Yat te catasraḥ pradīso mano jagāma dūrakam. Tat ta ā vartayāmasiha 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.

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.
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.

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.

8. *Yat te sūryam yaduṣasam 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.

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.

यत्त विश्वमिदं जग्न्यन्यां जुगां दूरकम्।
तत्त आ वंतयामसीह त्याय जीवस।॥ १० ॥

10. Yat te visvamidam 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.

यत्त परस्त: परावता मनां जुगां दूरकम्।
तत्त आ वंतयामसीह त्याय जीवस।॥ 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.

यत्त भूतं च भव्यं च मनां जुगां दूरकम्।
तत्त आ वंतयामसीह त्याय जीवस।॥ १२ ॥

12. Yat te bhūtāṁ 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


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.

2. Sāman nu rāye nidhimannvannāṁ karāmahe su purudha śravāṃsi. Tā no viśvāni jaritā mamattu parātaramḥ su nurṣṭirjihītāṁ.

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.
3. *Abhī śvaryaḥ pauṁsyairbhaveṁ dyauṁna bhūṁim girayō nājrān. Tā no viśvāni jaritā ciketa parātaram su nirṛtirjihitām.*

As the sun overwhelms the earth, as thunder overpowers the clouds and clouds overwhelm the fields with rain, so may we overpower 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.


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, illness and death stay far away from us.

5. *Asunīte mano asmāsū dhāraya jīvātevā su pra tirā na āyuḥ. Rārandhi naḥ sūryasya saṁdṛśi ghṛtena tvam 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.

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.

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.
8. Śamṇ rodasī subandhave yahvi ōtasya mātarā. Bharatāmapa yadrapo dyauḥ prthi kṣamā rapo mo ṣu te kim 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.


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.

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 त्वष्ट्रसन्दुर्शं माहीनानामुपस्तुतम ।  
अर्गन्म बिर्भता नर्मः । ॥ १ ॥


Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असंपातिं निताश्नं त्वष्ट्रं नियुक्तिनं रथ्यम ।  
भुजरर्थस्य सत्यतिम ॥ २ ॥

   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.

3. Yo janān mahiśāṇī ivā’titasthau pavīrarvān. Utāpavīrarvān yudhā.

   We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.


   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.

5. Indra kṣatrāsāmatiśu rathapraṣṭheṣu dhāraya. Divīva sūryam dṛṣe.

   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.


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.


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.

8. *Yathā yugam 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.


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.


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.

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 म हस्ता भर्गवानयं म भर्गवत्तरः ।
अयं म विश्वभर्षणाचयं शिवाभिमाननः ॥ १२ ॥

12. Ayaṁ me hasto bhagavānayaṁ me bhagavatta-raḥ. Ayaṁ me viśvabheṣajo’yaṁ śivābhimar-śanaḥ.

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

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.

2. Sa iddānāya dabhyāya vanvañcyavānahā sūdai-ramimīta vedim. Tūrvayāno gūrtavacastamaḥ kṣodo na reta ita ūti sīncat.

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.

3. Mano na yeṣu havaneṣu tigmāṃ vipaḥ śacyā vanutho dravantā. Ā yah śaryābhis-tuvinṛmṇo asyā’śrīṇītādiśam 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.
4. *Krṣṇā yadgośvaruṇīśu sīdad divo napātāśvinā huve vām. Vītam me yajñamā gataṁ me annam 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.


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.

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.

7. **Pitā yat svāṁ duhitaram-adhiśkan kṣmayā retaḥ samjagamāno ni śiñcat. Svādhyo’janayan brahma devā vāstospatim 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.

8. **Sa ūṁ vṛṣā na phenamasyadājau smadā paraidapa dabhrcetāḥ. Sarat padā na daksinā parāvṛṇ na tā nu me prśanyo 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.

9. \(\text{Makṣū na vahniḥ prajayā upabdiragnim na nagna upa sīdadūdhaḥ. Sanitedhman sanitota vājani sa dhartā jajñē sahasā yavīyut.}\)

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.

10. \(\text{Makṣū kanāyāh sakhyāṁ navagvā ṛtayān vadanta ṛtayuktimagman. Dvibharhaso ya upa gopa-māgu-radakśiṇāso acyutā dudukṣan.}\)

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.)

11. *Makṣu kanāyāḥ sakhyāṁ navīyo rādho na reta ṛtamit turāṇyan. Śuci yat te rekṣa 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.)
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.

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.
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.


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.

16. *Ayaṁ stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kaksīvantāṁ rejayaḥ so agnim nemiṁ na cakramarvato raghudson.*

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.

17. **Sa dvibandhurvaитaraṇa** yaṣṭā sabardhūm dhenumasvaṁ duḥadhyai. Saṁ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhir-aryamaṇam 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.

18. **Tadbandhuḥ sūrirdivi te dhiyandhā nābhānedi-ṣṭho rapati pra venan. Sā no nābhīḥ 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.

19. Iyāṁ me nābhirīha me sadhasṭhamīme me devā
ayamasmi sarvāḥ. Dvijā aha prathamajā ṛtasye-
dāṁ dhenuraduhajjāyamānā.

This is my navel link with life, here is my haven and ultimate home, all these divine brilliances, 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 Prakṛti 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.

20. Adhāsu mandro aratirvibhāvā’va syati dvivarta-
nirvanesāt. Ūrdhvā yacchreṇirna śīṣurdan makṣū
sthiraṁ śevṛdham 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.
21. Adhā gāva upamātīṁ kanāyā anu śvāntasya kasya cīt pareyuḥ. Śrūdhi tvam sudraviṇo nastvam yāḷāśvaghnasya vāvṛde sūṁṛtābhiḥ.

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.


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.


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.

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.

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.

Sa grñäño adbhir-devaväniti subandhur-namasä sūktaiḥ. Vardhad-ukthair-vacobhirä hi nūnaṁ vyadhvaiti payasa usriyäyäḥ.

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.

Ta ū śu ṇo maho yajatrā bhūta devāsa ītaye sajośāḥ. Ye vājāṁ 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

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.

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.

3. *Ya ṛtena sūryamaṇorohayan divyapratthayan pṛthivīṁ mātaram vi. Suprajāstvamaṅgiraso vo astu prati grbhṛṭita 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.


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.
5. *Virūpāsa idiṣhayasta idgambhiravepasah.*
   *Te aṅgirasah śūnavaste 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.


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.
7. Indreṇa yujā niḥ sṛjanta vāghato vrajam gomāntamaśvinam. Sahasram me dadato aṣṭakar-ṇyaḥ śravo deveṣvakraṭa.

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 eightfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.


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.


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.
10. **Uta dāsā pariviṣe smaddiṣṭi 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 गर्मणिमा रिष्यन्मनुः सूर्यणास्य यत्मानवृ दरिणा। सार्वणात्वा: प तिरिन्त्वायुयस्मि अश्रान्ता अर्जनाम चाजौ ॥ ११ ॥

11. **Sahasradā grāmaṇīrma riṣanmanuḥ sūryena-sya yatamānaitu dakṣīṇā. Sāvarnerdevāḥ pra tirantvāyur-yaśminn-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_

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.

विश्वाहि वानमस्योध्यं वन्द्यान्नाराज्ञिनी दवा उत्त युज्ज्ञैष्यानिव:। य स्तु ज्ञाता अदितराद्धग्यस्परिः य पृथिव्यास्त मेह श्रुताहि हवम्॥ ॥


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.

यद्वायं माता मधुमस्तिन्वत पवः पीयूषं दार्दितिरदिबहाः। उपक्ष्याब्राह्मण्वृषभरान्त्वप्रसस्तात आदित्यां अन्द्रु मदा स्वस्तय।॥ ॥


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
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.

2. Viśvāmbhara namasya viṣṇur jyotir yajñasya uta. Ye sthā jātāditer-adbhyasparīye pūthivīste ma iha śrutih 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.


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.


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.

5. Samrājo ye suvṛdho yajñamāyayur-apariḥrata dadhire divi kṣayam. Tāṅ ā vivāsa namasā suvṛktibhir mahō ādityān 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.


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.

7. *Yebhyo hotrāṁ prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hoṭṛbhiḥ. Ta ādityā abhayam 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.

8. *Ya īśire bhuvanasya pracetaso viśvasya sthātur-jagataśca mantavaḥ. Te naḥ kṛtādakṛtādena-saspayadyā devāsah 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.


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.

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.

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.

Unhurt does the mortal advance in the world,
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.

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.

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.

14.  
Yaṁ devāso’vatha vājasātau yaṁ śūrasātā maruto hite dhane. Prātaryāvāṇāṁ rathamindra sānasimarīṣyantamā 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.)

15.  
Svasti naḥ pathyāsu dhanvasu svastyapsu vrjane svarvati. Svasti naḥ putrakrtheṣu 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.

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.

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*


   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?

2. *Kratūyanti kratavo hṛtsu dhūtayo venanti venāḥ patayantyā diśaḥ. Na marḍitā śividye anya ebhyo deveṣu me adhi kāmā ayāṁsata.*

   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.

3. *Narā vā sāṁsām pūṣaṇām-agohyam-agnim deveddhamabhyarcase girā. Sūryāmāsā candra-
masā yamaṁ divi trītam 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.

4. *Kathā kavistuvīravān kaya girā brhaspativā-
vṛdhate suvṛktibhiḥ. Aja ekapāt suhavebhir-kvabhir-ahiḥ śrṇotu budhnyo havimani.*

   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.

\[
dakṣasya vādite janmanī vrate rājānā mitrāvaramuṇā vivāsasi.\]

5. \(\text{Dakṣasya vādite janmanī vrate rājānā mitrāvaramuṇā vivāsasi.}\) \(\text{Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmas.}\)

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.

\[
t na avanīta hvanāśrutiḥ hvan viśvam śrūvamṇu vaṁśāṅa mhitadeva.\]

6. \(\text{t na avanīta hvanāśrutiḥ hvan viśvam śrūvamṇu vaṁśāṅa mhitadeva.}\)
6. Te no arvanto havanaśruto hvaṁ viśve śṛṣvan-
tu vājino mitadravaḥ. Sahasrasā medhasātāviva
tmanā maho ye dhanam samitēṣu 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.

7. Pra vo vāyuṁ rathayujam purandhim stomaiḥ
kṛṇudhvaṁ sakhyāya pūṣanam. Te hi devasya
savituḥ savīmāni kratuḥ sacante sacitaḥ sace-
tasaḥ.

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.
8. **Triḥ sapta sasrā nadyo mahīrapo vanaspaṭīn parvatānī agnimūtaye. Kṛśānumastīn tiṣyaṁ sadhastha ā rudram rudreṣu rudriyam 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.

9. **Sarasvatī sarayuḥ sindhurūrmibhirmaho mahīra-vasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ sudayitṇvo 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.
10.  Uta mātā bṛhaddīvā śṛṇotu nastvaṣṭā devebhirja-
nibhiḥ pita vacāḥ. Rbhukṣā vājo rathaspātir bhago
raṇvah śaṁsaḥ śaśamānasya pātu nāḥ.

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.

11.  Raṇvah sandṛṣṭau pitumāṁ iva kṣayo bhadrā
rudrāṇāṁ marutāṁ-upastutiḥ. Gobhiḥ śyāma
yaśaso janeśvā 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.
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?


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.

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.


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.


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.

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

Agnirindro varuno mitro aryamā vāyuḥ pūṣā
sarasvatī sajoṣasah. Ādityā viṣṇur-marutah
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.

2. \textit{Indrāgni vṛtrahatyeṣu satpatī mitho hīnvaṇā
tanvā samokasā. Antarikṣaṁ mahyā papru-rojasā
somo ghṛtaśrīr-mahimānāṁ-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.


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.


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.


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.


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.


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.


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.

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.

10. Tvāṣṭāraṁ vāyumṛbhavo ya ohate daivyā hotārā uṣasam svastaye. Brhaspatim vṛtrakhā-daṁ sumedhasamindriyam 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.

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.


Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and suffering 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.
13.  पाविरविती तन्यतुर्कपादाजा दिवा ध्रुता सिन्धुराप: समुदिर्यः।
विश्रवं दुवास: शृणवन्वचांसिः म तरस्वती सुह धीभिः
पुरुण्या॥ १३॥

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.

14.  Viśve devāḥ saha dhībhiḥ purandhyā manor-
yajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svar-
vidaḥ svargiro brahma sūktam 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.
15.  Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-
nābhi pratasthuḥ. Te no rāsantāmuru-gāyamadya
yūyāṁ 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

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
yajña 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.
1. Devōn vasūṃbhī pari pātu no gayamādityairno aditiḥ śarma yacchatu. Rudro rudrebhirdevo mṛlayāti 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.
4. Aditirdyāvāprthiṇī ṛtam mahadindrāviṣṇū maru-
taḥ svarbhṛhat. Devāṁ ādityāṁ avase havāmahe
vasūn rudrāntsavitāram sudāṁsaṁ.

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Ṛtam, 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 refugent divinities of the universe.

5. Sarasvāṁ dhībhirvaruṇo dhṝtavrataḥ pūṣā viṣṇur-
maḥimā vāyur-aśvinā. Brahmakṛto amṛtā
viśvavedasaḥ śarmano yāmsan trivarūtham-
amhasaḥ.

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.
6. **Vṛṣā yajño vṛṣaṇah santu yajñīyā vṛṣaṇo devā vṛṣaṇo haviṣkṛtah. Vṛṣaṇā dyāvāprüthiṝī ṛtāvarī vṛṣā parjanyo vṛṣaṇo vṛṣastubhah.**

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.

7. **Agnīśomā vṛṣaṇā vājasātaye puruprāṣastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā nah śarma trivarūthamaḥ vi yamsataḥ.**

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.

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.


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.

10. Dhartāro diva ṛbhavaḥ suhstā vātāparjanyā mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātivājino 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.

Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarnavah. Ahirbudhnyah śṛṇavadvacaṁsi me viśve devāsā 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.

Syāma vo manavo devavitaye prāṅcaṁ no yajñam 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.

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.

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.

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.
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.

15. Devān vāsiṣṭho amṛtān vavande yeva viśvā bhuva
nābhi pratasthuḥ. Te no rāsantāmurugāya-madya
yūyam 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

1. Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ
bṛhatīmavindat. Turīyaṁ svijjanayadviśva-
janyo’yāsyā ukthamindrāya śāṁsān.

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.

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.

3.  Hamsairiva sakhibhir-vāvadadbhir-aśmanma-
    yāni nahanaḥ vyasyan. Brhaspatir-abhikanikra-
    dadgā utra prāstauducca vidvān 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, blent with knowledge and vision divine, sings and adores the lord divine.


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.)


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.

6. **Indro valaṁ rakṣitāram dudhānāṁ kareṇeva vi cakartā ravena. Svedāṇjibhir-āśiram-icchamāno’rodayan 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.

7. **Sa īṁ satyebhīḥ sakhibhīḥ śucadbhir-godhāyasam vi dhanasair-adardah. Brahma-ṇaspatirvṛṣabhbir-varāhair-gharmasvedebhir-draviṇam 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.

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇa-
yanta dhibhīḥ. Brhaspatirmitho avadyapebhiru-
dusriyā asṛjata svayugbhīḥ.*

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.

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ simhamiva
nānadatam sadhasthe. Brhaspatim vrṣaṇam
sūrasātau 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.

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.

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.

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

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.

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.


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.

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.

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.

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.

Brhaspatiramata hi tyadāsaṁ nāma svarīnāṁ sadane guhā yat. Āṇdeva 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.

Aśñāpinaddhaṁ madhu paryapaśyan-matsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād brhaspatir-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.
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.


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 unparalleled and unrepeat ed as long as the sun and moon shine together and illuminate the days and nights.


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.

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**


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 vedic 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.)


Ghrṭa 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.
3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne
tadidaṁ navīyaḥ. Sa revacchoca sa giro juṣasva
sa vājam 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.

4. *Yam tvā pūrvamīlitto vadhryāśvaḥ samīdhe agne sa
idam juṣasva. Sa nah 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.
5. **Bhavā dyumṇī vādhryāsvota gopā mā tvā tārī- dabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocām vādhryāśvasya 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.

6. **Samajrya parvatyā vasūni dāsā vṛtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānāṁ tvamagne pṛtanāyūṇrabhi śyāḥ.**

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.

7. **Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tarīḥ šatanītha ṛbhvā. Dyumān dyumatsu nṛbhīmṛjya- mānah sumitreṣu didayo 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.

8.  \( Tve \text{ dhenuḥ sudughā jātavedo’saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ. } \)

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.

9.  \( \text{Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat samprccchaṁ mānu-ṣūrviśa āyan tvam nṛbhirajayas-ivāvrdhebhiḥ. } \)

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.

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.

Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya sutasomavadbhiḥ. Samanāṁ cidadaha-ścitrabhāno'va vrādhantam-abhinadvṛdhastaścit.

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.
12. **Ayamagnir-vadhryāśvasya vṛtrahā sanakāt pre-ddho namasopavākyah. Sa no ajāmīṇruta vā vijāmīṇabhi tiṣṭha śardhato vādhryāśva.**

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, Davidvra-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ilal, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11)Devatah, Sumitra Vadhryashva Rshi**

1. **Imāṁ me agne samidham juşasvelaspade prati haryā ghṛtācīm. Varşman prthivyāḥ 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.
2. **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.**

3. **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.**

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.


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.

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.

7. Úrdhvo grāvā brhadagnih samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvr̥tvijā 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.)


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.


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.

10. Vanaspate raṣanayā nīyūyā devānāṁ pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīṁ-ṣyavatāṁ dyāvāprthrīvī havam 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.

11. Āgne vaha varuṇamiśṭaye na indraṁ divo maruto antarikṣat. Śidantu barhirviśva añ 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

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.


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.


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.

4. **Uta tvaḥ paśyān na dādaṛśa vācamuta tvaḥ śṛṇyaḥ na śṛṇothyenām. Uto tvasmāi tanvāṁ vi sasre jāyeva patya uṣāti suvāśāḥ.**

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.

5. **Uta tvam sakhye sthirāpiṭamāhurnainam hinvan-tyapi vājinēsu. Adhenvā carati māyayaiṣa vācam śuśruvaṁ aphalāmapuspām.**

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.

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.

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.
8. **Hṛdā taṣṭeṣu manaso jāveṣu yadbrahmāṇāḥ saṁyajante sakhāyaḥ.** Atrāha tvam vi jahurvedyābhīrohabrahmāṇo 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.

9. **Ime ye nārvāṇa na paraścaranti na brāhmaṇāso na sutekarāsaḥ.** Ta ete vācamabhipadya pāpayā sirīstantram tanvate aprajāṇayaḥ.

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.
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.


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


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.

2. *Brahmanaspatiretā saṁ karmāra ivādhamat.*  
_Devānāṁ pūrve 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.)

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.)
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.

अदितिः  
तां दुवा अन्वेंजायन्त भुदा अमृतवनिधवः ॥ 5 ॥

5.  Aditirhyajaniṣṭa dakṣa yā duhitā tava.  
    Tāṁ devā anvajāyanta bhadrā amṛtabandhavah.

    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.
6. **Yaddevā adah salile susaṁrabdhā atiśṭhata. Atrā vo nrtyatāmiva ūvrio 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).

7. **Yaddevā yatayo yathā bhuvanānyapinvata. Atrā samudra ā gūḍha hema sūryaṃjñahartana.**

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.

8. **Aṣṭau putrāso aditerye jātāstanvaspari. Devāṇ upa prait saptabhiḥ parā mārtāṇḍamāsyat.**

Eight are the divine modes of Aditi, eternal inviolable Prakṛti, 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
eight, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

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**


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.
2. **Druho niṣattā pṛṣanī cidevaiḥ purū śaṁsena vāvṛduṣṭa indram. Abhīvrteva tā mahāpadena dhvāntat prapitvāduduraranta 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.

3. **Ṛṣyā te pādā pra yajjīgāsyavardhan vājā uta ye cidatra. Tvāmmindra sālāvṛkāntsahasr-amāsan dadhiṣe āśvinā 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 frontiers of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

4. **Samanā tūṁirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvyāminda 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.

\[
\text{रत्तादर्थ पुजायुडःखिबिभिरिन्दे इषिरभिरथम्।}
\text{आभिभि माया उप दस्युमागान्मिहः य तत्मा अवप्यत-}
\text{पांसि॥५॥}
\]

5. Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgānmihāḥ pra tamrā avapat tamaṃsi.

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.

\[
\text{चिद ध्वसया न्यस्मा अवाहिनिन्दे उपसा}
\text{यथान्। ऋष्क्षाश्च सखिभिनिकोपसांकं पतिष्ठा हद्धा}
\text{जघन्थ॥६॥}
\]

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.


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.


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.

\[ \text{चक्रं यदस्याप्स्वा निष्टतमुता तदर्स्मभ्यनविच्छङ्ख्यात।} \\
\text{पृथिश्चायमतिषितं यदूधः पया गाःस्वदधा आशंशीषु॥ १॥} \]

1. \text{Cakram\ yadasyāpsvā niṣattamuto tadasmai madhvicacchadyāt. Prthivyāmaṭisiṭam\ yadūduḥ\ payo gośvadathā ośadhīṣu.}

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.

\[ \text{अश्वविद्यायति यद्यन्त्याजरीमार्गमुन्य एनम।} \\
\text{मून्यारियाय हुम्बयृ पत्स्वार्यत: पतुः इन्द्रा अस्य बद॥ १०॥} \]

10. \text{Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyesu tasthau yataḥ prajāṇ 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.

\[ \text{वर्षः सुपुर्णा उप सदुरिन्दें पियमधा ऋषया नाथ्माना:।} \\
\text{अर्थ ध्वान्तमूर्णुः पृथि च पुमपुरुः स्मा हिधर्यवच बर्षा॥ ११॥} \]

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

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.

हवे एषामसुपुरा न गत् व्याा श्रवस्यता मन्तसा निंसत् गाम।
च गौणा यत्रे सुवितायेय दुवा द्याह वारभिः कृणवन्त् स्वज्ज। ॥ ॥
2. **Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā nīṁsata 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.

3. **Iyameśāmamṛtānāṁ gīh sarvatātā ye kṛpaṇantā ratnam. Dhiyam ca yajñām 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.

4. **Ā tat ta indrāyavaḥ panantābhi ya ūrvāṁ gomantāṁ titṛtśān. Sakṛṣṭvaṁye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatāṁ 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.

5. Śacīva indramavase kṛṇudhvamanānataṁ dama-
yantauṁ pṛtanyūn. Rbhukṣanāṁ maghavā-naṁ
svṛktīṁ bhartā yo vajraiṁ naryaiṁ purukṣuh.

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.

6. Yadvāvāna purutamaṁ purāṣālā vṛtrahendro
nāmānyaprāh. Aceti prāṣahaspatistuvīṣmān
yadīmuśmasi kartave kartat 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

1. Pra su va āpo mahimānamuttamam kārurvacāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvārśāhātī 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.


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.
Divi svano yatate bhūmyoparyantarantam ūṣma-
mudiyarti bhānunā. Abhrādiva pra stanayanti 
vṛṣṭayāḥ 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.

Abhi tvā sindho śiśuminna mātaro vāśrā arṣanti 
payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit 
sicau yadāsāmagram 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.
5. Imaṁ me gaṅge yamune sarasvati śutudri stomam sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayār-jīkiye 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 (paravati, 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.

6.  \[\text{Tṛṣṭāmaya prathamaṁ yatave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomātīṁ krumuṁ mehatnvā saratham yābhirīyase.}\]

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.


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.

8. Svāsva sindhuḥ surathā suvāsā hiranyaḥ sukṛta vājinīvati. Īrṇāvati yuvatīḥ 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.

Sukham ratham yuyuje sindhuraśvinam tena
vājaṁ sanīṣdasminnājau. 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 Jarakarkarna Rshi

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.


*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.*


*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*
potential for us so that both day and night they may produce and give us wealth born of earth for every home.

4. Apa hata rakṣaso bhaṅgurāvataḥ skabḥāyata nirṛtim sedhatāmatim. Ā no rayim sarvavīraṁ sunotana devāvyāṁ 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.


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.
6. **Bharantu no yāsasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyam madhvāghoṣayanto abhito mithasturah.**

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.

7. **Sunvanti somam rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhār-upasecanāya kam 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.

8. **Ete naraḥ svapaso abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vah 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*

1. *Abhrapruśo na vācā pruśā vasu haviśmanto na yajñā vijānuṣah. Sumārutam na brahmāṇamarhase gaṇamastōṣyesām 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.

2. *Śriye maryāso añjīṃrakṛṇavata sumārutam na pūrvirati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛduḥ.*
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.


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.

4. *Yuṣmākaṁ buddhe apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayaṁ su vah prayasvanto na strāca a 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.

5. *Yūyam dhūrṣu prayujo na raśmibhirjyotिमanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaṇasato riṣādasah prayāsā na prasitāsah paripruṣah.*

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.


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.
7. **Ya udṛci yajñe adhvareśṭhā marudbhyo na mānuśo dadāsat. Revat sa vayo dadhate suvīram 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.

8. **Te hi yajñēsu yajñiyāsa īmā ādityena nāmnā sāmbhaviṣṭhāḥ. 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

1. Viprāso na manmabhīḥ svādhyo devāvyo na yajñai svapnasah. Rājano na citrāḥ susamdrśaḥ kṣitīnāṁ na maryā arepasah.

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.


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.
3. \( Vātāso na ye dhunayo jigatnavo'gnīnāṁ na jihvā virokiṇāḥ. Varmaṇvanto na yodhāḥ śimīvantāḥ pitṝṇāṁ na śaṁśāḥ surātayāḥ. \)

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.

\[ \text{रथानां न येंचरा: सनाभया जिगीवासा न शूरी अभिद्वां: । वर्यवा न मयाः गृहपृशाचभिश्वतारा अर्क न सुषुभ: ॥ ४ ॥} \]

4. \( Rathānāṁ na ye’rāḥ sanābhayo jīgīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā gṛ̥̃ṭapruṣo- ’bhīsvartāro ar-kaṁ na suṣṭubhaḥ. \)

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.

\[ \text{अश्वासा न य ज्यष्टास आशवा दितिषवा न रथ्व: । सुदानव: । आपा न निम्नशद्धभिजितवा विश्वसेपाः अन्तससा न सामम्भि: ॥ ५ ॥} \]

5. \( Āśvāso na ye jyeṣṭhāsa āśavo didhiśavo na rath- yah sudānavaḥ. Āpo na nimnairudabhir-jigatnavo viśvarūpā an̄giraso na sāmabhīḥ. \)

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.

गावण न सूरयः सिन्धुमातर आदिरासा अद्या न विशवहृ। शिष्यूला न कीठयः सुमातरा महागाम न याम्युत त्विषा॥ ६ ॥

6. Grāvāṇo na sūrayaḥ sindhumātara ādardirāso adrayo na viśvahā. Śiśūlā na krīlayaḥ 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 कृतवाच्यवर्षियं: शुभंयव साधिजिज्यशिवतन्।
सिन्धवाः न यथियः भाजदृष्टेण: परः वता न याजनानिम ममिर॥ ७ ॥

7. Uṣasāṁ na ketavo’dhvaraśriyah śubhamyavo nāṁjibhirvyaśvitan. Sindhavo na yayiyō bhrāja-
dṛṣṭayaḥ parāvato na yojanāni mamire.

Like lights of the dawn they illuminate the sky and beautify the yajña 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.

सुभागा त दवः कृणुता सुरभ्रानुमान्त्सत्तृण्मरुता
वावृधानाः। अद्यि स्त्रात्रस्य सुख्यस्य गात सुनाद्वृि वा
रक्ष्योद्योनि सन्ति॥ ८ ॥

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

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.

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.


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.

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.


Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with gṛṛta 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.

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.

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**


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.


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.


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.
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.

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.
6. Agnim viśva īl̄ate mānuṣīryā aghniṁ manuṣo
nahuṣo vi jātāh. Agnirgaṇḍharvīṁ pathyāṁr-
tasyāṅgnergavyūṭirghṛta ā niśattā.

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.

7. Agnaye brahma ṛbhavastatakṣuragniṁ mahāma-
vocāmā suvṛktim. Agne prāva jarītāraṁ yaviṣṭhā
'gne mahi draviṇamā yajasva.

Rbhhus, 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 हुमा विश्वा भूर्वनानि जुह्हूषिषिहाता न्यसीदस्थिता
नः। स आशिषा दर्विणमिच्छहामानः पश्चस्चछदंबरः आ
विवश।। १।।
1. *Ya imā viśvā bhuvanāni juhvadṛṣṭhirhotā nyasīdat pitā naḥ. Sa āśiṣā dravinamicchamānah 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 Prakṛti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakṛti as they evolve.


   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?

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.


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.

5. *Yā te dhāmāni paramāṇi yāvamaṁ yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviśi svadhāvah svayaṁ yajasva tanvaṁ vṛdhānah.*

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
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.


O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exalting 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.

7. Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyaḥ 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

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.

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.

3. \( \textit{Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānām nāmadhā eka eva tam sampraśnam bhuvanā yantyanyā.} \)

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.

4. \( \textit{Ta āyajanta draviṇaṁ samasmā rṣayaḥ pūrve jaritāro na bhūnā. Asūre sūrte rajasi niṣatte ye bhūtāni samakṛṣṇvannimāni.} \)

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.

Paro divā para enā pr̥thivyā paro devebhirasurairyadastī. Kaṁ svidgarbham 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 Prakṛti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

Tamidgarbham prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāva-dhyekamarpitam yasmin viśvāni bhuvanāni tasthuḥ.

That Vishvakarma is the first power and presence which the particles of Prakṛti 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.


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.)


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.

3. Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitraḥa vṛtrahā dasyuhā ca viśvā vasū-nyā bharā tvam naḥ.

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the
enemies. Come, saviour of friends and destroyer of adherers, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

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.

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.
6. Ayaṁ te asmyupa mehyarvāṁ praṭīcīnaḥ sahure viśvadhāyaḥ. Manyo vajrinabhi māmā vavṛtsva hanāva dasyūṁrūta 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.


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

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.


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.


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.


   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.


   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.

आधूत्या सहुजा बज सायक सहा विभष्यविभूत उत्तरम्
कत्वा ना मन्या सह मद्विधि महाध्वायस्य पुरुहुत संस्थितः ॥ ६ ॥

6. Ābhūtyā sahajā vajra sāyaka saho vibharṣya-
bhibhūta uttaram. Kratvā no manyo saha madye-
dhi mahādhanasya puruhūta samṛjī.

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.

संस्थेः धर्मपुप्रभम समाकृततमस्मयं दत्तां वरङ्गश्च मन्युः।
भियं दधानश्रा हदयपूर्व शात्रीवः पराजितात्सा अपि नि
लयन्ताम् ॥ ७ ॥

7. Saṁsṛṣṭāṁ dhanamubhayāṁ samākṛtamasma-
bhayaṁ dattāṁ varuṇaśca manyuḥ. Bhiyam
dadhānā hṛdayaḥu Śśatravaḥ parājītāso 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), Vādhuvasa samsparsha ninda (29-30), Yaksha nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

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.

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.

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.


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.

5. Yat tvā deva prapibanti tata ā pyāyase punah. Vāyuḥ somasya raksitā 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.


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.


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.


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.

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.

10. *Mano asyā ana āśīḍ daurāśiduta cchadiḥ. Śukrāvanaḍvāhāvāstāṁ yadayāt sūryā grham.*

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.

11. *Rksāmabhyāmabhihitau gāvau te sāmanāvitaḥ. Śrotram te cakre āstāṁ divi panthāścarācraḥ.*

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.
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.

Aghāsu hanyante gāvo‘rjunyoh 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 Phalgunī constellations.

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 शुभस्पत्ति वर्यं सूयामुपरः
क्रवङ् च चंक वौमासीत्क्र्वं दुधायं तस्थथुः || १५ ||

15. *Yadayātāṁ śubhaspaṭī vareyaṁ sūryāmupā. Kvaikaṁ cakram vāmāsit kva deṣṭrāya tastha-
thuḥ.*

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?

इ तं चक सूय ब्रह्माण्य ऋतुध्य विदुः ||
अथकं चकं यद गुहा तदद्कङ्गातय झिंदुः || १६ ||

Athaikāṁ cakram yadguhā taddadhātaya 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.
17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo’karaṁ namah.*

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.


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.


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.
17. 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.

18. 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.

19. 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.

20. 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.

21. 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.

22. 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.
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.

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.

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.


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.


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
Iha priyam prajayā te samṛdhyaatāmasmin grhe gārhapatyāya jāgrhi. Enā patyā tanvam sam sṛjasvādhā jivṛi 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.

Nīlalohitam 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.

Parā dehi śāmulyam brahmabhyo vi bhajā vasu.
Kṛtyaiśā padvaiḥ 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.

अश्रीरा तनूभवति रुशतिः पापयामया।
पतियद्वध्याः वायस्या स्वमझूमभिधित्वम्॥ ३० ॥

30. Asrīrā tanūrbhavati ruśatī pāpayāmuyā. Patirya-
dvadhavo vāsasā svamaṅgamabhidhītsate.

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.

य वुध्वश्चन्द्रं वहतं य मा यन्ति जनादनू।
पुनस्तान्यज्ञियां दुवा नर्यन्तु यत्र आर्गता:॥ ३१ ॥


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 विन्दनयिमाधिन्या य आसीदन्ति दम्पती।
सुगभीर्धूर्गमतीपर्य स्वान्त्वरात्तयः ॥ ३२ ॥

32. Mā vidan paripanthino ya āśīdanti dampaṭī. Sugebhirdurgamaṇītāmapa 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.

33. Sumagaliriyam vadhirimam sameta paśyata. Saubhāgyamasyai dattvāya’thāstam 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.

34. Trṣṭametat kaṭukametadapāṣṭhavadvishav-annaitadattave. Sūryāṁ yo brahmā vidyāt sa idvādhīya-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.

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.


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.

37. *Tāṁ pūṣaṅchivatamāmerayasva yasyāṁ bījam manuṣyā vapanti. Yā na ūrū uṣaṭī viśrayāte yasyāmuṣantaḥ 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.

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.


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.

40. *Somā prathamo vivide gandharvo vivida uttaraḥ. Trīyo agniśte patistūryaste manusyajāḥ.*

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.

41. *Somaṁ dadagandharvō ya gandharvo dadadagane. Rayiḥ ca putrō dagnimahyamatho imōm.*

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.

42. *Ihaiva staṁ vi yauṣṭaḥ viśvam viśryuruṇam. Krūntau putairnaṁ bhirmodam aṁna 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.

43. *Naḥ prajāḥ janayatu prajāḥ patirjarasaḥ samanaktvaryam. Adurmāgalōnīpatilokam viśa no bhava dvipade viśa catupade.*

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.
41. Somo dadadgandharvāya gandharvo dadadag-
   gnaye. Rayīṁ ca putrāṁścādādagnirmahyam-
   atho 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.

42. Ihaiva stāṁ mā vi yauṣṭaṁ viśvamāyuryaśnutam.
Kriḷantau putairnapṭṛbhirmodam-ānau sve ārhe.

    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.

43. Ā naḥ prajāṁ janayatu prajāpatirājarasāya
   samanaktvanyayā. 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.
44. *Aghoracakṣurapatighnyedhi śīvā paśubhyah sumanāḥ suvarcāḥ. Viṇasūrdevṛkāmā syonā śaṁ no bhava dvipade śaṁ catuspade.*

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.

45. *Imāṁ tvamindra mīḍhavaḥ suputṛāṁ subhaṅgam kṛṇu. Daśāsyāṁ putrāṁ dhehi patimekādaśaṁ kṛdhī.*

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.


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.

सम्मज्जन्तु विश्वं दुवा: समापू हृदयानि नाकू सं मातृरिङ्गवा सं धाता समु दशीं दधातु नाखु ॥ ॥

47. Samañjantu viśve devāḥ samāpo hṛdayāni nau. Samā mātariśvä sama 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 सातारस्रृ गत नन्देन दुवर्म्यङ्गसत। यत्रार्मदद वृषाकर्किर्यः पुष्पवत्रृ मत्सेक्षा विश्वस्मादिन्दु उत्तर:। ॥ ॥

1. Vi hi sotorasṛkṣata nendram devamaṁsata. Yatrāmadadvṛṣākapiraryah puṣṭesu matsakhā viśvasmādindra uttarah.

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 Prakṛti, the mother consort.


Indra, far too far you move from Vṛshakapi 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.


What has this Vṛshakapi 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.

4. *Yamimaṁ tvāṁ vrṣākapīṁ priyamindrābhirkṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayurviśvamādindra 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.

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.

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.
7. *Uveamba sulabhike yathevāṅga bhaviṣyati.*
   *Bhasanmeamba sakthime śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

   Mother Nature, Prakṛti, 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.

8. *Kim subāho svaṅgure prthuṣto prthujāghane. Kim śūrapatni nastvamabhyāmīṣi vṛṣākapim viśva-
   smādindra uttaraḥ.*

   O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vṛṣaṇī, why blame jiva?

   Indra is supreme over all.

9. *Avirāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriñindrapatnī marutsakhā viśva-
   smādindra 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.
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.

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.

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.

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.

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.

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 Prakṛti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.


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.

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.

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.

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.
That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakṛti. The master that rules the world of Prakṛti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

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.

O Vṛshakapi, 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, Vṛshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

O Vṛshakapi, 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.


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

1. Rakṣohanaṁ vājinamā jigharmi mitrāṁ prathi-śṭhamupa 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.

2. *Ayodamsśtro arcisā yātudhānanupā sprśa jātAVEDH śamiddhaḥ. Ājihvayā mūradevān rabhasva kravyādo vṛktvyāpi 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.


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.
4. **Yajñairiṣūḥ samnamamāna agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānāṁ prāṭico bāhūṁ prati bhaṅdhyaśeṣām.**

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.

5. **Agne tvacāṁ yātudhānasya bhindi himsrāśanir-harasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇīhi kravyāt kraviṣṭurvi 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.

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.


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.

8. Iha pra brūhu yatamah 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.


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. Unsparking destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.


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.


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.


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.
13. **Yadagne adya mithunā śapāto yadvācastraṭam 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).

14. **Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūrdevaṅchṛṇīhi parāsutrpo abhi śośucānaḥ.**

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

15. **Parādya devā vrjinaṁ śṛṇantu pratyagenaṁ saphathā yantu tṛṣṭāḥ. Vācāstenam śarava rcchantu marman viśvasyaitu prasitiṁ yātudhānāḥ.**
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.

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.

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.

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).


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 along with the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.
20. *Tvāṁ no agne adharādudaktāt tvāṁ paścāduduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā agha-
śāṁsaṁ 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.


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.

22. *Pari tvāgne puraṁ vayam vipraṁ sahasya dhī-
maḥi. Dhṛṣadvarṇamāṁ divedive hantāraṁ bhaṅgu-
rāvatām.*

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.
23. **Viṣeṇa bhaṅgurāvataḥ prati śma raksaso daha.**
    Agne tigmena sociṣā tapuragrābhirṣṭibhiḥ.

   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.

24. **Pratyagnē mithunā daha yātudhānā kimēdinā.**
    Saṁ tvā śiśāmi jāgrhyadabdham vipra manma-bhiḥ.

   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.

25. **Pratyagnē harasā haraḥ śṛṇīhi viśvataḥ prati.**
    Yātudhānasya raksaso balm vi ruja viryam.

   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

1. Havispāntamajaraṁ svarvidi divisprṣyāhutam
juṣṭamagnau. Tasya bharmaṇe bhuvanaṁ devaṁ
dharmaṇe kaṁ svadhayaṁ 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.

2. Gīrṇaṁ bhuvanaṁ tamasāpagūḥmāvih svara-
bhavajjāte agnau. Tasya devaṁ prthivī dyauru-
tāpo'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.

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.

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.
5. *Yajjātavedo bhuvanasya mūrdhannatiśtho agne saha rocanena. Tāṁ tvāhema matibhirgirbhirukthaiḥ 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.


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.


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.

8. Sūktavākāṁ prathamamādīdagnididdhavirajanaṁ devaḥ. Sa eṣāṁ yajña abhavat taṁ pṛthivī tamāpah.

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.


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.
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.

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.

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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.

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.
12. Viśvasmā agnim bhuṇāya devā vaiśvānarah ketumahāṃmakṛṣvan. Ā yastatānoṣaṃ vibhāti-rapo ārṇoti tamo arciśā 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.


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.


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.
12. Viśvasmā agniḥ bhuvanāḥ devāḥ vaiśvanāraḥ

Devas, divine powers, create and make the solar
form of Vaiśvanāra 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.

13. Vaiśvanāraḥ kavayo yajṛiyāḥ so'gniḥ devāḥ ajan-
yannajuryam. Nakāatraḥ pratnamaminaccarīrū
yakṣaḥ dhyakṣaḥ taviṣeṣaḥ bhaṁtam.

Wise and visionary Devas, adorable divine
powers, create the unaging Vaiśvanāra Agni, the
ancient star unalterable and inviolable, moving as the
ruling star of space, blazing and expansive.

14. Vaiśvanāraḥ vīvahāḥ dviṣivaḥsaḥ mantrairagniḥ
cavimacchaḥ vadmaḥaḥ. Yo mahimnā paribabhūv-
vorvāt utavastuḥ devāḥ parastānāḥ.

With Vedic mantras we invoke and adore Agni,
Vaiśvanāra, light divine ever shining bright, the very
eye of omniscience which, with its might and grandeur,
enlights and overwhelms both heaven and earth, the
ultimate light and bliss above and below, the end and
the foundation both.

15. Dve srutī aśrṇavām pīṭṝnāmahāṁ devānāmuta
martyānām. Tāḥyāmidaṁ viśvamejat sameti
yadantarā pitaram mātaram 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.

16. Dve samīcī bibhṛataścarantaṁ śīrṣato jātāṁ
manasā vimṛṣṭām. Sa pratyāṁ viśvā bhuvanāṁi
tasthāvaprayucchaṁ taraṇirbhrājāṇāṁ.

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.

17. Yatrā vadete avaraḥ paraśca yajñanyoh kataro
nau vi veda. Ā sekurit sadhamādāṁ sakhāyo
nakṣanta yajñāṁ ka idāṁ 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?


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.


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,

**Mandala 10/Sukta 89**

**Indra-Varunau Devate, Renu Vaishvamitra Rshi**

इन्द्रं स्तवं नृत्यं यस्य मूह्य विबबाध हरचना वि ज्ञा अन्तर्न। आ यः पुपाडङ्क्षणीधृतरांश्च: प सिन्धुभ्या रितिच्चाना महित्वां।

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yah papraucarśaṁi-dhṛdvarobhiḥ 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 सूयं: पयुः वरांस्यन्त्र ववृत्यासन्त्रयच्चका। अतिष्ठतम-पुर्यं ९ न सर्गमं कृष्णा तमांसिस्तिविष्यं जघान।


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.

3. **Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yah pṛṣṭheva janimā-nyarya indraścikāya na sakhāyamiṣe.**

   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.

4. **Indrāya giro atiśitasargā apah prarayam sagarasya budhnāt. Yo akṣeṇeva cakṛiya śacībhirvi-ṣvak 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.

5. **Aparāntaṁ-yusṭaṁ-pralāpaṁ dhunīṁ śīṃmavāccharyam ādhyām. Sāmā vishvāṇyantasa varṇāṇi navāgriṇyā pataṁmaṇānī dabhūḥ.**

   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
5. Āpāntamanyustrpalaprabharmā dhuniḥ śimīvā- 
ñcharumāṁ rjīṣī. Somo viśvānyatasā vanāni 
nārvāgindram pratimānāṁi debhuh.

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.

6. Na yasya dyāvāprthivī na dhanva nāntarikṣaṁ 
nādrayaḥ somo akṣāḥ. Yadasya manyuradhini-
yamānah śṛṇāti viḷu 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.

7. Jaghāna vrtraṁ svadhitirvaneva ruroja puro 
aradanna sindhūn. Bibheda girīṁ navaminna 
kumbhamā gā indro akṛṇuta svayugbhīḥ.
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.


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.


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.
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.

10. **Indro diva indra îše pîthivyà indro apàmindra it
parvatànànîm. Indro vîrîhàmindra inmedhir-
ànàmindrâh kùsême yoge havya indrah.**

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 Índra
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.)

11. **Pràktubhya indrah pra vîdho ahabyàh pràntari-
kùtà prà samudrasyà dhàseh. Prà vàtasya pratha-
mahà prà jmo antàt prà sindhubhyo rîrice prà
kùsitibhyàh.**

Indra is far greater than the nights of existence,
greater than days, space, and the bounds of space. He
crjsonscs the expansive currents of energy, the bounds
of the universe, the flowing flux of existence, and all
definitions of the flux in form.

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.


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.


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.

15. Šatrūyanto 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.


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.

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.

18. *Śunāṁ huvema maghavānamindramasmin bhare nṛtamāṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi samjītam 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*

1. *Sahasraśiṁśa puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmim viśvato vṛtvātyatiṣṭhaddasaṅgulam.*
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.


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

2. Vaiśvadānasya mahimāto jyāyāṁśca pūruṣaḥ.

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.

3. Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ.
Pādo’sya viśvā bhūtāṁī tripādasyāmṛtaṁ divi.

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.

5. *Tasmādvirālajāyata virājo adhi pūruṣāh.*
   *Sa jāto atyaricyata paścādbhūmimatho puraḥ.*

   From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakṛti. 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.

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.*
   *Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śara-ddhaviḥ.*

   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 gṛhta, 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 Prakṛti evolving into material, biological and psychic forms as follows in this very hymn.)
7. Tam yajñaṁ barhiṣi praukṣan puruṣaṁ jātama-grataḥ. 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.


From that cosmic yajna with total input of Prakṛti, 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.


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.
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.

11. *Yat puruṣāṁ vyadadhūḥ katidhā vyakalpayan.*
   Mukhaṁ kimasya kau bāhu kā urū 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?

12. *Brāhmaṇo’sya mukhamāśidbhāhū rājanyaḥ kṛtaḥ.*
   Ürū tadasya yadvaśyayāḥ padbhyaṁ 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.
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.

14. **Nābhyā āśīdantarikṣaṁ śīrṣo dyauḥ sama-vartata. Padbhyaṁ bhūmirdiśśaḥ 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.

15. **Saptāsyāsan paridhayastrīḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñāṁ tanvānā abadhnan puruṣāṁ 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.

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 जाग्रवत्िर्जर्माण इथ्यत दम दमुना इष्टविठ्ठयं।
विश्वस्य हाता हुविषा वरण्या विभुविभावो सुष्कां सक्षीयत्। ॥ १ ॥

1. Samjāgrvadbhirjaramāṇa idhyate dame damūnā
iṣayannilaṣpaday. 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 देशतिर्तिथिगृहगृह वनवन शिश्निय तक्ववीरिव।
जनंजनं जन्या नाति मन्यत विश आ गंति विश्याः
विशांविशाम। ॥ २ ॥

2. Sa darṣataśrīratithirgṛhe gṛhe vanevane śiśriye
takvāvīrīvaya. Janamjanam janyo nāti manyate
viṣā ā kṣeti viṣyo viśaṁvīśām.

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.
1. SaÅ jŒg¾vadbhirjaramŒÄa idhyate dame damµunŒ
i¦ayanniüaspade. ViÜvasya hotŒ havi¦o vareÄyo vibhurvibhŒvŒ su¦akhŒ sakh¶yate.

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.

2. Sa dar¦ataÜr¶ratithirg¾heg¾he vanevane ÜiÜriye takvav¶riva. JanaÅjanaÅ janyo nŒti manyate viÜa Œ k¦eti viÜyo viÜaÅviÜam.

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.

3. Sudak¦o dak¦ai¬ kratunŒsi sukraturagne kavi¬kŒvyenŒsi viÜvavit. Vasurvasûnám kšayasi 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.

4. Prajānannagnē tava yonimṛtyamīlāyāspade ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmīvetayo-'repasāḥ 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.
5. *Tava śriyo varṣasyevasa vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrhabhisṛṣto vanāni ca pari svayam cinuše annamāsyē.*

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.


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.

7. *Vātopadhūta iṣito vaśāṁ anu trṣu yadannā vevi-ṣadvitiṣṭhase. Ā te yatante rathyo yathā pṛthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you
5. 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.

6. 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.

7. 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.

8. 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.

9. 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.

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.

11. *Yastubhyamagnē amṛtāya martyah samidhā dāśaduta vā haviśkṛti. Tasya hotā bhavasi yāsi dūtyamupa bruše 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.)

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.


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.


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.

अहँव्यणे हविरास्ये त स्वच्छाय घृतं चम्बैव साम्। वाजसनिम्
रूपेम पश्चात दधि योशसं ब्रह्मानम॥ १५॥


Agni, fragrant havi is offered into the sacred fire as ghṛta 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*

युज्वस्य च रथ्यं विशपतियतिविश्वं हातारमकारतियथियं विभावः
वंसुम्। शाचचुष्य्कारसु हरिणीशु जभुरुद वृषा कुरुक्कूजता
द्यामासायत॥ १॥

1. *Yajñasya vo rathyaṁ viśpatim viśāṁ hotārama-ktoratithim vibhāvasam. Śocaṇchuṣkāsu hariṇīśu jarbhurad vrṣā 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.

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.


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.
4. Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ panīyasī. Indro mitro varuṇaḥ sam cikitrire’tho bhagaḥ savitā pūtadakṣasah.

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.


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.

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.

7. **Indre bhujam šaśamānāsa āśata sūro dṛśīke vrṣa-ṇaśca paumṣye. Pra ye nyasyārhaṇā tatakṣire yujāṁ vajram nrṣadaneṣu kāravah.**

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.

8. **Sūraścidā harito asya rīramadindrādā kaścidbha-yate tavīyasah. Bhīmasya vrṣṇo jaṭharādabhi-śvaso divedive suhuriḥ stannabādhitah.**

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.


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.


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.

11. Te hi dyāvāprthivīi bhūriretasā narāśamsaścatur-
raṅgo yamo’ditiḥ. Devastvaśtā draviṇodā ṛbhuk-
kṣaṇaḥ pra rodāsī maruto viṣṇurarihre.

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.

12. Uta sya na uṣijāmurviyā kaviṟaṁiḥ śṛṇoto budh-
nyo havimani. Sūryāṁśa vicarantā divikṣitā
dhiyā śamīnahuṣī asya bodhatam.

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakṛti, 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
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.

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.

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_

Mahi dyāvāprthivī bhūtamurvī nārī yahvī na rodasī sadām naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ ūśaṇī.

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.

2. *Yajñeyajñē sa martyo đamvāntsaparyati.*
   *Yaḥ sumnairdirghaśruttama 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.

3. *Viṣveṣāmiraṭjavo devāṇāṁ vārvmahāḥ.*
   *Viṣve hi viṣvamahaso viṣve jayñēṣu jayniyāḥ.*

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.


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.

5. *Uta no naktamapāṁ vrṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyēṣāmahir-budhneṣu budhnyah.*

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.


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.
7.  *Uta no rudrā cinmṛlatāmaśvinā viśve devāso rathaspatirbhagaḥ. Rbhurvāja ṛbhukṣaṇaḥ pariṃma 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.


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.

Savita, O lord of light and life’s creativity, adored 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.

10. *Aiṣu dyāvāprthivī dhātam mahadasme vīreṣu viśvacarṣaṇī śravāḥ. Pṛksaṁ vājasya sātaye pṛ- kṣaṁ 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.


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.


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.


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.

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.)

अधी वर्तः समाति च सम च। सुद्धा दिदिष्टं तान्वः सुद्धा
दिदिष्ट पाभ्यः सुद्धा दिदिष्ट मायावः। ॥ १५ ॥

15. Adhīnnavatra saptatiṁ ca sapta ca. Sadyo didiṣṭa
tānvahḥ 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

पञ्ज-वर्तदन्तु प वर्य वंदाम गार्भभ्या वाचं वदता वर्तद्रयः।
यद्वद्रयः पवतः साक्मास्वः श्लाकं घाषं भुर्थन्द्रायः
सामिनः। ॥ १ ॥

1. Praite vadantu pra vadāma grāvabhyo vācaṁ
vadatā vadadbhyah. Yadadrayāḥ parvatā
sākamāśavaḥ śālokaṁ ghoṣaṁ bharathendrāya
sominah.

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.


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.


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.
4.  Brhadvadanti madireṇa mandinendre kro-
śanto’vidannanā madhu. Samrabhyā dhīrāh sv-
śrūbhiranartīṣurāghoṣyantah 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.

5.  Suparnā vācamakratopa dyavyākhare kṛṣṇā iṣirā
anartiṣuḥ. Nyaṇī yantyuparasya niṣkṛtaṁ
purū reto dadhire sūryaśvltah.

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.

6.  Ugrā iva pravahantaḥ samāyamuḥ sākam yuktā
vrṣaṇo 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.


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.

8. Te adrayo daśayantrāsa āśavasteśāmādhānāṁ paryeti haryatam. Ta ū sutasya somyasyāndha-somśoḥ 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.


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.


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.

11. \textit{Tṛdilā atṛdilāso adrayo’śramaṇāṇā aśṛthitā amṛ-
tyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supi-vaso
atṛṣitā atrṣṇajah.}

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.

12. \textit{Dhrvā eva vah pitaro yugeyuge kṣemakāmāsah
sadaso na yuñjate. Ajuryāso hariṣājo haridrava
ā dyāṁ ravena prthivīmaśuśravuḥ.}

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.
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.

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.

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
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?

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.

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.

Surely, O Ikshvaku, and Urvashi, the consort.

1. Haye jŒye manasŒ ti¦¢ha ghore vacŒÅsi miÜrŒ k¾ÄavŒvahai nu. Na nau mantrŒ anuditŒsa ete mayaskaran paratare canŒhan.

2. KimetŒ vŒcŒ k¾ÄavŒ tavŒha¬ prŒkra-mi¦amu¬ |masŒmagriyeva. Purµurava¬ punarastaÅ parehi durŒpanŒ vŒta ivŒhamasmi.

3. I¦urna Üriya i¦udherasanŒ go¦Œ¬ ÜatamŒ na raÅ¬ hi¬. Av¶re kratau vi davidyutannorŒ na mŒyuÅ citayanta dhunaya¬.


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 catalysis, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me’vyatayai prṇāsi. Purūravo’nu te ketamāyam rājā me viṣa tana 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.

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.


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.)

8. Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasanī 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.

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.

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.
11. *Jañiṣa itthā gopīthyaśya hi dadhātha tat purūravo ma ojaḥ. Asāsaṁ tvā viduṣī sasminnahanna ma āṣṛṇoh 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.


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.


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!

Sudevo adya prapatedanāvṛt parāvataṁ paramāṁ gantavā u. Adhā śayīta nirṛterupaste ’dhainam vrkā rabhasāso adyuah.

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.

Purūravo mā mṛthā mā pra papto mā tvā vrkāso aśivāsa u kṣan. Na vai straiṁnī sakhyāṁ santi sālāvṛkāṁ 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.

Yadvirūpācarami martyēsvavaśaṁ rātriḥśarada-ścatasaḥ. Ghṛtasya stokāṁ sakṛdhaṁ āśnāṁ tādevēṁ 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.

Anneka  āpā ṛajñāsa vīmaṇīmupṝṇaṁ śī gṛṣṭhuṇaṁ vaṁśeṣṭ: । υρЕвро vṛṣṭaṁ rāttit: सुकृतस्य तिल्लक्षिति वर्तस्य ह्रदयं तत्पत म ॥ १७ ॥

17. Antariṣapraṁ rajaso vimāṇinumupṣikṣāmyurv-
vaśīṁ vasiṣṭhaḥ. Upa tvā rātīṁ sukṛtasya tiṣṭhānni
vartasva hṛdayamāṁ 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.

itvṛṣṭaṁ dṝaṁ ṛām āhurāṁ yathāmṛtudvāṁsī mṛtyubandhū: । पुजा
tे dṝaṁ-hūṁbhṝṁ यजाति स्वर्ग उँ त्वमिथ मादयास ॥ १८ ॥

18. Iti tvā devā āhuraila yathemetadbhavasi
mṛtyubandhuh. Prajā te devān haviṣa 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_

1. _Pra te mahe vidathe śanīśaṁ hariḥ pra te vanve
vanuṣo haryatam madam. Ghṛtāṁ na yo hari-
bhiścāru secata ā tvā viśantu harivarpasam girah._

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.
2. *Harim hi yonimabhi ye samasvaran hinvanto harī
divyam yathā sadaḥ. Ā yam pṛṇanti haribhirna
dhenava indrāya śūṣam 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.

3. *So asya vajro harito ya āyaso harirnikāmo harirā
gabhastyoh. 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.
4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na ramhyā. Tudadahiṁ hariśipra ya āyasaḥ sahasraśokā abhavaddharimbharaḥ.*

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.


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.

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.

आर्ण कामां न हरया दधन्निवर स्थिराय त्विन्नहरया हरी तुरा।
अवक्ष्ट्रया हरिभिजाष्मीयत सा अस्य कामं हरिकन्त-मानश॥ ७ ॥


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.

हरिश्माषु हरिकश आयुसस्तुरस्य या हरिण अर्वथत।
अवक्ष्ट्रया हरिभिवारिजीवसुरति विश्वादुरिण पारी-पश्चाद्ये॥ ८ ॥

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.


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.


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.

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.

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.

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*

1. *Yā oṣadhīḥ pūrvā jāta ā devebhyaśrīयuगम पुरा।
Manai nu babhūṇāmahāṁ 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.)

2. *शतं वा अम्ब धामानि सहस्रभूष मा रूहं।
अर्धं शतकत्वा यूगमियं म अगुंदं कृतं॥ ॥*
2. Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ. Adhā śatakratvo yūyamimāṁ me agadāṁ 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.


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.


“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.”

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.

6. **Yatrauṣadhitḥ samagmata rājānaḥ samitāviva. Viprah śa ucyate bhiṣag rakṣohāmīvacātanaḥ.**

Where herbs and medicines concentrate as ruling powers in consult, that sagely scholar is called ‘physician’, destroyer of evil, eliminator of disease and ill health.

7. **Aśvāvatīṁ somāvatīṁurjayantīmudojasam. Āvitsī 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.

8. **Ucchusmaḥ oṣadhānāṁ gāvo goṣṭhādiverate. Dhanaṁ saniṣyanīṁātmānam 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.

9. \(Iṣkṛrtināma \text{ vo } mātātha \text{ yūyam stha niṣkṛtiḥ.} \)
\(Sīrāḥ \text{ patatriṇīh sthana yadāmayati niṣkrtha.} \)

O herbs, the name of your mother is Işkṛtī, 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.

10. \(Aṭi \text{ viśvāḥ pariśṭhāḥ stena iva vrajamakramuḥ.} \)
\(Oṣadhīḥ \text{ prācucyavyāryat kim ca tanvo rapaḥ.} \)

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.

11. \(Yadimā \text{ vājayannahamoṣadhīrhasta ādadhe.} \)
\(Ātmā \text{ yakṣmasya naśyati purā jīvagrībhō yathā.} \)

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.


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.


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.


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.

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.


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.

17. *Avapatanīravadan diva oṣadhayaspari. Yaṁ jīvamaśnavāmahai na sa riṣyti puruṣaḥ.*

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

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18. **Yā oṣadhīḥ somarājñīrbaḥvīḥ śatavicakṣaṇāḥ. Tāsāṁ tvamasyuttamāram kāmāya saṁ 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.)

19. **Yā oṣadhīḥ somarājñīrvisthitāḥ prthivīmanu. Brhaspatiprasūtā 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.

20. **Mā vo riṣat khanitā yaṁmai cāhaṁ khanāmi vaḥ. Dvipacchatuspadasmākaṁ 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.

21. **Yāścedamupaśṛnvanti yāśca dūraṁ parāgatāḥ. Sarvāḥ saṁgatyā virudho’ 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.

आर्द्धय: सं बौद्धन्त सारमन सह राज्यः।
यस्मेक्षणाति बाल्याणस्तं राजन्यार्यामसिः॥ २२ ॥


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.

तच्चु.तमस्याष्ट्रं तव वृ । उपस्तथः।
उपस्तिरस्टु सार्यं चस्माकं या अस्माः अभिवद्यस्तं॥ २३ ॥

23. Tvamuttamāsyoṣadhe tava vrkṣā 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
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 तुवा तृता अजिरशिमिकित्वान्त्वद्वाय अभि मामगच्छत 
पतीचीनः पतिः मामा वच्वृत्तव द्धामिति त द्रुमाति वाचर्यां

2. Ā devo dūto ajiraścikitvān tvaddevāpe abhi māmagacchat. Praśīćināḥ prati māmā vaṃśvona dadhāmi te dyumaṭiṃ 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.

अस्म धृष्टी द्रुमाति वाचर्यामासन्वृत्तपत अनमीवार्मिकिराम 
ययो वृक्षिः शान्तनव वर्नाव दिवा दुस्मा मधुमाँ आविवश 

3.

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 inspiring 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.


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.

5. *Ārṣtiśeṇo hotramṛṣirniṣīḍan devāpirdevasumatiṁ cikitvān. Sa uttarasmādadharam samudramapo divyā aṣṭiṣadvārṣā 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 vedis 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.


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.


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.
8. \(Yāṁ tvā devāpiḥ ṣuṣucāno agna ārṣṭiśeno manuṣyaḥ samīdhe. Viśvebhirdevairan-upadyamāṇaḥ pra parjanyamīraya vrṣṭimantam.\)

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.

9. \(Tvāṁ pūrva ṛṣayo gīrbindrāyan tvāmadhvareṣu puruhūta viśve. Sahasrāṇyadhirathānyasme ā no yajñāṁ rohidaśvopa yāhi.\)

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.

10. \(Etānyagne navatirnava tve āhutānyadhirathā sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvirdivo no vrṣṭimīṣito rirīhi.\)

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.


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.)


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, Vanaka Vaikhanasa Rshi

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.

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.

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.


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.)


That Indra, mighty energy, free from despicable 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.


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.)

7. Sa druḥvaṇe manuṣa ūrdhvasāna ā sāviṣadār-śasānāya śarum. Sa nṛtamo nahuṣo ’smat sujātaḥ puro’bhinarahān 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.

8. So abhiryo na yavasa udanyan kṣayāya gātum vidanno asme. Upa yat sīdindram śārīraiḥ 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.

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.

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.


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.


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*

1. Indra dṛṇhya maghavan tvāvadidbhūja iha stutah sutapā bodhi no vṛdhe. Devebhirnaḥ savitā pra-vatu 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.


   Bharāya su bharata bhāgamṛtviyaṁ pra vāyave śucipe krandadīṣṭaye. 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.

3. आ ना दुः सैविता सौविष्ठुद्रय ऋजूऽ यज्ञमानाय सुन्वत्।
 यथान्द्रवानपतिभूषम पाक्वदा सृवतैतिमिदिति वृणीऽ-
 मह॥ ॥ ३ ॥

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.

4. Indro asme sumanā astu viśvahā rājā somah
suvitasyādhyetu naḥ. Yathāyathā mitradhitāni
sandadhurā 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.

5. Indra ukthena śavasā parurdadhe brhaspate pratarītāśāyūṣah. Yajño manuḥ pramatirnāḥ 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.


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.

7. \textit{Na vo guhā cakrma bhūri duśkṛtam nāviṣṭyam vasavo devahe\_lanam. 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.

8. \textit{Apāmīvāṁ savitā sāviṣannyagvarīya idapa sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate brhadā 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.
9. Ūrdhvo grāvā vasavo’stu sotari viśvā dveṣāṁsi sanutaryuyota. Sa no devaḥ savitā pāyurīdyā ā sarvatātimaditīm 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.

10. Īrjam gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṇdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditīm 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.

11. **Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatiḥ sutāvatām. Pūrnamūdhardivyaṁ yasya siktaya ā sarvatātimaditīṁ 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.

12. **Citraste bhānuḥ kratuprā abhiṣṭih 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

उद बुध्यध्वं सर्मनसः सखायः समुग्रिमिन्ध्वं बुहवः: सनीँङ्ङः। दुधिकामुग्रिमुषसं च दुधीमिन्दावताचवसः नि हःय वः। ॥ १ ॥

1. Udbudhyadhva samanasah sakhayah samagnimindhvas bahavah sanilah. Dadhikramagnimusasam ca devimindravato’vase ni hvaye vah.

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.

मन्दा कृणुध्वं धिया आ तनुध्वं नार्ममित्रिपरणां कृणुध्वम।
इष्कृणुध्वमायुद्धारं कृणुध्वं पाजञ्जं युञ्जं प राजयता सखायः। ॥ २ ॥

2. Mandra krṣudhvan dhiya a tanudhvan nāvarmaritraparanāṁ krṣudhvan. Iṣkrṣudhvan-āyudhāraṁ krṣudhvain prāṅcam yajñam 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.


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.


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.

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.

6. _Iṣṇṭāhāevamavatāṁ suvaratram suṣecanam. Udriṇam siṁce aksitam._

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.

7. _Pṛṇītāśvāṁ hitaṁ jayātha svastivāhaṁ rathamit kṛṇudhvam. Droṇāhāevamavatamaśmacakramamsatrakosaṁ siṁcatā 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.
8. *Vṛjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvya-
dhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāya-
sīradhṛṣṭā mā vah 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.

9. *Ā vo dhiyaṁ yajñīyāṁ varta ētaye devā devīṁ yajatāṁ yajñīyāmaiha. Sā no duhīyadyavaseva
gatī 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.

10. *Ā tū śiṅca harimīṁ drorupasthe vāśibhistakṣata-
śmanmayībhiḥ. Pari śvajadhvaṁ daśa kākṣyā-
bhirubhe 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.

उभ धृष्टःध्वंसायपिद्माणाचन्तत्यानं चरमि द्विजार्थःौ।
वनस्पतीं वनं आस्थापद्धवं नि ्षू दिधिवमस्बन्त
उत्सम् ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno’ntaryoneva carati dvijāniḥ.* Vanaspatim vana āsthāpayadhvaṃ 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.

कपृष्ठारा कपृष्ठाधातन चादर्येत खुद्दत वाजसातय।
निषिद्ग्राह् पुत्रमा च्यावयात्य मनैं सुबाधि कुह साम-पीतयं। ॥ १२ ॥


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*

प तु रथं मिश्रुकृतमिन्द्राचवतु धृष्णुया।
अस्मि ग्राजासङ्गुरुहत श्रवायं धनभु रषु नाचव॥ १ ॥
1. *Pra te ratham mithūkṛtamindro’vatu dhṛṣṭuyā. 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.

2. *Ut sma vāto vahati vāso asyā adhiratham yadajayat sahasram. Rathīrabhūnmudgalanī gaviṣṭau bhare kṛtam vyacedindrasena.*

   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).


   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.

4. **Udno hradaimapibajjarhṛṣaṇaḥ kūṭaṁ sma tṛṁhadabhimātimeti.** **Pra muṣkabhāraḥ śrava icchamāṇo’jirāṁ 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.

5. **Nykrandayannupayanta enamamehayvan vṛṣabhaṁ madhya ājeh.** **Tena sūbhavam āṭavat sahasraṁ gavāṁ mudgalaḥ pradhane jīgāya.**

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.

6. **Kakardave vṛṣabho yukta āsīdavāvacīt sārathirasya keśi. Dudsonyuktasya dravataḥ sahānasa ṛcchanti śmā nispado 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 along with 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.

7. **Uta pradhimudahannasya vidvānupāyuna-gvamsagamatra śikṣan. Indra udāvat patimaghnyānā-maramhata 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, intelligent 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.)


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.

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.

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.

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.

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

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.
2. **Samkrandanenānimiseṇa jisñunā yutkāreṇa duścyavanena dhṛṣṭunā. Tadindreṇa jayata tat sahadhvaṁ yudho nara iṣuḥastena 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.

3. **Sa iṣuḥastaiḥ sa niṣaṅgibhirvaṣīsamsraṣṭā sa yudha indro gaṇena. Saṁsrṣṭajit somapā bāhu-śardhyugradhanvā 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.

4. **Bṛhaspate pari diyā rathenarakṣohāmitrāṁ apabādhamānah. Prabhaṅjantsenaḥ pramṛṇo yudhā jayannasmākamedhyavītā 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.


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.


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.
7. *Abhi gotrāṇī sahasā gāhamāno’dayo vīraḥ sata-
manyurindraḥ. Duścyavanaḥ prtanāśālyudhyo
’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.

8. *Indra āsāṁ netā brhaspatirdaśiniṁ yajñah pura
etu somaḥ. Devasenānāmabhībhaṅjatīnāṁ
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.
9. **Indrasya vr̥ṣṇo varuṇasya rājña ādityānāṁ maru-tām śardha ugram. Mahāmanasaṁ bhuvana-cyavānāṁ 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’ tumultuous uproar of victory rise and reverberate in the skies.

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.
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.

12.  \textit{Amīśāṃ cittaṁ pratilobhayantī grhāṇāṅgānyapve parehi. Abhi prehi nirdaha Ṣṛtu śokairandhe-nāmitrāstamasā 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.

13.  \textit{Pretā jayatā nara indro vah śarma yacchatu. Ugrāḥ vah santu bāhavo’ṅadhṛṣyā 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.
1. *Asāvi somaḥ purūhūta tubhyāṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyāṁ 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.


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.

3. *Progrāṃ pītiṁ vrṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā grṇānaḥ.*
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.

4. Û티 śacīvastava vīryeṇavayo dadhānā uṣija ṛṭa-jnāḥ. Prajāvadindra manuṣo duroṇe tasthurgṛṇa-

taḥ sadhamādyāsah.

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.

5. Praṇītibhiṣṭe haryaśva suṣṭoh suṣumnasya puru-

ruco janāsah. Maṁhiṣṭhāmūtiṁ vitire dadhānāḥ stotāra indra tava sūnṛtābhīḥ.

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.
6. Upa brahmāṇī harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñāḥ kṣamamāṇaṁ 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.


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.

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.


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.

10. Vireṇyaḥ kraturindraḥ suṣastirutāpi dhenā puru-
hūtamītte. Ārdadayāvṛtramakṛṇodu lokaṁ sasāhe śakrah pṛtanā abhiṣṭih.

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.

\[ \text{Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.} \]

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*

\[ \text{We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.} \]

**Kadā vāsa stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrgham sutam 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.

**Hari yasvya suyujja vibhava varvāntānu śarīrā.**

Ubbha rūjī n kusāṇa pathadān. **2.**
2. **Harī yasya suyujā vivṛtā veravantāṇi śēpā.**

_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.

अप्र यारिन्द: पार्पज आ मता न शृंग्रमाणा विपिवधान।
शुभ यद्युयुज तविषीवधान॥ ३ ॥

3. **Apa yorindraḥ pāpaja ā marto na śaśramāṇo bibhīvān.**

_Śubhe yadyuyuje taviśīvān._

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.

सचायारिन्दुर्चर्कृष्ण आँ उपानास: संप्रवान।
नदयैविचरत्या: शूर इन्द्र:॥ ४ ॥

4. **Sacāyorindraścarṣaṇa āṁ upānasah saparyan.**

_Nadayorvivratayoh 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.

अधि यस्तस्थाङ्कशीवन्ता व्यर्च्वन्ता न पुष्टां
वनाति शिरांभ्यां शिलिषीवन।॥ ५ ॥

5. **Adhi yasstasthau keśvantā vyacasvantā na puṣṭyai.**

_Vanoti śiprābhīyāṁ śipriṃśīvān._
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.


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.


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.

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.

9. Īrdhvā yat te tretinī bhūdyajñasya dhūrusu sadman. Sajūrnāvaṁ svayaśasam 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.
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.

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
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.

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.
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.

4. Āpī vo asme pitareva putrogreva rucā nṛpaśīva turyai. Iryeva puṣṭyai kiraṇeṇa bhujyai śruṣṭi-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.


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.
6. Śrīṇyeva jārbhārī turphaṛiṭū naitośeva turphaṛī parphaṛīkā. Udanyajeva jemanā maderū tā me jarayvajaram 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.


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.


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.

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.

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.

11. Řdhvāma stomaṅ sanuyāma vājamā no mantram sarathehopa yātam. Yaśo na pakvāṁ madhu gośvantarā 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 Prajapatiya Rshi

1. Āvirabhunmaṁi māghonamesāṁ viśvāṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ piṭbhirdattamāgā-duṁ panthā dakṣiṇāyā adarsī.
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, yajña is accomplished, and the broad flow of generosity is seen on high.

2. Uccā divi daksināvanto asthurye aśvadāḥ saha te sūryeṇa. Hiranyadā amṛtatvam 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.


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.

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.

5. Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grā-manīriragrameti. Tameva manye nṛpatim 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.

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, Yajuḥ 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.


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.

8. Na bhojā mamrurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idam yadviśvam bhuvanam svaścaitāt sarvam 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.

9. **Bhojā jigyūḥ surabhiṁ yonimagre bhojā jigyur-vadhvaṁ yā suvāsāḥ.** Bhojā jigyurantarḥpeyam 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.

10. **Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāaste kanyā śumbhamānā.** Bhojasyedaṁ puskariṇīva veśma pariṣḵṭaṁ 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.
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.

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.

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.)

2. *Indrasya dūūriśītī carāmi maha icchantī paṇayo nidhīn vaiḥ. Atiśkado bhiyasā tanna āvat tathā rasāyā ataramā payāṃsi.*

    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 possibilities. 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.

3. *Kīḍrṇīndraḥ sarame kā drṣṭīkā yasyedam dūūrasaraḥ 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?

Наїям таї веді дабхіам дадхаті са ўасядам дүтірасам паракат. На таї гўханті сразвание габхіра хіта Індрена паняя ўашадхве.

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.

ім ігвай сараме ўа айкчаі pari диво антін анрінду патанті. Каста ена арв ўрядыдхву тасмакамайудха санті тігма.

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.

асуня ве: паняя вчаншнінікваштінв: санті папі. 
ардшіда в етва арсту панта брухпаратів упрау а нріїта.
6. **Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvah santu pāpīḥ. Adhṛṣṭo va etavā astu panthā brhaspatirva ubhayā na mṛłāt.**

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.

7. **Ayāṁ nidhiṁ sarame adribudhno gobhiraśve-bhirvasubhirnyṛṣṭaḥ. Rakṣanti tam paṇayo ye sugopā reku padamalakāmā 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.

8. **Eha gamannṛṣayaḥ somaśitā ayāsyo anāgiraso navagvāḥ. Ta etamūrvam vi bhajanta gōnā-mathaitadvacaḥ 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.

\[
\text{एवा च त्वं सरम आजुगन्ध्य परबाधिता सहसा दब्बन्।}
\]
\[
\text{स्वसारं त्वा कृणचुड़मा पुरंगा अर्थ त गवां सुभग भजाम॥ ९ ॥}
\]

9. **Evā ca tvam saramā ājagantha prabādhitā sahasā daivyena. Svasāramā 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.

\[
\text{नाहं वदं भातूलं ना स्वरूपविन्द्वा विदुरञ्जितसश्च घारा:।}
\]
\[
\text{गाकामा म अच्छदयून्यदयमपारं जत पणया वरीयं:॥ १० ॥}
\]

10. **Nāham veda bhrātṛtvam no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayayānām apāta ita paṇayo varīyāḥ.**

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.

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*


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 Iła.)


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.


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.

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.


The Brahmachari, dedicated to this sublime subject, goes on pursuing the discipline 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.

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.

7. **Purardāya brahmajāyāṁ kṛtvā devairnikilviśam.** Ūrjaṁ pṛthivyā bhaktvāyorūgāyamupāsate.

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**

**Aprīyaj (Idhama or Samiddhagni, Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotaraus Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi**

1. **Samiddho adya manuṣṇa duroṇe devo devān yajasi jātavedaḥ.** Ā ca vaha mitramahāścikitvān tvam 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.

2. \textit{Tanūnapāt patha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca krṣuhyadhvaram 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.

3. \textit{Ājuhvāna īḍyo vandyaścāyāhyagne vasubhiḥ sajośāḥ. Tvain devānāmasi yahva hotā sa enān yakṣiṣito yaṭiyān.}

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.

पाचींन बरहिः प्रदिश्वत पृथिव्या वस्तोरस्या वृज्ञत अगा अहाम। व्यु पश्चत विलं वरीया दुवभ्या अदितय स्या-नय | ॥ ॥

4. Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. vyu prathate vitaram 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.)

व्यचरस्वतीरुविया वि श्र्ययतां परित्वभ्या न जरत्स: शुष्क-माना:। दर्षेद्वया बृहत्विविशवमिन्वा दुबभ्या' भवत सुपायुणा:। ॥ ॥


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.
6. Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣāne bṛhatī surukme adhi śriyāṁ śukrapiśaṁ 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.


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.

8. Ā no yajñaṁ bhāraṭī tūyametvilā manusvādiha cetayanī. Tisro devīrbarhiredam syonam sarasvati 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.

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.

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.

\[
\text{सुदा जाता व्यपिति युज्मपग्रिवानारामभवत्युरागा: । अस्य हातुः पदिश्यृतस्य वाचि स्वाहाकृतं हुविर्रदन्तु दुवा: ॥ ११ ॥}
\]

11. \textit{Sadyo jāto vyamimītā yajñamagnirdevā- mabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtam 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.

\textbf{Mandala 10/Sukta 111}

\textit{Indra Devata, Ashtadanshtra Vairupa Rshi}

\[
\text{मनीषिणः प भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम ।}
\text{इन्द्रं सुत्याययामः कृताभि: स हिंचीरा गिरवानास्युरविदानाः ॥ १ ॥}
\]

1. \textit{Maniśiṇāḥ pra bharadhvaṁ maniśāṁ yathāyathā matayah santi nṛṇām. Indraṁ satyairerayāmā 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.


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 Prakṛti 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.

3. *Indraḥ kila śrutiṣā 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.
4. **Indro mahnā mahato arṇavasya vratāminārdaḥgirobhirgrṇānaḥ. Puruṇī cinni tatānā rajāmsi dādhāra yo dharuṇam 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.

5. **Indro divah pratimānānā prthivyā viṣvā 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.

6. **Vajreṇa hi vṛtrah vṛtramśtrasrddavasya śrūṣṭivānasya māyāḥ. vi dhṛṣṭena atre śṛṣṭa jñānārthaśvābhava mahāvä ṣvā́ḥ.**

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.

7. Sacanta yaduṣasāḥ 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).


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).

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).

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.
Indra Devata, Nabha Prabhedana Vairupa Rshi

1. Indra piba pratikāmaṁ sutasya pṛātaḥ sāvastava hi pūrvapītiḥ. Harśasva 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.

2. Yaste ratho manaso javīyānendra tena somapeyāya 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.

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.

4. *Yasya tyat te mahimānam madesvime mahī rodasī nāviviktām. Tadoka ā haribhirindra yuktaiḥ priyebhīryāhi 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.

5. *Yasya śaśvata papivāṁ indra śatrūnāna ṇuktva 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.


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.


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.

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.


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.

10. Abhikhyāṇo maghavan nādhamānāntśakh’ bādhī varṣaṁpūrta sakhīnām. Raṇam kṛdhi raṇakṛt satya-śuṣmābhakte cīdā 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*


   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.


   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, exalts 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.

3. \textit{Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye ūṁsāmāvide. 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.

4. \textit{Jajñāna eva vyabādhata spṛḍhaḥ prāpaśyadvīro abhi pauṁsyāṁ raṇam. Avṛścadadrimava sasyadaḥ sṛjadalabhnānākāṁ 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.

5. Ādindraḥ satrā tavisīrapatyata variyo dyāvā-ḥṛṣṭīvī abādhata. Avābhāraddhrṣito vajramāya-sāṁ śevāṁ 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.


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.


When two warriors, Indra and Vṛtra, 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.


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 Vṛtra 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.
9. **Bhūri dakṣebhirvacanebhirṛkvabhiḥ sakhyebhiḥ sakhyāṇi pra vocata. Indro dhunīṁ ca cumurīṁ ca mambhayaṅchraddhāmanasya śṛṇute dabhī-tyaye.**

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.)

10. **Tvam purūṇyā bharā svaśvya yebhirmaṁsaṁai nivacanāṁi śaṁsan. Sugebhirviśvā duritā tarema vido ṣu ṣa 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


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.

2. Tisro deṣṭrāya nirṛturupāsatedīrgaśruto vi hi jānanti vahnayaḥ. Tāsāṁ ni cikyuḥ kavayo nidānam paresu yā guhyesu 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, Prakṛti, and Jiva, three modes of Prakṛti: 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 युवति: सुपर्ण घृतप्रतीका वस्ता।
तस्या सुपर्णा वृहिणा नि प्रजात्यन्त्र दुधा दधिर्भाग-
धर्मयम् ॥ ३ ॥

3. Catuskapardā yuvaṁ supeṣā ghṛtaprafikā vayunāni vaste. Tasyāṁ suparṇa vṛṣanā ni śedatur-
yatra devā dadhire bhāgadheyam.

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakṛti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakṛti; 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.


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.


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.

6. **Saṭṭriśāṁśca caturāḥ kalpayantaśchandāṁsi ca dadhata ādvādaśam. Yajñāṁ vimāya kavayo maniṣa ṛksāmābhyāṁ pra rathāṁ 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.

7. **Caturdaśāṁye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnaṁ tīrthāṁ 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?


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.


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?
10. Bhūmyā antaiṁ paryeke caranti rathasya dhūrṣu yuktāsō asthuḥ. Śramasya dāyaṁ vi bhajantye-bhyo 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 Varshīhavya Rshi

चित्र इच्छिशास्तरङ्गस्य च । रथा न या मातरावृप्तिः धातव ।
अनूथा यदि जीजनानुर्धा च नु वव । सत्यं महिं दूर्यं ।
चररञ् ॥ १ ॥


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.

अग्नि नाम धाविः द्वपत्तमः सं या वनी गुइत भर्माना
दुता । अभिपपुर्ण जुंही स्वध्वर हुना न पाथ्माना यवसं
वृषोऽ ॥ २ ॥
2. *Agnirha nāma dhāyi dannapastamaḥ saṃ 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.

3. *Tam vo viṁ na druṣadaṁ devamandhasa induṁ prothantaṁ pravapantamarṇavam. Āsā vahnim na śociśā virapśinam mahivrataṁ na sarajanta-madhvanaḥ.*

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.

4. *Vi yasya te jrayasānasyājara dhakṣorona vātāḥ pari syntacyutāḥ. Ā raṇvāso yuyudhayo na stvanaṁ tritāṁ 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.

Sa idagnih kañvatamaḥ kañvasakhāryaḥ para-

syāntarasya taruṣaḥ. Agnih pātu grñato agnih

sūrīnagnirddatātu teṣāmavo nah.

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.

Vājintamāya sahyase supitrya trṣu cyavāno anu jātavedase. Anudre cidyo dhṛṣatā varam sate mahintamāya dhanvanedavisyate.

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.

7. Evāgnirmartaiḥ saha sūribhirvasuḥ śtave saha-
sāh sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo
dyāvo na dyumnairabhi santi mānuśān.

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.

8. Ūrjo napāt sahasāvanniti vopastutasya vandate
vrṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghiya
āyuḥ prataram 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.


Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajjakas 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*

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya hantave Śśaviṣṭha. Piba rāye savase hūyamānah piba madhvastrpadindrā vrṣasva.*
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.


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.

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.


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.


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.


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.

7. Idaṁ havirmaghavan tubhyāṁ rātam prati samrāḷahṛṇāno gṛbhāya. Tubhyāṁ suto maghavan tubhyāṁ 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.
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.


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.


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

1. Na vā u devāh kṣudhamidvadham dadurutā-
šitamupa gacchanti mṛtyavaḥ. Uto rayiḥ prṇato
nopa dasyatyutāprṇan marṇitāram 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.

2. Ya ādhrāya cakamānāya pitvo’nnavāntsan
raphitāyopajagmuṣe. sthirāṁ manah krṇute
sevate puroto cit sa marṇitāram 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.

   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 सखः या न ददायि सख्यं सचाभुवं सर्वमानाय पित्वः।
   अर्पास्मात्वया तदाकां अस्ति पूणन्तमञ्चमर्गं चिदिच्छत।

4. *Na sa sakhâ yo na dadâti sakhye sacâbhuve sacamânâya pitvâḥ. Apâsmât preyânna tadoko asti prântamanyamaraṇam cicicchet.*

   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.

   पृणियादित् राष्ट्रमानाय तद्वान्त्वधीयांसमनु पश्यत् पन्थाम।
   आ हि वर्तन्त रस्त्येव चक्कान्त्यमञ्चमुर्ग तिष्ठन्त रायः।


   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.

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.


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.


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.


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

1. Agne haṃsi nyatrinaṃ dīdyanmartyesvā.
   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 स्वाहूता धृतानि पति मादस।
यत्त्वा स्नुचः समस्थिरन। ॥ 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 ghṛta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि रांचतचग्रीरीण्या गिरा।
स्नुवः पतीकमण्यत। ॥ ३ ॥

3. Sa āhuto vi rocate’gnirīlenyo girā.
Srucā pratiṣāmyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghṛta as the prime power of yajna.

घृतनाग्रि: समर्मण्यं मधुपतिकं आहुत।
राचमाना विभावमुः। ॥ ४ ॥

4. Ghṛtenāgniḥ samajyate madhupraṭīka āhutaḥ.
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghṛta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

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.


That immortal Agni, the mortals serve with ghrta, Agni that is the redoubtable master protector of the home and family.


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.

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 हव्यावाहं समीर्धित ||
यज्ञिष्ठं मानुष जनन || 9 ||

9.  

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.

Mandala 10/Sukta 119
Atma Devata, Laba Aindra Rshi

इति वि इति म मना गामश्वं सनुयामिति ||
कुवितसमसरस्यायामिति || 1 ||

1.  

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.

कुवितसमसरस्यायामिति || 2 ||

2.  

Pra vātā iva dodhata unmā pīṭā ayamsata.
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.


   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.


   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.


   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.

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.

7. *Nahi me rodasī ubhe anyāṁ pakṣāṁ 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.


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.

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.

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.

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.

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.
13. **Grho yāmyaramkrto devebhyo havyavāhānaḥ. 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**

1. **Tadidāsa bhuvaneṣu jyeṣṭham yato jajñā ugra-stveṣanṛṃṇaḥ. Sadyo jajñāno ni riṇāti śatṛūnaṇu yanī 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.

2. **Vāvrđhānah śavasā bhūryojāḥ śaturdāsāya 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.

3. Tve kratumapi vrñjanti viśve dviryadete trirbha-vantyūmaḥ. Svādoh svādiyāḥ svādunā srjā 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.


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.

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.


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.

7. *Ni taddadhiṣe’varam param ca yasminnāvithā-vasā duroṇe. Ā mātāra śthāpayase jigatnu ata inośi 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.

8. *Imā brahma bhṛdaddivo vivaktīndrāya śūṣama-griyāḥ svarśāḥ. 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.


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, Hiranyakarbha Prajapatya Rshi*

Hiranyagarbha: सम्म्बत्तथाय भूतास्य जात: पतिर्क आसीत।
स दौधार पृथिविः द्यामुतमां कस्म्भुवायं हविष्ण विधम।। 1 ||

1. Hiranyakarbhaḥ samavartatagre bhūtasya jātāḥ
   patireka āsīt. Sa dādhāra prthivīṁ dyāmutemāṁ
   kasmai devāya haviṣā vidhema.

Hiranyakarbha, 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.

Ya ātmadā baladā yasya viśva upāsate praśīṣam
yasya devāḥ. Yasya cāyāmṛtam yasya mṛtyuḥ
kasmai devāya haviṣā vidhema।। 2 ||

2. 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.

Ya: पौष्पक निविष्टता महिित्वस्म इदान जर्गता बश्रूव।
य इर्ष्य अस्य द्विपदुश्चतुष्प्दत: कस्म्भुवायं हविष्ण विधम।। 3 ||

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.

4. *Yasye me himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo 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.

5. *Yena dyaurugrā prthivī ca dṛḍhā yena svaḥ stabhitaṁ yena nākah. Yo antarikṣe rajaso vimānah 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.

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.


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.

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.

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.

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

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.
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.

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, 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.

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.

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.


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 ghṛta, 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.

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.


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_
1. Ayaṁ venaścodayat prṣṇigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśum 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.

2. Samudrādurmidumudiyarti veno nabhojāḥ prṣṭham haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāṭ samānāṁ 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.


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.


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.


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.

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.

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.

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)

1. Imam no agna upa yajñamehi pañcayāmam trivṛtam saptatantum. Aso havyavāluta naḥ purogā jyogeva dīrgham 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 Aptyoyami. 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.)
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.

3. Paśyannanyasyā atithim vayāyā ētasya dhāma vi mime purūṇi. Śaṁśāmi pitre asurāya śevasmayajñīyādyajñīyan bhāgamemī.

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.


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.

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.


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.

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.

8. Tā asya jyeṣṭhamindriyam sacante tā ṯimā kṣeti svadhāyā madantīḥ. Tā ṯim viśo na rājānam vrāṇānā bibhatsuvo apa vṛtrādatisṭhan.

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.
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*

1. *Aham rudrebhirvasubhiścarāmyahamādityair-utā viśvedevaiḥ. Aham mītrāvaruṇobhā bibhamrāyahamindrāgni 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 सार्माहनुसं बिभमुंहूँ तत्तरार्मुत पूषणं भर्गम्। अहं
द्विजामि द्विजाम् हविष्मत सुपाव्यं च चर्ममनाय सुन्वत्॥ २ ॥

2. Ahaṁ somamāhanasāṁ bibharmyahāṁ tvāśṭāra-
muta pūṣaṇāṁ bhagam. Ahaṁ dadhāmi draviṇaṁ
haviṣmate suprāvyye yajamanāya 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 संगममी चिकित्तुषी पथ्मा यज्ञयानाम।
तं मा द्वा व्याधिः पुरुत्रा भूरिस्त्राट्रां भूर्यावृक्ष्यन्तीम।॥ ३ ॥

3. Ahaṁ rāṣṭrīṁ samgamanī vasūnāṁ cikituṣī
prathamā yajñiyānāṁ. Tāṁ mā devā vyadadhūḥ
purutrā bhūristhātrāṁ bhūryāvēśayanīṁ.

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.


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.)


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.

6. Aham rudraya dhanuratanimi brahmadvise 
\( \text{śarave hantavā u. Aham janāya samadam kṛṇo-} \)
\( \text{myahāṃ dyāvāprthivī ā viveśa.} \)

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.

7. Aham suve pitaramasya mūrdhan mama yonir-
\( \text{psvantaḥ samudre. Tato vi tiṣṭhe bhuvanānu} \)
\( \text{viśvotāmuṁ dyāṁ varṣmaṇopa spṛśāmi.} \)

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.
8. **Ahameva vāta iva pra vāmyārabhamāṇā bhu-vanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahinā sam 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*

**1. Na tamaṁho na duritaiṁ dvarāsasā auṣṭrā patyām.**

*Na tamaṁho na duritaiṁ dvarāsasā auṣṭrā martyām. Sajoṣasato yamaryamanā mitro nayaṁti varunō ati dvīṣaḥ.*

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.

**2. Taddhi vayaṁ vāmyārabham yāna mitrāryaman.**

*Yuṁmaṁtā prājñā priye syātā supraṁtvātī dviṣaḥ.*

Mitra, V aruna 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
2. **Taddhi vayam vrñímahe varuña mitrāryaman. Yenā nirṇāṃhaso yūyam pātha nethā ca martyamati dviṣāḥ.**

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.

3. **Te nūnāṃ no’yamūteye varuṇo mitro aryamā. Naiṣṭhā u no neṣāṇi parśīṣṭhā u naḥ parṣṇyati dviṣāḥ.**

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.

4. **Yuṣyam viśvam pari pātha varuṇo mitro aryamā. Yuṣmākam śarmaṇi priye syāma supraṇītayo’ti dviṣāḥ.**

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.

5. Ādityāso ati sridho varuṇo mitro aryamā. Ugraṁ marudbhī rudram huvemendramagnim svastaye’-ti dviṣāḥ.

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.


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.
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.

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.
1. *Rātrī vyakhyaṅgyaṭā yuvatī purutrā devyakṣabhīḥ.*
   *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.

2. *Orvaprā amartyaṁ nivato devyudvataḥ.*
   *Jyotiśā bādhate tamaḥ.*

   The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

3. *Nīru svasāramaskrtoṣasamī devyāyatī.*
   *Apedu āṣate tamaḥ.*

   Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

4. *Sā no adya yasyā vayamī te yāmmanavikṣmahi.*
   *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.
1. Rœtr¶ vyakhyadŒyat¶ purutrŒ devyak¦abhi¬. ViÜva adhi Üriyo'dhita.

Look, there comes the night divine with many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.


The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

3. Niru svasŒramask¾to¦asaÅ devyŒyat¶. Apedu hŒsate tama¬.

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

4. SŒ no adya yasyŒ vayaÅni te yŒmannavik¦mahi. V¾k¦e na vasatiÅ vaya¬.

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.

5. Ni grœmaso aviksœata ni padvantO ni paksœãVã. Ni ñyenãœasœcidarthœinO.

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.


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.


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.


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

Mamāgne varco vihaveśvastu vayaṁ tvendhānāstavām puṣema. Mahyaṁ namantāṁ pradiśa-ścatasra-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.

Mamā nātirī guḍrakamastu mahān vāartā pavatāṁ kāmān anāśīn.


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.

3. 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.

4. 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!


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.


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.
May all be well with you!

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.

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.

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 yajña and save this yajamana from sin and evil.

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 yajña 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.

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_

(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.)


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.

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.


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.

5. Tiraścino vitato raśmiresāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.
3. 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.


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.

7. Iyam visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na. Yo asyādhyakṣah 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*

या यज्ञा विश्वकालम् द्विपूर्णता एकसप्तं द्विकर्माभिष्रायते।
हृद बौद्धैति पिनग य अयायुः प व्यायं व्यत्थासत तत। ॥ १ ॥

1. *Yo yajñō 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 तनुं उत्कृष्णति पुमानि तत्त अधिनारं अस्मिन।
हृद मुयूङ्खा उप सदुर्स सदुः सामानि चक्र्सभ्ययातः
तत्व। ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrūṣatasarāṇyotave.*

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.

3. **Kāśīt pramā pratimā kim niḍanamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugāṁ kimukthāṁ yaddēvā 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?

4. **Agnergāyatryabhavat sayugvosnihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthaırmahasvān ṛhospaterbrḥati 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.)

Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnah. Viśvān devānjagatyā viveśa tena cāklṛpra rṣayo 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.)

Cāklṛpre tena rṣayo manuṣyāḥ yajñē jāte pitaro nah purāne. 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.

7. *Sahastomāḥ sahachandasa āvṛtāḥ sahapramāṇṛṣayaḥ sa ṭaptaḥ sapta daivyāḥ.* *Pūrveśāṁ panthāmanuvādṛṣyā 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*


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.

2. **Kuvidaṅga yavamanto yavaṁ cidyathā dāntyānūpūrvam viyūya. Ihehaiśāṁ krṇuhi 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 yajñic offerings but bear the holy grass and bring homage to the vedi.

3. **Nahi sthūryṛtuthā yātamasti nota śravo vivide saṅgamesu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇam vājayantah.**

   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.

4. **Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhastati 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.


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.


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.


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

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.

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.

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.

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.


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.

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.

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 intelligent and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

*Indra Devata, Sudah Paijavana Rshi*
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.

2. Tvaṁ sindhūṁravāśrijo’dharāco ahannahim. Aśatrurindra jajñiṣe viśvam puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanayakeśāṁ 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.

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.

4.  

Yo na indrābhito jano vṛkāyurādideśati. Adhaspadam tamīṁ kṛdhi vibāḍho asi sāsahirnabhartāmanayakeśāṁ 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.

5.  

Yo na indrābhidāsati sanābhiryaśca niṣṭyaḥ. Ava tasya bālam tira mahīva dauradha tmanā nabhartāmanayakeśāṁ 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.


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.

7. *Asmabhyaṁ su tvamindra tāṁ śikṣa yā dohate prati varāṁ jaritre.* Acchidrodhṇī pīpayadyathā nah 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


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.)


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.

3. Ava tyā bṛhatīrīśo viśvaścandrā amitrahan. Śacībhiḥ śakra dhūnuhīndra viśvābhirūṭibhir-devī janitryajī jananadbhadrā 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.


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.

5. *Ava svedā ivābhito viśvak patantu didyavaḥ. Dūrvāyā iva tantavo vyasmatirdevī 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.


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.

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*

1. *Yasmin vrkṣe supalāśe devaiḥ sampibate 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.
2. \( \text{Purāṇāṁ anuvenantam carantaṁ pāpayāmuyā.} \\
\text{Asūyannabhyacākaśaṁ tasmā asrṇḍhayam punaḥ.} \)

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.

3. \( \text{Yaññ kumāra navaṁ rathamacakraṁ manasākṛṇoḥ. Ekeśaṁ viśvataḥ prāṇcamapaśyannadhi tiśṭhasi.} \)

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.

4. \( \text{Yaññ kumāra prāvarতya रथं विर्प्भ्यस्परिः।} \\
\text{तं सामानु पार्वतत्तु समिता नाव्याहितम ः ४ ॥} \)

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.

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.


As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakṛti is all pervasive and expansive, and from that all forms emerge and evolve.

7. *Idam yamasya sādananāṁ devamānāṁ yaducyate. Iyamasya dhanyate nālīrayam gīrbhiḥ pari-skṛtaḥ.*

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)


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.)


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 माध्यम बाताँ आ तस्थिमा वृयम।
शरीरदुर्खमामें यूल्यं मर्तासा अभिप पश्यथ ॥ ३ ॥

3. Unmaditā mauneyena vāṭāṁ ā tasthimā vayam.
Śrīredasmākam 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.)

अन्तरिणि रण पतति विश्वा सूपावचारकशात।
मुनिद्वस्त्वदवस्य साबृत्याय सखाहितः ॥ ४ ॥

4. Antarikṣeṇa patati viśvā rūpāvacākaśat.
Munirdevasyadevasya saukrtyāya 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.)

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.)

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.)

7. \textit{Vāyurasmā upāmanthat pinaṣṭi små 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.

\textbf{Mandala 10/Sukta 137}

\textit{Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamitra, Jamadagni, Vasishtha Rshis}

1. \textit{Uta devā avahitaṁ devā unnayathā punaḥ. Utāgaścakruṣāṁ 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.

2. Dvāvimau vātau vāta ā sindhorā parāvataḥ. Dakṣam te anya ā vātu parānyo vātu yadrapah.

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.

3. Ā vāta vāhi bheṣajam vi vāta vāhi yadrapah. 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.

4. Ā tvāgamaṁ śaṅtātibhiratho ariṣṭatātibhiḥ. Dakṣam 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.
5. \textit{Trāyantāmiha devāstrāyatāṁ marutāṁ gaṇah}. \textit{Trāyantām 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.

6. \textit{Āpa idvā u bheṣajīrāpo amīvacātanīḥ. Āpah 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.

7. \textit{Hastābhyām daśāśākhābhīyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ tvā tābhīyāṁ tvopa sprśāmasi.}

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*

1. *Tava tya indra sakhyeṣu vahnaya ātām manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇa-\n\nnapaḥ kutsāya manmannahyaśca daṁsayah.*

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.

2. *Avāsrjaḥ prasvāḥ śvañcayo girinudāja usrā apibo madhu priyam. Avardhayo vanino asya daṁsaśā \n\nśuṣoca 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.

3. Vi sūryo madhye amucadratham divo vida-ddāsāya pratimānāmaṇāraḥ. Dr̥ḷhāṇi piprora
surasya māyina indro vyāsyaccakṛvāṁ rjiśvanā.

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.

4. Anādhrṣṭāṇi dhṛṣito vyāsyannidhiḥrādevaṁ amṛṇadādayāsyah. Māseva sūryo vasu puryamā
dade gṛṇānaḥ śṛṇmaśṛṇādviḥ-
rūkṛtsnataṁ.

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
and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

3. Viṣṇurya madhye amucadratha dvoddhrasya pratimōnamōrya¬. Dväühōni piprora¬ surasya mōyina indro vyōsyaccakovôjiÜvanô. 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.

4. Anōdhōni dhōito vyōsyannidh¶radevô³ am¾Äadayōsya¬. Mōseva sµuryo vasu puryamōna¬ Ütrµu³raܾČdvirukmatō. 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.

5. Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujayāni tejate. Indrasya vajrādabhedabhhiśnathaḥ 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.

6. Etā tyā te śrutyāni kevalā yadeka ekamakṛṇorayajñam. Māsām vīḍhānamadadhā 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.
Savita (1-3) Vishvavasu Atma (4-6) Devata, Vishvavasu Devagandharva Rshi


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.


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.
3. **Rāyo budhnah saṅgamanam viśvā rūpābhi caṣṭe sacibhiḥ. Deva iva savitā satya-dharmendro 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.

4. **Viśvāvasun soma gandharvamāpo dadṛśuṣiṣṭa-dṛtenā vyāyan. Tadanvavidindro 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.
5. **Viśvāvasurabhi tanno grñātu divyo gandharvo rajaso vimānah. 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.

6. **Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṁ gandharvo amṛtāni voca-dindro 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

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.

Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā. Putro mātārā vicarannupāvasi prṇakṣi 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.
3. Ūrjo napājjātavedah suśastibhirmandasva dhūti-bhirhitah. Tve iṣāṁ sam dadhurbhūrivarpaścitrotayo 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.

4. Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vāpuṣo vi rājasi pṛṇakṣi sānasim 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.

5. Iṣkartāramadhvarasasya pracetasāṁ kṣayantaṁ rādhaso mahaḥ. Rātim vāmasya subhaṁ mahīmiṇam dadhāsi sānasim 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.


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*

1. *Agne acchā vadeha naḥ pratyaṇa 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.

2. *Pra no yacchatvaryaṁ ā pra bhagaḥ pra brha-
spatiḥ. Pra devāḥ prota sunṛtaṁ 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.

3. *Somaiṁ rājānamavase’gnim gīrdbhirhavāmahe. Ādityāṁ viṣṇuṁ sūryaṁ brahmāŚnam ca brha-
spatim.*

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.

4. \( \text{Indraväyū bṛhaspatiṁ suhāveha havāmahe.} \)
\( \text{Yathā nāḥ sarva ijjanaḥ saṅgatyāṁ sumanā asat.} \)

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.

5. \( \text{Aryamaṇāṁ bṛhaspatimindraṁ dānāya codaya.} \)
\( \text{Vātam viṣṇum sarasvatīṁ savitāram ca vājinam.} \)

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.

\( \text{त्यान् न अग्र अग्निभिवर्ध्य युज्य च वधय।} \)
\( \text{त्यान् न दुर्वत्तात्त्व रूपाय दानाय चादय।} \)
6. **Tvam no agne agnihirbrahma yajñaṁ ca variabilitya. Tvam 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)_

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1. **Ayamagne jaritā tve abhūdapi sahasah sūno nahyanyadasyatyāpyam. Bhadram hi śarma trivarūthamasti ta āre himsānāmāpana 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.
2. Pravat te agne janīmā pitūyataḥ sācīva viśvā bhuvaṇā nyṛṇjase. Pra saptayah pra saniṣanta no dhiyaḥ puraścarantī 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.

3. Uta vā u pari vṛṇakṣi bapsadbaharagna ulapasya svadhāvah. Uta khilyā urvarānāṁ bhavanti mā te hetim taviśīṁ 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.


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.

5. **Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsāḥ. Bāhū yadagne anumarmṛjāno nyanūttānāmanveśi 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.

6. **Ut te śuṣmā jihatāmut te arcirut te agne śaśamānasya vājāḥ. Ucchvaṅcasva ni nama vardhamāna ā tvādyā 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.

7. **Apāṃśirind nyṛṇāṁ samudrasya nivṛśanam.**

**7.**
7. Apāmidam nyayanaṁ samudrasya niveśanam.
Anyāṁ kṛṣṇuṣvetah panthāṁ tena yāḥi vāśāṁ 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.

8. Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.
Hradāśca puṇḍarikāṇi samudrasya grhrā 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

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 बाज्ञिनमरणवा यमलंत।
दृढः हें गुर्दिं न वि ध्यतमस्तिं यतिश्चया रजः॥२॥

2.  Tyam cidaśvam na vājinamareṇavo yamatnata. Dr̥ḥam grantim na vi śyatamatrim yaviṣṭhamā rajah.

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 दर्सिष्ठावत्रये शुभा सिष्यासतं धिर्यं।
अथा हि वा दिवा नरा पुनः स्तामा न बिश्चस॥३॥


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.

न्‍युवं भृज्यु समुद्र आ राजस: पार इङ्कितम। ‍
यातमच्छ्र ग्रामक्षिणासतया सातय कृतम॥ ५ ॥

5. *Cite tadvāṁ surādhasā rātiḥ sumatiraśvinā.* ‍Ā yannahad sadane pṛthau samane parśatho 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.

अथ च ममहिष्ठा विश्वावदसा ।
समस्म भृस्मं नरालस्य न पिप्युषिरिषः ॥ ६ ॥


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

_Hindu Devata, Suparna Tarkshya or Urdbhvakrshana
Yamayana Rshi_

\[
\text{अयं हि त आर्मत्य इन्दुरत्या न पत्यत।}
\text{द ग्र विब्रायूङ्क्धर्षे॥ १ ॥}
\]

1. Ayam hi te amartya induratyo na patyate.
_Dakشو 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.

\[
\text{अयमस्मासु काव्यं ऋभुवणं दास्वंत।}
\text{अयम विभत्तीःव्यक्तिश्च मदर्मभुन कृत्यं मदम॥ २ ॥}
\]

2. Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayam
bibhṛtyūrdbhvakṛśanāṁ 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.
3. *Ghṛṣuḥ śyenāya kṛtvana āsu svāsu vamśagah.*
   *Ava dīdhedahīśuvah.*

   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.

4. *Yāṁ suparāṇah parāvataḥ śyenasya putra ābharaṇat.*
   *Ṣatacakraṁ 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.

5. *Yāṁ te śyenāścārṣumārvrkaṁ padābharadar-ūṇaṁ 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.

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**

*Sapati-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.).

1. *Imāṁ khanāmyoṣadhīṁ vīrudham balavattamāṁ. Yayā sapatnīṁ bādhate yayā saṁvindaṁ 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.

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.


   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.
4. **Nahyasyā nāma grbhnāmi 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.

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.

6. **Upa te’dhāṁ sahamānāmabhī 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

अरण्यात्यरण्यात्यसाधः पञ्च नर्यैः।
कथा गाम्बे न पृङ्खलिते न त्वा भरिरव विन्दति। II 1 II


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.

ृषारवाय वद्ये यदुपार्वति चिच्चिकः।
आधारित्वभिरव धारितः रण्यानिर्मेयः। II 2 II

2. Yṛṣāravāya vadate yadupāvati ciccikah. 
Āghāṭibhiriva dhāvayannaranyakānīnimmahīyate.

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.

उत्त गार्बिकावादन्त्यूत वश्मव दृश्यत।
उत्ता अरण्यानि: सायं श्राकटीरिव सजलि। II 3 II

3. Uta gāva ivādantyuta veśmeva dṛśyate.
Uto aranyakāṇiḥ sāyamāḥ śakaṭiriva 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.

गामुङ्गः आ हृंङ्गति दावुङ्गः अपावधित।
वस्स रण्यन्यां सायमवः पदितिः मन्यत। II 4 II
4. **Gāmaṅgaiśa ā hvayati dārvaṅgaiśo apāvadhūt. Vasannaraṇyāṇyāṁ 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.

5. **Na vā arañyānirhantyanyaścennābhigacchati. Svādoḥ phalasya jagdhvāya yathākāmam 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.

6. **Āñjanagandhim surabhīṁ bahvannāmakṛṣṭīvalāṁ. Prāham mṛgāṇaṁ mātaramaraṇyāṇīnīsamsisam.**

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.
Indra Devata, Suveda Shairishi Rshi

1. Śratte dadhāmi prathamāya manyave’hanyadvyṛtram naryam viverapaḥ. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt prthivī 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.

2. Tvaṁ māyābhirananavadya māyinām śravasyatā manasā vrṣtramardayaḥ. Tvaminnarō vrṇate 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.

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.


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.
3. Aiśandhi puruṣaṁturu vadhosye mahagam. Arcanti toke tanaye pari-
medhaṁtāṁ vajinam 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 grandchildren.

4. Saṁrūyaṁ subhaṁtyāṁ kośakannadāṁ yāṁ asya
raṇayāṁ ciketāṁ. Tvadbhaṁ maghavan dhurva-
dhvaro makṣuṁ sa vajāṁ bharate dhanāṁ nabhīṁ.

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.

5. Tvaṁ śardhāya mahinā grñāna uru kṛdhī magha-
vañcaghadhi rāyah. 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

1. Suṣvāṇāsā indra stumasi tvā sasavāṁsaśca
tuvinr̥mṇā vājam. Āno bhār 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.

2. ऋष्ववस्त्वमिन्द्र शूर जाता दासीविश्वः सूय्र्यं सह्यः।
गुहां हिंतं गुहां गूढः हमस्यु बिभृत्तसिं पर्यावरण न सार्पम॥

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.)

3. अया वा गिरां अभ्यच बिद्वाणृषीणां विपर्यः सुप्रति चक्रानं।
त स्यामु य रुणवर्ण्य सार्पकृत्त तुभ्यं रथाव्ध ह भु ाद॥

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.
4. *Imā brahmendra tubhyam sāṃsi dā nṛbhyo nṛṇāṁ śūra śavah. Te bhīrthava sakraturyeṣu cāka-nnuta trāyasva grñata 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.

5. *Śrūdhī havaminrda śūra prthyā uta stavase venyasyārkaih. Ā yaste yonim ghrṭavantam-āsvārūṁ-mirna nimnairdravayanta vakvāh.*

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.
1. *Savitā yantraḥ pr̥thivīmaramṇādaskambhane savitā dyāmadṛśmat. Aśvatīṃdhukṣaddhumimantarikṣamatürte baddhaṃ 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.

2. *Yatrā samudraḥ skabhito vyainadapāṃ napāt savitā tasya veda. Ato bhūrata ā utthitaṃ rajo’to dyāvāpr̥thivī apraṭhētam.*

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.


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.


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.


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 Vasishthha Rshi

1. Samiddhaścit samidhyase devebhoyo havyavāhana. Ādityai rudraivasubhurna ā gahi mṛśi-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.


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.


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.
3. \textit{Tvāmu jātavedasām viśvavārāṁ grīne dhiyā. Agne devāṁ ā vaha naḥ priyavratāṁ mṛlikāya 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.

4. \textit{Agnirdevo devānāmabhavat purohito’gniṁ manuṣyāḥ rṣayāḥ samīdhire. Agniṁ maho dhana-sātāvahāṁ huve mṛlikāṁ 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.
5. Agniratriṁ bharadvājam gaviśthiram prāvannah
  kaṇvam trasadasyumahave. Agnim vasiṣṭho
  havate purohito mṛśikāya purohitah.

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

1. Śraddhayāgniḥ samidhyate śraddhayā hūyate
  haviḥ. Śraddhām bhagasya mūrdhāni vacasā
  vedāyāmasi.

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.
5. Agniratriñ bharadvœjañ gavishthirañ kanvova trasadasyu have. Agniñ vasiñ havañ. Purohitøya purohitø. 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.

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Shraddha Devata, Shraddha Kamayani Rshi


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.


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.

4. Śraddhāṁ devā yajamānā vāyugopā upāsate. Śraddhā hṛdayayākūtāṁ 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.
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*

1. **Savāśa itthā asyamitrakhādo abdhutaḥ.**
   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.

2. **Svastidā viśaspativṛtrahā vimṛdhho vaśī.**
   Vṛṣendraḥ pura etu naḥ somapā abhayamkaraḥ.

   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.

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.

4. Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. 
   Yo asmāṁ abhidāsatyadharam 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.

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.

Mandala 10/Sukta 153

**Indra Devata, Indramatara Devajamaya Rshis**

1. Īṅkhyānantīrapasyuva indraṁ jātampūpāsate. 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 बलादद्धि सहसा जात आर्जसः ।
   त्वं वृष्णवृषदंसि ॥ २ ॥

2. Tvamindra balādadhi sahaso jāta ojasā. 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.

   त्वमिन्द्र वृष्णवृषदसि व्यत्रहा व्यत्रांन्तरिः आर्जसः ।
   उद द्यामस्तभ्नाऽआर्जसः ॥ ३ ॥

3. Tvamindrāsi vṛtrahā vyntarīkṣamatirāḥ. 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.

4. \textit{Tvamindra sajośasamarkaṁ bibharṣi bāhvoḥ. Vajram 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.

5. \textit{Tvamindrābhībhūrasi viśvā jātānyoajasā. 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.

\textbf{Mandala10/Sukta 154}

\textit{Bhava-vṛttam Devata, Yami Vaivasvati Rshi}
1. *Soma ekebhyah pavate ghrtameka upasate.*
   *Yebhyo madhu pradhavati tamscidevapi gacchatat.*
   
   Soma flows for many, they chant the Samans. Many love ghṛta 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.

   *Tapo ye cakrire mahastamscidevapi gacchatat.*
   
   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.

3. *Ye yudhyante pradhaneu urso ye tanutyaja.*
   *Ye vasahasradakshinastamscidevapi gacchatat.*
   
   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.

4. *Ye cit purva rtasapa rtavana rtavrdha.*
   *Pityn tapasvato yama tamscidevapi gacchatat.*
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.


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*

1. *Arāyi kāṇe vikaṭe girīṁ gaccha sadānve. Šīrimbiṭhasya satvabhistebhiṣṭvā cātayāmasi.*

O Stingy depravation, 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.

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.


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).


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.
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

अग्नि हिन्वान्तु ना धियः सप्तिमाशुमिवाजिषु।
तन्न जष्म धनंधनं ॥ १ ॥
1. Agnim hinvantu no dhiyaḥ saptimāśumivājiṣu.
Tena jeṣma dhanam dhanaṃdhanam.

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 आकरामहु सर्वयाग्र तवात्त्याः।
तां ना हिन्व मघत्तय ॥ २ ॥
2. Yayā gā ākarāmahe senayāgne tavotyā.
Tām no hinvā 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.

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.


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.


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


druma nu kame bhuwanas srisadhameendra ca visve cha duva: II 1 II

1. *Imā nu kāṁ bhuvanā sitadhamendraśca 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.

"Yam c' nastanvam ca praśā cādityairindraḥ saha cikrpaṭi."  II 2 II

2. *Yajñam ca nastanvam ca praśā cādityairindraḥ saha cikrpaṭi.*

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.

"Aādityaṁ bhuṭtvavitā tanuṁ."  II 3 II

3. *Ādityaṁ bhuṭtvavitā marudbhirasmākaṁ.*

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.

"Huvāy duva apsuṁ añayaṁ duva devatāṁbhur."  II 4 II
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.

5. **Pratyańcamarkamanayańcḥacībhirādīt svadhi-miśirāṁ 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*

1. **Sūryo no divaspātu vāto antarikṣāt.**  
*Agniṁaḥ 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.
2. *Jośā saviraryasya te haraḥ śataṁ savāṁ arhati.*  
   *Pāhi no didyutaḥ patantyāh.*

   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.

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.

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanū-  
   bhyāḥ. Saṁ cedāṁ 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.
5.  *Susamādrśaṁ tvā vayam prati paśyema sūrya.*
   *Vi paśyema nṛcaṅkṣasah.*

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*

1.  *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
   *Aham tadvidvalā patimabhyaśākṣi viṣāsahīḥ.*

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.

2.  *Aham keturahāṁ mūrdhāhamugrā vivācanī.*
   *Mamedanu kratuṁ patiḥ sohānāyaṁ ṛpaḥcāret.*

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.
3. *Mama putrāḥ satruhaṇo 'tho me duhitā virāṭ.*
Utāhamasmī samjayaḥ 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.

4. *Yenendro haviṣā kṛtvabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatanā 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.

5. *Asapatanā sapantaghrnī jayantyabhibhūvarī.*
Āvrkṣamanvāsāṁ varco rādho astheyasāṁivā.

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.

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*

1. Tīvrasayābhivayaso asya pāhi sarvarathā vi harī iha muṇca. 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.

2. Tubhyam sutāstubhyamu sotvāsastvāṁ girāḥ svātryāḥ ā hvayanti. Indredamadya savanam 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.


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.


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.
5. *Aśvāyanto gavyanto vājayanto havāmahe tvopa-gantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunām 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*


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.
5. AûvŒyanto gavyanto vŒjayanto havŒmahe tvopa-
gantavŒ u. bhµu¦antaste sumatau navŒyŒÅ
vayamindra tvŒ ÜunaÅ 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

1. MuÛcŒmi tvŒ havi¦Œ j¶vanŒya kamajÛataya-
k¦mŒduta rŒjayak¦mŒt. GrŒvirjagrŒha yadi vaita-
denaÅ tasyŒ indrŒgn¶ 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.

2. Yadi kŒtŒyuryadi vŒ pareto yadi mŒryorantikaÅ
nŒta eva. TamŒ harŒmi nirŒterupasthŒdaspŒrŒsa-
menam 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.)

3. SahasrŒkŒña śataśāradena śatŒyuṣā haviśāhār-
śamenam. Śatam yathemaṁ śarado nayāṁindro
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.

4. Śatam jŒva śarado vardhamānaṁ śatam hemantā-
ñchatamu vasantān. Śatamindrāṅgni savītā bhra-
patiḥ śatāyuṣā haviṣemam punarduh.

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.

महर्षि त्वायविंदं त्वा पुनरागाः: पुननव।
सर्वाःश सर्वः त च पु: सब्मायुरूच तचचविदम्। ५ ॥

5. Āhārṣaṁ tvāvidam tvā punarāgāḥ punarnava. Sarvāṅga sarvam 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

ब्रह्मणाग्नि: संविदाना र गाह बाध्यतामिति: ।
अमीवा यस्त गर्भं दुः रुणामा यानिमाशयं। १ ॥


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.

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*
   *Agniṣṭaṁ brahmaṇā saha niśkravyādamanīnaṁ.*
   
   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.

3. *Yaste hanti patayantam niṣatsnum yah 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.

4. *Yasta ūrū viharatyantarā daṁpaṁi śaye.*
   *Yonīṁ yo antarāreṁhi 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.

5. Yastvā bhrātā patirbhūtvā jāro bhūtvānipadyate. Prajāṁ yaste jighāṁsatī tamito nāśayāmāsī.

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.


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


I eliminate the consumptive disease from your
eyes, nostrils, ears, mouth, head, fore head and tongue.


I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

3. Āntrebhyaṣte gudābhhyo vaniṣṭhorhrdayādaddhi. Yaksmaṁ matasnābhhyāṁ yakaṇḥ 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.

4. Īrubhyaṁ te aṣṭhīvadbhyāṁ pāṛṣṇibhyāṁ prapadābhhyāṁ. Yaksmaṁ śroṇibhyāṁ bhāsadā-

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

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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.


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*


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.
2. Bhadram vai varam vrñate bhadram yuñjanti
dakśinam. Bhadram vaivasvate cañṣurbahutrā
dīvato manah.

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.

3. Yadāsāsā nih śasābhiśasopārima jāgrato yat
svapantaḥ. Agnirviśvānyapa duṣkṛtānyajuṣṭā-
nyāre 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).

4. Yadindra brahmaṇaspate’bhidroham carāmasi.
Pracetā na ōṅgiraso dviṣatāṁ pātvāṁhasaḥ.

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.

अर्ज्ञमाद्यास्नामम चाभुमानानगसा वयम। जाग्रत्सवपनः संक्षल्य: पापा यं द्विष्मस्तं स ऋष्ट्राच्छतु या ना द्वषि
tपर्च्छछतु॥ ५ ॥

5. Ajaismādyāsanāmah ca bhūmānāgaso vayam. Jāgratsvapnah samkalpaḥ pāpo yam dvīṣmastaṁ 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.
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.

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.
3. **Hetih paksiṇī na dabhātyasmānaśtryāṁ padam kṛṇute agnidhāne. śaṁ no gobhyaśca puruṣe-bhyaścāstu mā no hiṃsādiha 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.

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.

5. **Rcā kapotaṁ nudata praṇodamīśaṁ madantaḥ pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjaṁ pra paṭāt patiśṭhaḥ.**

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**

*Sapatnaghnām Devata, Rshabha Vairaja or Rshabha Shakvara Rshi*


   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.

2. *Ahamasmi sapatnahendra ivāriṣṭo aksataḥ. Adhāḥ sapatnā me padorime sarve abhiṣhitāḥ.*

   I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.


   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.

4. Abhibhūrahāmāgamaṁ viśvakarmeṇa dhānmaṁ. 
   Ā vaścittamā vo vratamā vo’ham 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.

5. Yogakṣemāṁ va ādāyaṁ bhūyāsamuttama ā vo mūrdhānamakramāṁ. Adhaspadāṁma udvadata maṇḍūkā ivodakāṁmaṇḍūkā 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*

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.


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.

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.

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

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.

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.


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?


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.
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.

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.
3. \textit{Yā deveśu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmahīyāṁ payasā pinvamānāḥ praśāvatīrindra goṭhe rīrīhi.}

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.

4. \textit{Prajāpatirmahyametā raraṇo viśvairdevaiḥ pitr-bhīḥ samvidānaḥ. Śivāḥ saīrūpa nogośīhamā-
kastāsāṁ vayām praśāya 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.
Vibhād bṛhat somyaṁ madhvāyurdhadyajñapatāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ pūpoṣa 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.

Vibhād bṛhat subḥṛtam vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitraḥ vṛtrahā dasyuhantamaṁ jyotirjajñē asurahā sapatnāhā.

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.

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.


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*

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.

2. Tvaṁ makhasya dodhataḥ śiro’va tvaco bharah. Agacchaḥ somino grham.

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.


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.

4. Tvaṁ tyamindra sūryam 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*

1. Ā yāhi vanasā saha gāvaḥ sacanta vartanim yadūḍhabhīḥ.  

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.

2. Ā yāhi vasvyā dhiyā mamhīṣṭho jārayanmakhah sudānumbhīḥ.  

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.

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.

4. Uṣā apa svasustamaḥ saṁ vartayati vartanim sujātatā.  

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every
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.

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.

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

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.

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.

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.

Here are Adi, Dhruva, and Usha Devatas from Mandala 10/Sukta 172 and Mandala 10/Sukta 173 of the Rgveda.
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.


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.

5. *Dhruvāṃ te rājā varuṇaḥ dhruvāṃ devo brhaspatiḥ. Dhruvāṃ ta indraścāgniśca rāṣṭram dhārayatām 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.

6.  Dhruvaṁ dhruvena haviśābhi somaṁ mrśāmasi.  
    Atho ta indrah kevalirviśo baliḥtāskarat.

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

1.  Abhīvartena haviśā yenendro abhivāvrte.  
    Tenāsmān brahmaṇaspatē’bhi rāṣṭrāya vartaya.
which Indra, ruler, advances to planned and time bound goals of progress and victory.

abhicivrtya sapattanabhya na aranty.
abhivyottanatatijjaabhya na darsyat 2 II

2. Abhivṛtya sapatnānabhi yā no arātayah. Abhi pṛtanyantam 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.

abhivyottana devaḥ saṃhitābhishāma abhivrutyat
abhivyottanavijnābhīvad yathāśanām 3 II

3. Abhi tvā devaḥ savitābhi somo avīṛtat. Abhi tvā viśvā bhūtanābhīvarto 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.

yanvendra havisakṛtvyabhavad dyumnyuttamah. Idaṁ tadakri devā asapatnāḥ 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, brilliances of nature
and humanity, I have done so that I may become free from rivals, adversaries and enemies.

5. Asapathaḥ sapatnahāḥ 'bhirāśtra viṣāsahiḥ. Yathāhameśāṁ bhūtānāṁ virājānī 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


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.

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.

3. *Grāvāṇa uparesvā 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.

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaḥ.*

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

*Bhbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi*

प सूनव ऋभूणां बृह रविवं वृज्नानं ।

राम य विश्वधार्यसांचर्यन्दृश्नु न मातरं ॥ १ ॥
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.

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.
4. Ayamagnirurusṭvatādiva janmanah.
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 Prajapatiya Rshi

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 Prakṛti, 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.
2. *Pataṅga vācaṁ manasā bibharti tām gandharvo’vadadgarbhe antaḥ. Tām dyotamānāṁ svaryāṁ maniṣāmṛtasya 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.

3. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvartī bhuvaneśvantaḥ.*

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

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.

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.

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


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.
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.

3. Šrātam manya ādhani śrātamagnau suśrātaṁ manye taddṛtaṁ navīyaḥ. Mādhyāṁdinasya savanasya dadhnaḥ pibendra vajrin purukṛjju-śāṇah.

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

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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.

2. *Mrgo na bhīmah kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Śṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāṇiha 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.

3. *Indra kṣatramabhi vāmamojo’jāyathā vṛṣabha carṣañināṁ. Apānudo janamamitrayantamuruṁ devebhyo akrṣoru 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.
Mandala 10/Sukta 181

Vishvedeva Devata, Pratha Vasishtha (1), Sapratha Bharadvaja (2), Gharma Saurya (3) Rshis

वर्तरूपः चर्यां समस्तरूपः नामानुष्टंभस्य हुविषाः हुविताः।
धातुन्तौतात्सविनित्यचं विष्णूर्म रथन्तरमा जंभारा वसित्ताः॥ १ ॥


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.)

1. Pratha yasya sapratha nāmubhasya haviḥ haviryat. Dhaturdyutānāt savitūr ācāreram jabhūr vasiṣṭha¬.


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.

3. Te’vindan manasā didhyānā yajuḥ śkannam prathāṃ devayānam. Dhaturdyutānāt savitūṃ 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.

**Mandala 10/Sukta 182**

*Brhaspati Devata, Tapurmurdha Barhaspatya Rshi*

1. **Brhaspatirnayatu durgahā tirah punarnēśadaghaśaṁśāya manma. Kṣipadaśastimapa durma-tiṁ 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.

2. **Naraśaṁso no’vatu prayāje śaṁ no astvanuyājo haveṣu. kṣipadaśastimapa durma-tiṁ 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.

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, Yajamanapati, Hotrashisha Devata, Prajavan Prajapatya Rshi

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.)

अपर्यङ्ग्यं त्वा मनसा दीध्यादाना स्वायां तनू ऋत्व्य नार्थामानाम ।
उप मामुच्चा युवतिबिभूया: प जौयस्व पुजयां पुज्र-काम ॥ २ ॥

2. **Apaśam tvā manasā didhyānāṁ svāyāṁ tanū ṛtvye nādhamānām. Upa māmucchā yuvatirba-bhūyāḥ 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 गर्भमदधामार्षधीव्यां विश्वेषु भूवनश्वन्तः।
अहं पुजां अजनयं पृथिव्यायां हनिष्यां अयपीष्यं पुज्रान। ॥ ३ ॥

3. **Aham garbhamadadhāmośadhiśvaham viśveṣu bhuvanesvantaḥ. Aham prajā ajanayaṁ prthivyā-maham 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

1. **Viṣṇuryonim kalpayatu tvaṣṭā rūpāṇi pimśatu.**
   Ā siṅcatu praṇāpatirdhātā 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.

2. **Garbhāṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.**
   Garbhaṁ te aśvinau devāvā dhattāṁ puṣkarasraja.
   
   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.
3.  *Hiraṇyayī araṇī yam nirmanthato aśvinā.*  
   *Tam te garbham 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, Satyadhṛti Varuni Rshi*

1.  *Mahi trīṇāmavo’stu dyukṣāṁ mitrasyāryamṇaḥ.*  
   *Duradharṣam̄ 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.)

2.  *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.*  
   *Īše 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
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*

1. *Vāta ā vātu bheṣajāṁ 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.

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.
3. *Yadado vāta te grhe ’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*

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitinām.*
   *Sa naḥ parṣadati dviṣah.*

   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.

2. *Yaḥ parasyā parāvatastiro dhanyātirocate.*
   *Sa naḥ parṣadati dviṣah.*

   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.

3. *Yo rakṣāṃsi nijūrvati vṛṣā śukreṇa śociṣā.*
   *Sa nah parṣadati dviṣah.*

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.

4. *Yo viśvābhi vipaṣyati bhuvanā saṁ ca paśyati.*
   *Sa nah parṣadati dviṣah.*

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.

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
   *Sa nah parṣadati dviṣah.*

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

1. Pra nūnaṁ jātavedasamaśvam 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.


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.


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 188

Jataveda Agni Devata, Shyena Agneya Rshi

1. Ayam gau prsnirakramidasadanmataram purah. Pitaram ca prayantsvah.

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.

2. Antasarati rocanasya pranadapanati. Vyakhyanmahiyo 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.

3. Trimsaddhma vi raji vak patangaya dhiyate. Prati vastoraha dyubhi.

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*

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.

1. Ṛtaṁ ca satyaṁ cābhīddhāttapaso’dhyajōyat.  
*Tato rātryajōyat 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.

2. Samudrādārṇāvādhisamvatsaro ajōyata.  
*Ahorātrāni vidadhadviśvasya miṣato vaśi.*

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.

*Divām ca prthivīṁ cā’nrariṣamatho svāḥ.*

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*

1. *Saṁsamidyuvase vṛṣanagne viśvānyarya ā.*
   **Ilāspade 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.

2. *Saṁ gacchadhvaṁ sam ṣadhyaiṁsaṁ vo manāṁsi jānatāṁ.*
   **Devā bhāgaṁ yathā pūrve-saṁjānānā upāṣate.*

   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.

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.


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.
3. 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.

4. 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 common-wealth of peace, progress and all round well being for all in commonalty.