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)
Sanskrit Text as per publication of

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 Dayanand’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
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.
Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of 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 (Tucchakshurdevaahitam
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 Prasthana Trayi 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)
MESSAGE

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 Bhagwand 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 syntheitical 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
Sanskrit (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’:

\[ \text{Yohana-likhitah Susamvādaḥ;} \\
\text{Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.} \]

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 main object was really a missionary one, as I have shown in the Preface of this volume.

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)."

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':

Ohana-likhita
SusamvŒda
ºshvarasya vŒkyam Yishor mahatvam avatŒra kathŒca.

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 J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney’s translation of the Atharvaveda (7, 107, 1) edited by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāprthivibhyāmantariksāya 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
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
with no strings attached (or unattached).

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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 Atharvana-veda 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,
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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 Rgveda.

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 Rgveda, 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 (Shvetashvataraopanishad, 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-200AD, 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; Shvetashvataraopanishad, 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 intellignetial 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 solemtnity 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 Galileo 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
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—Tulsi Ram

### DIACRITICAL MARKS OF TRANSLITERATION

#### Vowels

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#### Consonants

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(ṣ)’ ṭḥ ṃ
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
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. **Agne yaṁ yajñamadhvarāṁ viśvataḥ paribhū-rasi. Sa iddeveṣu gacchati.**

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

5. **Agnirhotā kavikratuḥ satyaścitraśravastamaḥ. 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*

1. Vāyavā yāhi darṣateme somā aramkṛtāḥ. 
   *Teṣāṁ pāhi śrūdhi havam.*

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

2. Vāya ukthebhirjarante tvāmacchā jaritāraḥ. 
   *Sutasomā aharvidāḥ.*

   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 prapṛṇcatī dhenā jīgāti dāṣuṣe.  
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.

इन्द्रवायू हुमे सुता उप्य प्रयोभिरा गंतम्।
इन्द्रवो वामुपाल्लि हि ॥ ४ ॥

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.

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू।
तावा यातमुपुर्ण द्रवत्॥ ५ ॥

5. Vāyavindraśca cetathāḥ sutānāṁ vājinīvasū.  
Tāvā yātamupā 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.

वायुविन्द्रश्च सुन्तुत आ यातमुप निष्कृतम्।
प्रक्षिप्त्रथा धिया नरा ॥ ६ ॥

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.


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).


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.

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*

अश्विनः वर्ष्णीरिषो द्रव्तपणिः शुभस्पाति।
पुरुभुजां चन्दस्यतम्।

1.  
Aśvinā yajvarīriṣo dravatpāṇi śubhaspaṭi.  
*Purubhujā canasyatam.*

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.

अश्विनः पुरुदंससा नरा शाबीरया धिया।
धिष्ण्या चरं गिरे।

2.  
Aśvinā purudāṁsaśa narā śavīrayā dhiyā.  
*Dhiṣṇyā vanatam giraḥ.*

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.

दस्त्रां युवाकरः सुताना नासत्या वृद्धिबहिः।
आ यातं रुद्रवर्तनी।
3. **Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ. Ā yātāṁ 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. **Indrā yāhi citrabhāno sutā ime tvāyavaḥ. Aṃ vibhistanā 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. **Indrā yāhi dhiyeśito 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 harivaḥ.**

   Sute dadhiṣva 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. **Omāsaścarṣaṇiḍhṛto 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 apturāḥ sutamā ganta tūrṇayaḥ.**

   Uṣrā iva svasarāṇi.

   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.

9. **Viśve devāso asridha ehimāyāso adruhaḥ.**

   Medham juṣanta 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. पावकाः नः सरस्वतिः वाजेभिरवैजिनिवति।
वृजं चष्टं धियावसुः॥ १० ॥

Pāvakā naḥ sarasvatī vājebhirvājinīvatī. Yajñāṁ 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 sūṛtānāṁ cetanī sumatīnām.
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॥ १२ ॥

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*


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 sumatīnāṁ. 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 maligner. 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 duvāḥ.

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 maligners 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.

7. \[
\text{Emāśūmāśave bhara yajñāśriyam nṛmādanam. Patayanmandayatsakham.}
\]
   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.

8. \[
\text{Asya pītvā śatakrate ghano vṛtrāṇāmabhavaḥ. Prāvo vājeṣu vājinam.}
\]
   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.

9. \[
\text{Tām tvā vājeṣu vājināṁ vājayāmaḥ śatakrate. Dhanānāmindaśātaye.}
\]
   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.
People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

Mandala 1/Sukta 5

*Indra Devata, Madhucchanda Rshi*

1.  *

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.  *

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.

\[ \text{Sa ghā no yoga ā bhuvatsa rāye sa urandhyām. Gamad vājebhirā sa naḥ.} \]

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

\[ \text{Yasya saṁsthe na vṛṇvate harī samatsu śatravah. Tasmā indrāya gāyata.} \]

4. \( \text{Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.} \)

\[ \text{Sutapāvne sutā ime śucayo yanti vītaye. Somāso dadhyāśirah.} \]

5. \( \text{All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,} \)


*Indra jyaiṣṭhyāya sukrato.*

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.

7. *Ā tvā viśantvāśavaḥ somāsa indra girvanah.*
*Śaṁ te santu pracetase.*

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.

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrate.*
*Tvāṁ vardhantu no girah.*

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.

9. *Akṣitotih sanedimam vājamindraḥ sahasriṇam.*

Yasmin viśvāni pauṃsyā.

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.


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*

1. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthu-śaḥ.* 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. Śoṇā dhṛṣṇiī 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.


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 punargarbhāvatvamerire. 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. *Vīḷu cidārujatnubhirguhā cidindra vahnibhiḥ.*
   *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. *Devayanto yathā matimacchā vidadvasum girah.*
   *Mahāmanūṣata 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. *Indreṇa saṁ hi dṛṣṭasye saṁjagamāno abibhyuṣā.*
   *Mandū samānavarcaśā.*

   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.

10. Ito vā sātimīmahe divo vā pārthivādadhi. Indraṁ maho vā rajasaḥ.

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 brhadindramarkebhirakīṇah.*
   *Indram vāṇīranūṣata.*

   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 dirghāya caḵṣasa ā sūryam rohayad divi.*
   *Vi gobhiradrimairayat.*

   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.

4. *Indra vājēṣu no’va sahasrapradhaneṣu ca.*
   *Ugra ugrābhirūtibhiḥ.*

   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.

5. *Indrāṁ vayaṁ mahādhana indramarbhe havā-mahe. Yujāṁ vṛtṛēṣu vajriṇāṁ.*

   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.
    *Na vindhe asya suṣṭutim.*

    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 kṛṣṭīriyartyojasā.*
    *Īśāno apratīśkutah.*

    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.

9.  *Ya ekaścarṣaṇāṁ vasūnāmisraiyati.*
    *Indraḥ pañca kṣiṭiṇāṁ.*

    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 sajityānāṁ 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.

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.

3.  *Indra tvotāsa ā vayaṁ vajram ghanā daṇḍimahi.*
    *Jayema sam yudhi sprdhaḥ.*
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. **Vayaṁ śūrebhirastrābhirindra tvayā yujā vayam. Sāsahyāma prātanyataḥ.**

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

5. **Mahāṁ indraḥ paraśca nu mahitvamastu vajrīṇe. 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. **Samohe vā ya āśata narastokasya sanitau. 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.
7. **Yaḥ kukṣīḥ somanātāṃ samudra iva pinvate.**
   *Urvirāpo na kākudah.*

   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.

8. **Evā hyasya sūṇrtā virappi gomatī mahīḥ.**
   *Pakvā śākhā na dāśuṣe.*

   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.

9. **Evā hi te vibhūtaya ātaya indra māvate.**
   *Sadyaścit santi dāśuṣe.*

   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.

Evā hyasya kāmyā stoma uktham ca śamsyā.  
Indrāya somapītaye.

10. 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.

Mandala 1/Sukta 9

Indra Devata, Madhucchanda Rshi

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.  
Mahaṁ abhiṣṭirojasā.

1. 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.

Emenaṁ sṛjatā sute mandimindrāya mandine.  
Cakrīṁ viśvāni cakraye.

2. 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.


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.


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.

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.
6.  
\textit{Asmāntsu tatra codayendra rāye rabhasvataḥ. Tuvidyumna yaśasvataḥ.}

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.

\textit{Saṃ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.}

7.  
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.

\textit{Asme dhehi śravo bṛhad dyumnaṁ sahasrasātāmam. Indra tā rathinīriṣāḥ.}

8.  
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).

\textit{Vasorindaṁ vasupatīṁ gīrbhirgīrṇanta ṛgmiyam. Homa gantāramūtaye.}
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.

Sutesute nyokase bhṛhad bhṛhata 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

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 bhūryaspaṭa kartvam. 
   Tadindro arthanī cetati yūthena vrṣṇirejati.

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 vrṣanā kakṣyaprā. 
   Athā na indra somapā girāmupāsrutim 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.

Ehi stomāṁ abhi svarā’bhi grñīhyāruva. 
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.

5.  *Ukthamindrāya śāṃsyām vardhanaṁ puruniṣṣī- dhe. Šakro yathā suteṣu ṇo rāraṇat sakhyēṣu 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.


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 śrūdhī havam nū ciddadhiśva me girah. Indra stomamimam mama kṛṣvā yujaścic-dantaram.*

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.
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.

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.

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*

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.

1. *Indram viśvā avīvṛdhantsamudravyacasamā girah. Rathītamaṁ rathīnāṁ vājānāṁ satpatim patim.*

   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.

   *Sakhye ta indra vājino mā bhema śavasaspate. Tvāmabhi pra ṣonumo jetāramaparājitam.*


   *Pūrvīrindrasya rātayo na vi dasyantyūtayāḥ. Yadī vājasya gomataḥ stotṛbhyo māṁhate mūgam.*
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.


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’pāvaradrivo bilam. Tvāṁ devā abibhyuṣastujyamānāsā āviṣuḥ.

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.

7. Māyābhirindra māyinaṁ tvainā suṣṇamavātirah. 
Viduṣte tasya medhirāsteśāṁ śravāṁsyuttira.

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. Indramīśānomojasābhi 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

1. Agniṁ dūtaṁ vṛṇīmahe hotāram viśvavedasam. 
Asya yajñasya sukram.

We choose Agni, the fire, as prime power of
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.

2. **Agnimagnum havimabhih 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.

3. **Agne devāṁ ihā vaха 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.

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 dīdivaḥ prati śma riṣato daha. Agne tvam rakṣasvināḥ.

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).


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.
8. Yastvāmagne haviṣpatirdūtam deva saparyati.
   Tasya sma prāvitā bhava.

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

   Tasmaī pāvaka mṛlaya.

   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.

10. Sa naḥ pāvaka dīdivo’gne devāṁ ihā vaha.
    Upa yajñam haviśca naḥ.

    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.

11. Sa nah stavāna ā bhara gāyatrena navīyasā.
    Rayim vīravatīmiṣam.
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.

अग्रे शुक्रेण शोचिष्ठा विश्वाभिर्देवहृदितिभि: ||
ढम्म स्तोमं जुषस्व न: || १ २ ||

Imam 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

सूर्यमिन्द्रो न आ बङ्क देवाँ अग्रे हृविष्मते।
होर्ते: पावकक्क यक्ष्ठे च। १ ॥

1. Susamiddho na ā vaha devāṁ agne haviṣmate. 
Hotaḥ pāvaka yakṣi 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.

मधुमन्तं तन्नूमपाद यज्ञं देवेषु न: कवे।
अद्या क्रृणुहि वीतये। 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.

नराशांसमिह प्रियमस्मिन् यज्ञ उपे हये।
मधुजिहं हविष्कृतम् || ३ ॥


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.

अग्रौ सुखतः रथे देवो इन्द्रिष्ट आ वह।
असि होतां मनुहितः। || ४ ॥


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.

स्त्रणित बहिरस्तुष्णं घृतपृष्ठं मनोहिष्णं।
यत्रामृतस्य चक्ष्याणम्। || ५ ॥


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.

\[ \text{वि श्रंयन्तामृतावृध्यो द्वारो देवीरसुशुचतः।} \]
\[ \text{आद्या नूनं च चष्टवे॥ ६॥} \]

6. \( \text{Vi śrayantāṃrātyrdo dvāro devīrāsaścataḥ.} \)
\( \text{Adyā nūnam ca yaṣṭave.} \)

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.

\[ \text{नक्तोशास सुपेशसास्मिन् युज्य उपं हये।} \]
\[ \text{इदं नौ बहिर्गसदेः॥ ७॥} \]

7. \( \text{Naktośāsā supeśasā’śmin yajña upa hvaye.} \)
\( \text{Idam no barhirāsade.} \)

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.

\[ \text{ता सुजिह्वा उपं हये होतारा देव्या कवी।} \]
\[ \text{युज्य नौ यक्षतामिमम्॥ ८॥} \]

8. \( \text{Tā sujihvā upa hvaye hotārā daivyā kavī.} \)
\( \text{Yajñāṁ no yakṣatāmimam.} \)

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. Iłā sarasvatī mahī tisro devīrmayobhuvah.
Barhiḥ sīdantvasridhaḥ.

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 tvāṣṭāramagriyaṁ 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 sṛjā 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.

स्वाहा यज्ञः कृष्णोतन्द्राय यज्ञनो गृहे।
तत्र देवां उपे हवये॥ १२ ॥

12. Svāhā yajñam kṛṇotanendrāya 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

MANDAL - 1 / SUKTA - 14

Vishvedeva Devata, Kanva Medhatithi Rshi

1. Aibhiragne 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.

आ त्वा क्रण्वा अहृतत गृणान्ति विप्र ते धियः।
देवेभिर्याद्रु आ गंगिः॥ २ ॥

2. Ā tvā kaṇvā ahūṣata grṇanti vipra te dhiyah.
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. *Indravāyūḥ brhaspatिम mitrāgniम puṣaṇam 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.


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 araṅkṛtaḥ.*

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.


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 yajatrāṃ rūtvābhdhoṅgre pāṇīvātaksṛdhi.*

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 īdyāste te pibantu jihvayā.*

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. *Yukṣvā hyaruṣī rathe harito deva rohitoḥ.*  
   *Tābhirdēvāṁ 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, Tvashṭa, Agni, Indra, Mitra-Varuna, Dravinoda, Ashvināu, Agni, Devatah,*  
*Kanva Medhatithi Rshi*

इन्द्र सोमं पिबं ऋतुनास्त त्व विश्वन्तिवन्देवः ।  
मृत्युरासंस्तवंकसं ॥ १ ॥

1. *Indra somaṁ piba ृतुनाः त्व विश्वन्तिविदावः.*  
   *Matsarāsāstädokasāḥ.*

   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.

मरूतःः पिबर्त ऋतुनाः पोत्रादृ यज्ञं पुनितनः ।  
यूयार्यं हि सः सुदावः ॥ २ ॥

2. *Marutaḥ pibata ृतुनाः potrād yajñam punītana.*  
   *Yūyārṁ hi ṣṭhā 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.
3. *Abhi yajñam grññih no gnavo neṣṭah 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.

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁṛanu. Taveddhi sakhyamastṛtam.*

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 dakṣaṁ dhṛtavrata mitrāvaruṇa 
dūlabham. Ṛtunā yajñamāsāthe.

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.  
Draviṅodā draviṇaso grāvahastāso adhvare. 
Yajñeṣu devamīlāte.

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.  
Draviṅodā dadātu no vasūni yāni śṛṇvire. 
Deveṣu 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.  
Draviṅodāḥ pipiṣati juhota pra ca tiṣṭhata. 
Neṣṭrādṛṭubhīriṣyata.
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.

10. \textit{Yattvā turīyamṛtubhirdraviṇodo yajāmahe.}
\textit{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.

11. \textit{Aśvinā pibatam madhu didyagnī śucivratā.}
\textit{Rtunā 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 त्वां वहन्तु हरयो वृष्णं सोमपीतये।
इन्द्रे त्वा सूर्यचक्षसः ॥ १ ॥

1. Ā tvā vahantu harayo vrṣaṇāṁ somapītaye.
   Indra tvā sūracakṣasaḥ.

   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 सुखतमे रथेः ॥ २ ॥

2. Imā dhānā ghrṭasnuvo 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. \( tvŒ vahantu harayo v¾¦aÅ somap¶taye. \)
Indra tvŒ sµuracak¦asa¬.

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. \( ImŒ dhŒnŒ gh¾tasnuvo har¶ ihopa vak¦ata¬. \)
IndraÅ 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. \( Indram prŒtarhavãmaha indram prayatyadhvare. \)
Indram somasya pїtaye.

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. \( Upa na¬ sutamŒ gahi haribhirindra kešibhiñ. \)
Sute hi tvæ havãmahe.

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. \( Semam Œ na¬ stomamŒ gahyupedamŒ savanamŒ sutam. Gauro na t¾¡itaŒ piba. \)

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. \textit{Ime somāsa indavaḥ sutāsō adhi barhiṣi.}
\textit{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. \textit{Ayaṁ te stomo agriyo hṛdisprāgastu śantamaḥ.}
\textit{Athā somāṁ sutāṁ 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. \textit{Viśvamitsavanam sutamindro madāya gacchati.}
\textit{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
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*

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.

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.

अनुकामं तर्पयेश्यामिन्द्रावरूण रुय आ।
ता वामं नेदिष्ठमीमहे॥ ३ ॥

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.

युवाकृ हि शरीरानां युवाकृ सुमतिनाम।
भुयाम वाजुद्यानाम॥ ४ ॥

4. **Yuvāku hi śacīnāṁ yuvāku sumatīnām.**
*Bhūyāma vājadvānām.*

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.

इन्द्रेः सहस्रदानां वर्णन: शांस्यानाम।
क्रतुर्भवत्युक्त्य:॥ ५ ॥

5. **Indrah sahasradānāṁ varuṇāḥ śaṁsyānām.**
*Kraturbhavatyukthyāḥ.*

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.

तयोरिदवसा वयं सुनेमन नि च धीमहिः।
स्यादतु प्ररेचनाम॥ ६ ॥

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.


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.


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


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


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 nah 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.

3.  

Mā nah śaniso araruṣo dhūrtih praṇaṁ martyasya.  
Rakṣā ṇo brahmaṇāspate.

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 brahmaṇāspatiḥ.  
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.  

Tvam tam brahmaṇāspate soma indraśca martyram. 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.


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.

8. Āḍṛdhnoti haviṣkṛtim prāṇcaṁ krṣṇotyadhvaram. Hotrā deveṣu gacchati.

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.
9. \textit{Narāśaṁsaṁ sudhrṣṭamamapasyaṁ sapratha-stamam. Divo na sadmamakhasam.}

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**

\textit{Agni Marutah Devatah, Kanva Medhatithi Rshi}

\textit{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).

\textit{Nahi devo na martyo mahastava kratun parah. Marudbhiragna ā gahi.}

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 devaśo adruhaḥ.*
   *Marudbhiranga 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 arkamāṇrcuranādhṛṣṭāsa 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 śubhā ghoravarpasaḥ sukṣatradāso riśādasaḥ.*
   *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 devaśa 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.

7. *Ye ūnkhayanti parvatān tiraḥ samudramarṇavam.*

Marudbhiragna ā gahi.

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.

8. *Ā ye tanvanti raśmibhistiraḥ samudramojasā.*

Marudbhiragna ā gahi.

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.

9. *Abhi tvā pūrvapītaye sṛjāmi somyam madhu.*

Marudbhiragna ā gahi.

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.
1. *Ayaṁ devāya janmane stomo viprebhīrāsaya. Akāri ratnadhātamah.*

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.

2. *Ya indrāya vacoyujā tatakṣurmanasā hari. 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.


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 pitārā punah satyamantrā rjūyavaḥ.*
*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 madāsō agmatendreṇa ca marutvataḥ.*
Ādityebhiṣca 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.

Akarta caturāḥ punaḥ.

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.

*अधारायन्तः वह्न्योःस्थिर्जन्तः सुकृत्ययःः
भागं देवेषु यज्ञेयम्॥ ८ ॥*


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**

*इहेन्द्राग्नी उपं हये तयोरित्स्तोममुष्मसि
ता सोमं सोमपात्यमाः॥ ९ ॥*

1. *Ihendrāgṇī upa hvaye tayoritstomamuṣmasi. 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.
8. Te no ratnæni dhūtana trīræni sunvate. 
Ekæmeka® suÜastibhi¬. 
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.

2. Tä yajñæsu pra śaïnsatendrægni śumbhætæ naraåh. 
Tä gäyatresu gäyata. 
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. Tä mitrasya præastaya indrægni tä havämahe. 
Somapä somapïtayæ. 
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. Ugræ santæ havämaha upædam savanæm sutæm. 
Indrægni eha gacchatæm. 
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 sadaspaṭī indrāgniḥ rakṣa ubjatam. Aprajāh santvatrīṇah.

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.


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), Devyāh (11), Indrani-Varunani-Agnayya (12), Dyava Prthivy (13-14), Prthivy (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanya Medhatithi Rshi


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. \( Yā surathā rathītamobhā devā divisprśā. \\
Aśvinā 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. \( Yā vāṁ kaśā madhumatyāśvinā sūñrāvatī. \\
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 rathēn gacchhath. \\
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. *Hiraṇyapāṇīmitaye savitāramupa hvaye. Sa cettā devatā 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.


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.


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.
8. \[ Sakhāya ā ni śīdata savitā stomyo nu naḥ. \]
\[ Dātā rādhāṃsi śumbhāti. \]

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.

9. \[ Agne patnīrihā vaha devānāmuṣatīrupa. \]
\[ Tvaṣṭāram somapītayaye. \]

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. \[ Ā gnā agna ihāvase hotrāṁ yaviśṭha bhāraṭīm. \]
\[ Varūtrīṁ dhiṣaṇāṁ vaha. \]

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.

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.


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.


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. Tayoridghṛṭatapatayo 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.

15. **Syonā prthivi bhavānṛksarā niveśanī.**
   *Yacchā naḥ śarma saprathah.*

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

16. **Ato devā avantu no yato viṣṇurvicakrame.**
   *Pṛthivyāḥ sapta dhamabhīḥ.*

   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).

17. **Idam viṣṇurvi cakrame tredhā ni dadhe padam.**
   *Samūḥhamasya pāṃsure.*

   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.

\[ \text{Triśriṇa padā vi caκramē viṣṇurgopaḥ adābhyaḥ.} \]
\[ \text{Ato dharmāṇi dhārayān.} \]

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.

\[ \text{Viṣṇoḥ karmāṇi paśyata yato vratāṇi paspaśe.} \]
\[ \text{Indrasya yujyaḥ sakhaḥ.} \]

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.

\[ \text{Tadviṣṇoḥ paramaṁ padam sadā paśyanti sūrya-yāḥ.} \]
\[ \text{Divīva caksurātataṁ.} \]

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. Tr™Äi padŒ vi cakrame vi¦ÄurgopŒ adŒbhya¬. 
Ato dharmŒÄi dhŒrayan.

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. Vi¦Äo¬ karmŒÄi paÜyata yato vratŒni paspaÜe. 
Indrasya yujya¬ sakhŒ.

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. Tadvi¦Äo¬ paramaÅ padaÅ sadŒ paÜyanti sµura¬. Div¶va cak¦urŒtatam.

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

21. TadviprŒso vipanyavo jãgrvãmsah samindhate. 
Višṇoryat paramam 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. TïvrŒ¬ somŒsa Œ gahyŒÜ¶rvanta¬ sutŒ ime. 
Vïyo tïn prasthitŒn 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. UbhŒ devŒ divïspïšendravŒyœ havŒmahe. 
Asya somasya pïtaye.

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 ātaye.*  
*Sahasrākṣā dhiyaspaṭī.*

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.

*Jajñāna pūtadakṣasā.*

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 jyotiṣaspaṭī.*  
*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.

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.


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.

8. Indrajyeṣṭhā marudgaṇā devāsaḥ 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.
9.  *Hata vṛtraṁ sudānava indreṇa sahasā yujā.*
*Mā no duḥśaṁsa īśata.*

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.

10.  *Viśvān devān havāmahe marutaḥ somapītaye.*
*Ugrā hi pr śnimātaraḥ.*

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.

11.  *Jayatāmiva tanyaturmarutāmeti dhrṣṇuyā.*
*Yacchubham yāthanā narḥ.*

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. *Haskārād vidyutasparya’to jātā avantu naḥ.*  
*Maruto mṛḷayantu naḥ.*

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

अ पूषिष्ट्रत्रभिष्माघृणे ध्रुणं दिवः।  
आज्ञा नहं यथा पशुम् ॥ १३ ॥

13. *Ā pūṣān citrabarhiṣamāghṛṇe dharuṇamān 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.

पूष्णा राजानमाघ्रिणिरपगुल्लहं गुहा हितम्।  
अविन्दचित्रत्रभिष्मम् ॥ १४ ॥

*Avindaccitrabarhiṣam.*

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 ṣaḍyuktān anuseṣi-dhat.*
\[Gobhiryavaṁ na carkṣat.\]

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.

16. *Ambayo yantyadhvabhirjāmaya adhvarīyatām.*
\[Prīṇatīrmadhunā payaḥ.\]

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 yābhirvā 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.

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 मे सोमो अब्रविदन्तरिष्वानिन्द्रप्रेष्यज ।
अश्गम च विश्वसङ्ग्रुःभवापरवच विश्वभेषजीः ॥ १९ ॥


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 मे सोमो अब्रविदन्तरिष्वानिन्द्रप्रेष्यज ।
अश्गम च विश्वसङ्ग्रुःभवापरवच विश्वभेषजीः ॥ २० ॥


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.

आपह: पृणित भेष्यजं वस्तुं तन्वेशं मध्य।
ज्योक्तच सूर्येण दृशे ॥ २१ ॥


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.

22. Idamāpaḥ pra vahata yatkiṁ ca duritam mayi.
Yadvāhanabhidudroha yadvā śepa 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.

23. Āpo adyānvacāriśaṁ rasena samagasmahi.
Payasvāṅgana ā gahi tam mā saṁ srja 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.

Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

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

1. Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe
cāru devasya nāma. Ko no mahyā aditaye punar-
dāt pitarain ca dṛṣeyain mātaraic 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?

2. Agnervayaṁ prathamasyāmṛtānāṁ manāmahe
cāru devasya nāma. Sa no mahyā aditaye punar-
dāt pitarain ca dṛṣeyain mātaraic 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.

3. Abhi tvā deva savitarīśānam vāryānām.
Sadāvanbhāgamāmahe.
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 bhagah śaśamānah 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.*  
   Mūrdhānam 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 animiṣam carantīrṇa ye vātasya praminantyabhvam.

All those that move in space comprehend not
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.

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.

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.

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
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. **Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhīh. Aheḷmāno varuṇeḥa bodh-yuruśamsa mā na āyuḥ pra mośīḥ.**

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. **Tadinnaktam taddivā mahyamāhustadayam keto hṛda ā vi caṣṭe. Śunahśeṇo yamahvadṛbhī-ṭaḥ so asmāṇ 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. **Śunahśeṇo hyahvadṛbhītastriṣvādityam drupadeṣu baddhah. Avainaṁ rājā varuṇaḥ sasrjyā-dvidvāṁ 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, Ajigarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi

यच्चिविन्द्रि तै विशोऽयथा प्र देव बरुण ब्रह्मस्
मिनीमसू द्वितीयवि ॥ १ ॥

1. Yacciddhi te viśō yathā pra deva varuṇa vratam.
Minīmasi 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 नों व्रधायं हल्वेऽिन्धिंवत्त्वेऽर्चनस्यं रीर मः
मा ह्रणान्त्यं मून्येवे ॥ २ ॥

2. Mā no vadhāya hatnave jihīlānasya rīradhah.
Mā hṛṇānasya manyave.

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 मृत्तिकायेऽते मनों रूढीरश्वेऽतस्त्विदितम्
गीर्भिवर्तु नीमहि ॥ ३ ॥

3. Vi mṛṣikāya te mano rathīraśvam na saṁditam.
Girbhirvaruṇa simahi.

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 vimanyavaḥ patanti vasya-iṣṭaye.
Vayo na vasafirupa.

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 varunāṁ karāmahe.
Mṛlikāyorucakśasam.

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.
Dhṛtavratāya dāśuṣe.

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 nāvah samudriyah.*
   
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.

   वेदं मासो धृतत्रतो द्वार्देश प्रजावर्तः ।
   वेदां ये उपजायते ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.*
   *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.

   वेदं वार्तस्य वर्तिनिमुरोर्ष्वस्य ब्रह्मः ।
   वेदां ये अध्यास्यः ॥ ९ ॥

9. *Veda vātasya vartanimuρrṣvasya brhataḥ.*
   *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 चसाद धृतत्रतो वर्णः पुस्त्याकृत्वा ।
   साम्राज्याय सुक्रः ॥ १० ॥

10. *Ni śasāda dhṛtavrato varuṇaḥ pastyā3 svā.*
    *Sāmrājyāya sukraḥ.*
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.

Ato viśvānyadbhutā cikītvān abhi paśyati. Kṛtāni yā ca kartvā.
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.

Sa no viśvāhā sukraturādityaḥ supathā karat. Pra ṇa āyūrṇiḥi tāriṣat.
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.

Bibhrad drāpiṁ hiranyaṁ varaṇo vasta nirṇījam. Pari spaśo ni śedire.
Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and
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.

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.

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.

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.

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.

> दर्शन नू विश्वदर्शाति दर्शन रथमध्यि क्षमि।
> पुता जुष्टत मे गिरे॥ १८॥

18. *Darśaṁ nu viśvadarśataṁ darsaṁ rathamadhi kṣāmi. Etā juṣṭata me giraḥ.*

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.

> दुर्म मे चरुण श्रुधी हर्मद्या च मृठ्य।
> त्वामवस्युरा चंके॥ १९॥

19. *Imaṁ me varuṇa śrūdhī havamadyā ca mṛḷaya. 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.

> त्वं विश्वस्य मेधिर दिवशा gmasca rājasi।
> स यामनि प्रति श्रुधि॥ २०॥

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.

उदुत्तमम् मुमुग्धि नो वि पाण्म मध्यमम् चूळ।
अवाध्यानि जीवसेन। 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

वसिष्या हि मियेध्या वस्त्राण्यूजां पते।
सेम्न नौ अध्वरं यज। १।

1. Vasiṣṭya hi miyedhya vastrāṇyūjāṁ 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 नो होता वरेण्यः सदा यविष्ठ मनमभिः।
अग्रेण दिवित्मता वर्चः। २।

2. Ni no hotā vareṇyāḥ sadā yaviṣṭha manmabhiḥ.
   Agne divitmatā vacah.

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.

आ हि ष्मः सूनवे पितापिर्यजत्यापये।
संखा सर्ग्ये चरणयः॥ ॥

3. Ā hi śmā sūnave pitāpiryajatīpaye.
Sakhā sakhye vareṇyāḥ.

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.)

आ नौं बुधी रिशादर्सो चरणो मित्रो अर्यर्मा।
सीदन्तु मनुष्यो यथा॥ ॥

4. Ā no barhī riśādaso varuṇo mitro aryamā.
Sīdantu manuṣyo yatha.

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.

पूर्व्यं होतारस्य नो मन्दस्व सुखस्य च।
टुमा उ चू स्रुधिः गिरें॥ ॥

5. Pūrvya hotarasya no mandasva sakhyasya ca.
Imā u śu śrūdhī girāḥ.
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. \textit{Yacciddhi \textasciitilde{sa}\textasciitilde{svat\textasciiacute{a}} \textasciitilde{tan\textasciiacute{a}} deva\textasciitilde{m}deva\textasciitilde{m} yaj\textasciitilde{mahe}.} \\
\textit{Tve iddh\textasciitilde{y}yate havi\texthbox{\textasciiacute{}}.}  \textit{II 6 II}

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. \textit{Priyo no astu vi\textasciitilde{spatirhot\textasciiacute{a}} mandro varen\textasciiacute{y}a\texthbox{\textasciiacute{}}.} \\
\textit{Priy\texthbox{\textasciiacute{}} svag\textasciitilde{n}ayo vayam.}  \textit{II 7 II}

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. \textit{Svag\textasciitilde{n}ayo hi v\textasciitilde{aryam} dev\textasciitilde{so} dadh\textasciiacute{ire} ca na\texthbox{\textasciiacute{}}.} \\
\textit{Svag\textasciitilde{n}ayo man\textasciiacute{mahe}.}  \textit{II 8 II}

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.


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.


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 Vaishvamitra Devarata Rshi

 jubāḥ prabuddhamānabhiḥ. ॥ १ ॥
1. *Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ. Samrājantamadhvarāṇāṁ.*

   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.


   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. *Sa no dūrāccāsācca ni martyādaghāyoḥ. Pāhi sadamidviśvāyuh.*

   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 tvamasmākāṁ saniṁ gāyatrāṁ navyāṁśam. Agne deveṣu pra vocaḥ.*

   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.

5. आ नौं भज परमेष्वा वाजेषु मद्यमेष्वु।
शिक्षा वस्वो अन्तमस्य ॥ ५ ॥

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.

6. Vibhaktāsi citrabhāno sindhorūrmā upāka ā.
Sadyo dāśuše 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.

7. Yamagne pṛtsu martyravā vājeṣu yaiṁ junāḥ.
Sa yantā śaśvatīriṣah.

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.


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


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.


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.
11. **Sa no mahāṇ animāṇo dhūmaketuh 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 intelligent technology and creative power and progress.

12. **Sa revāṇ iva viśpatirdaivyāḥ ketuḥ śṛṇotu nah.**

* Uktairagnirbṛhadyadhānuḥ.  

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 nama āśinebhyaḥ.**

* Yajāma devān yadi śaknavāma mā jyāyasaḥ 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
Mandala 1/Sukta 28

Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa
Krtrima Vaishvanmitra 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 ġṛhegrha ulūkhalaka yujyase. Iha dyumattamaṁ vada jayatāmiva 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.
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.

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.

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.
Mandala 1/Sukta 29

Indra Devatah, Ajigarti Shunahshepa Krtrimra
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 daṁsanā.* Ā tū na indra śaṁsaya gośvaśveṣu śubhriṣu sahasreṣu 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.


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. Ā va indraṁ kriśv̄yā yathā vāj̄yantah śata-kratum. Mamhiṣṭham śiṇca 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. Śatam vā yāḥ śucīnāṁ sahasraṁ vā samāśirām. 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.


   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.

अयमुः ते सर्मंतसि कपोलंवष गर्भधिम्।
वच्चस्तचिन्त्र ओहसे॥४॥

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.

स्तौऽत्र रथानां पते गिर्वीहो वीर यस्य ते।
विभूतिरस्तु सूनृताः॥५॥

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.

उर्ध्वस्तिन्त्या न उल्लेख्यस्मिन्वाजेश्वतक्रतो।
समान्येषु ब्राह्मवहे॥६॥

6. Úrdhvastiṣṭhā na ūtaye’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 pitā 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 jaritṛbhyah.*

    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 śiprīṇīnāṁ somapāḥ somapāvnnām.*
    *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.
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.

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).

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.

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).
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.

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.

कस्य उषः कधप्रये भुजे यतोः अपत्ये।
कं नक्षसे विभावरि॥ २०॥

*Kam nakṣase vibhāvari.*

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?

वयं हि ते अर्मन्मुहाः न्ततादा पराकात्।
अश्वे न चित्रे अरुषि॥ २१॥

*Aśve na citre aruṣi.*

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.

तवं त्येबिरा गहि वाजेभिरदुहितदिव।
अस्मे रूपं नि धारय॥ २२॥

22. *Tvāṁ tyebhirā gahi vājebhirduhitardivah.*
*Asme rayim ni dhāraya.*
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.


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 to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

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 super-power for us.
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.


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.


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. \(Tvam\) tamagne amrtatva uttame martam dadhaisi\(\) \(\text{śravase divedive}\). Yastāṭṛṣāṇa ubhayāya janmane mayah \(kṛṇoṣi\) praya ā ca sūraye.

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. \(Tvaiṇ\) no agne sanaye dhanānāṁ yaśasāṁ kāruṇ kṛṇuḥi stavaṇaḥ. \(Ṛḍhyāma karmāpasā navena devairdyāvāḥṣthīvī prāvatāṁ naḥ.

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. **Tvam no agne pitrorupastha ā devo deveśvanavadya jāgrviḥ.** Tanūkṛdbodhi pramatiśca kārave tvam kalyāṇa vasu viśvamopiṣe.

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. **Tvamagne pramatistvam pitāsi nastvaṁvaya-skṛttava jāmayo vayam.** Saṁ tvā rāyaḥ śatinaḥ saṁ sahasrīṇaḥ suvīraṁ yanti vratapāmadābhya.

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
protector of the laws of life and nature.

\[
\text{"त्वार्म्यं प्रथममायमायायं देवं अक्रृण्वन्यंहुष्यस्य विषपतिम्।
इल्लामक्रण्वन्नमुष्यस्य शासनं पितुर्यत्पत्रो मर्मकस्यं
जायते॥ ११॥
"}
\]

11. *Tvāmagne prathamamāyumāyave devā akṛṇava-
nahusasya viśpatim. Iḷāmakṛṇvan manuṣasya
śāsanīṁ pituryatputro mamakasya jāyate.*

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.

\[
\text{"त्लं नो अश्र्यं तवं देवं पायुभिमांघोनों रक्षः तन्वर्णं वन्य।
ञ्राता तोकस्यं तन्यं गवामस्यनिमेषं रक्षमाणाःस्तवं
ब्रते॥ १२॥
"}
\]

12. *Tvāṁ no agne tava deva pāyubhirmaṁghono rakṣa
tanvaśca vandya. Trātā tokasya tanaye gavāma-
syanimaṁśaṁ rakṣamāṇaṁstava vrate.*

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.

त्वमग्ने वन्य्ये पायुरनतरोपनिषुज्ञाय चतुरक्ष इध्यसे । यो 
रातह्म्योऽवृकायाय धार्यसे कीर्ष्चिन्मन्त्रः मनसा वनोषि 
तम ॥ १३ ॥

13. \textit{Tvamagne yajyave pāyurantaro’niśaṅgāya catu-} 
\textit{rakṣa idhyase. Yo rātahavyo’vṛkāya dhāyase} 
\textit{kīreścinmantram manasā vanoṣi 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.

त्वमग्ने उर्श्वांसाय वाघसे स्माह्य यत्रेक्याः परमं वनोषि तत् ॥
\textit{आधस्य चित्रमलिच्छ्ये पिता प्र पाक्रं शास्त्री प्रदिशों} 
\textit{विदुर्दरः} ॥ १४ ॥

14. \textit{Tvamagna uruśaṁsāya vāghate spārham yadre-} 
\textit{knaḥ paramam vanoṣi tat. Ādhrasya citpramatiru-} 
\textit{cyase pitā pra pākaṁ śāssi pra diśo 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.


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.


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.
17. **Manusvadagne aṅgirasvadaṅgiro yayātīvat sadane pūrvavacchuce. Accha yāhyā vahā daiyam janamā sādaya barhiṣi yakṣi ca priyam.**

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. **Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmā- ntsaṁ naḥ srja sumatyā vājavyatā.**

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 vīryāṇī pra vocaṁ yāni cakāra prathamāṇi vajrī.** Ahannahimvanvapastatarda pra vakṣanā 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 śīṣriyāṇāṁ tavaṣṭāsmai vajrāṁ svaryāṁ tatakṣa.** Vāśrā iva dhenavaḥ syandamāṁ añjaḥ samudramava jagmuraṁpaḥ.

   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 somam̄ trikādrūkṣeśvapibatsutsasya.** Ā sāyakaṁ maghavādatta vajramaham̄nnennam̄ prathamajāmahīnām.
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. *Yadindrāhan prathamajāṃ ahīnāmāṁ āyinām amināḥ prota māyāḥ. Āt sūryaṁ janayan dyāmu-şāsāṁ tādītnā 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.)

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 aprṭanyakindramāṣya vajramadhi sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bhuhūṣan purutrā vṛtro āṣayad vyastah.

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.
8. **Nadaṁ na bhinnamamuyā śayānāṁ mano ruhāṇā ati yantyāpah. Yaścid vṛtro mahinā paryatiṣṭha-tāttāsāmahīḥ patsutāḥ śirbabhūva.**

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.)

9. **Nīcāvayā abhavad vrtraputrendro asyā ava vadharjabhāra. Uttarā sūradharaḥ putra āśīd dānuḥ śaye sahavatsā na dhenuḥ.**

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.)
10. \textit{Atiśṭhantīnām aniveśanānāṁ kāṣṭhānānāṁ madhye nihitaṁ śaṁram. Vṛtrasya niśyaṁ vi carantyāpo dirghaṁ tama āśayad indraśatraḥ.}

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.)

11. \textit{Dāsapatnīraḥigopā atiśṭhanniruddhā āpah paṁineva gāvaḥ. Āpāṁ bilamapihitaṁ yadāśid-vṛtram jaghanvāṁ apa tadvavāra.}

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.

12. \textit{Aśvyo vāro abhavastadindra śrke yattvā prayahandeva ekaḥ. Ajayo gā ajayah śūra somamavāsrjaḥ sartave sapta sindhūn.}
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.

13. **Nāsmai vidyunna tanyatūḥ siṣedha na yāṁ mihamakiraddhādunim ca. Indraśca yadyuyudhāte ahiścōtāparībhyaḥ maghavā vi jīgye.**

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.

14. **Aheryātārāṁ kamapaśya indra hrīdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatīṁ ca sravantīḥ śyeno na bhīto ataro rajāṃsi.**

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.

Indro yāto’vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuh. Sedu rājā kṣayati carṣaṅīnāmarāṇna nemih 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

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 dasyuṁ dhanaṁ dhanenaṁ ekaścara- 
nuppasaśkebhirindra. Dhanoradhi viṣuṇakte 
vyāyannayajvānaḥ sanakāḥ pretimīyuḥ.

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder along with 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. *Parā cicchīrṣā vavṛjusta indrā'jayvāno yajvabhīḥ spardhamānāḥ.* *Pra yaddivo harivāḥ sthātarugra niravratān 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.


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.

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.


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. Āvah kutsamindra yasmiṁcākanprāvo yudhyantam vrṣabhām daśadyum. Śaphacyuto reṇurnakaśata 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.
15. Āvaḥ śamaṁ vrṣabham tugryāsu kṣetrajeṣe maghavaṅcavitryaṁ gām. Jyok cidatra tasthi-vāṁso akraṅcchatrūyatāmadharaṁ vedaṇākahḥ.

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

अश्विनस देवता, अंगिरास हिरण्यस्तुपा रशि

1. Triścinno adyā bhavatam navedasā vibhuryāṁ yāma uta rātiraśvinā. Yuvorhi yantram himyeva vāsaso ’bhyaṭyāṁ senyā bhavatāṁ maniṣibhiḥ.

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.

2. Trayaḥ pavayo madhvāhane rathe somasya
venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ
skabhitāsa ārabhe trirnaktam yāthastrirvaśvinā
divā.

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 yajñam
madhunā mimikṣatam. Trirvājavaṭiriṣo aśvinā
yuvaṁ doṣā asmabhyaṁuṣasaśca 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 trirdevatāṁ triḥrutiṁ vahatāṁ dhiyāṁ. Triḥ saubhagatvāṁ trituta śravāṁsi nastriṣṭhāṁ vāṁ sūre duhitā ruhdratham.*

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.

6. **Trirno aśvinī divyāni bheṣajā triḥ pārthivāni triru dattamadbhyāḥ. Omānaṁ śaṁyormama-kāya sūnave tridhātu śarma vahataṁ śubhaspaṅī.**

   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 aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatyā 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. *Trirāśvinā sindhubhīḥ saptamāṭrbhistraya āhāvāstredhā haviṣkṛtam. Tisrah prthivīrupari pravā divo nākam 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.


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 havirmadhvahāṁ pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvam savitoṣaso rathamṛtāya citramā ghr̥tavanta-miṣyatī.

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 tribhirekādaśairīha devebhiryātāṁ madhupeyamaśvīnā. Prāyustāriṣṭāṁ nī rapāṁsi mr̥kṣatāṁ sedhatāṁ dveṣo bhavatām 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 rathenā’rvāṅcaṁ rayim vahataṁ suvīram. Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavatāṁ 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
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.)

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. *Abhyātm kṛśanairviśvarūpam hiranyāsamyam yajato bṛhantam. Āsthādratham savitā citrabhānuḥ kṛṣṇā rajāmsi taviṣīṁ 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 janāṅcchyāvah śitipādo akhyān ratham hiraṇyapra ugam vahantaḥ. Śaśvad viśaḥ saviturdaivyasyapasthe viśvā bhuvanāni tathuḥ.*

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.

\[4.\]\ Abh\̣v\¾taÅ k\¾ÜanairviÜvarµupaÅ hiraÄyaÅ yajato b\¾hantam. ÆsthŒdrathaÅ savitŒ citrabhŒ-nu¬ k\¾¦ÄŒ rajŒÅsi tavi¦¶Å dadhŒna¬.

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 janŒÛcchyŒvŒ¬ ÜitipŒdo akhyan rathaÅ hiraÄyapra ugaÅ vahanta¬. ÝaÜvad viÜa¬ saviturdaivyasyopasthe viÜvŒ bhuvanŒni tasthu¬.

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 along with 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.

\[6.\]\ Tisro dyŒva¬ saviturdvŒ upasthŒ³ ekŒ yamasya bhuvane virŒ¦Œ¢. ÄiÅ na rathyamam¾tŒdhi tasthuriha brav¶tu ya u tacciketat.

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.

\[7.\] Vi supar\̣no antarik\̣sāñyakhyad gabh\̣iravepā asurah sun\̣ithaḥ. Kve dānīṁ sūryah kaściketa katamāṁ dyāṁ raśmirasyā tatāna.

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.

\[8.\] Aṣṭau vyakhyat kakubhaḥ prthivyās tṛī dhanva yojanaṇa sapta sindhūn. Hiranyākṣah savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.
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.

히르णयपाणि: सविता विचर्षणिर्भेद्यावार्पृथिवी अन्तरियते। अपामीवं बाध्यसे वेति सूर्यभि कृष्णेन रजस्सा द्यामृणेऽति॥ 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.

히르णयहस्तो असुर: सुनीथ: सुमृठिक: सववो यात्सवाइङ।
अपसेध्यत्रक्ष्यो यातुधातानस्त्रो द्वेव: प्रतिदोषम गृणान:॥ 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.

\[\text{Ye te pānthāḥ savitāḥ pūrvaruṣaṁ reṇavāḥ sukṛtā antarikṣe. Tebhīrnāṁ adva pāṭhīrīṁ: sugebhī raktāḥ ca no adhiḥ ca brūhi deva.}\]


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*

\[\text{Pra vo yahvāṁ purūnāṁ viśāṁ devayaṁ rudṛitāṁ. Agnim sūkbhīrvarvaco bhīrīmahe yaṁ sūmidanya īlāte.}\]


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. Janāsō agniṁ dadhire sahovṛdham hariśmanto vidhema te. Sa tvāṁ 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 dūto viśāmasi. Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.

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 subhage yaviṣṭhaya viśvamā hūyate haviḥ. Sa tvam no adya sumanā utāparān yakṣi devāntuvīryā.

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.

7. Tam ghemitthā namasvina upa svarājamāsate. Hotrābhiragniṁ manuṣaḥ samindhate titirvāṁso ati sridhaḥ.

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.
9. 

Samā śīdasva mahānaṁ asi śocasyadavāṃtamaḥ. Vi
dhūmamagnē aruṣatim miyedhyā sṛja praśasta
darśatam.

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 yajiṣṭhaṁ
havyavāhana. Yaṁ kanva mehyātīthiirdhanaspr-
tam yaṁ vṛṣā yamupastutaḥ.

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.

11. 

Yamagnim medhyātithih kaṇva īḍha ṛtādadhi. Tasya preṣō didiyustamīma ṛc̱astamagnim var-
dhayāmasi.

The fire and energy which kanva, 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. **Rāyaspūrđhi svadhāvo’sti hi te’gne deveśvāpyam.**
    Tvaṁ vājasya śrutiṣasya rājasi sa no mrīla mahānān 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. **Ūrdhva úṣṇa útaye tiṣṭhā devo na savitā.**
    Urdhvo vājasya sanītā yadaṁjibhirvāghadbhīrvihvayāmahe.

    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 jighāmsato 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.

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.

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.

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.
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.


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**

*Maruts Devata, Ghaura Kanva Rshi*


Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.
2. *Ye prṣaṭibhirṛṣṭibhiḥ sākaṁ vāśibhirañjibhiḥ.*

Ajāyanta svabhānavaḥ.

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 yāmañcitramr̥ñjate.*

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.)


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.

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.


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?


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.

Yesāmajmeṣu pṛthivī jujurvāṇ iva viśpatiḥ. 
*Bhiyā yāmeṣu rejate.*
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.

9. \textit{Sthiraṁ hi jānāmesāṁ vayo māturniretave.} 
\textit{Yat sīmanu dvitā śavah.}

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.

10. \textit{Udu tye sūnavo girah kāśṭhā ajmesvatnata.} 
\textit{Vāśrā abhijñu yātave.}

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.

11. \textit{Tyaṁ cid ghaṁ dīrghaṁ pūrṇaṁ śiṁho narpāntamāṁbrum.} 
\textit{Pra ṣvaṁvavnaṁ śiṁamāṁbh.}

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.

मरुतो यन्त्र वो बलु जनाँ अचुच्यवीतन।
गिरिःतरचुच्यवीतन। १२।


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.

यन्त्र यान्त्र मरुता सं ह ब्रुवतेश्चवरा।
शृणोतिः कश्चिदेशाम्। १३।

13. *Yaddha yānti marutaḥ saṁ ha bruvate’dhvannā. Śrṇoti kāscideśām.*

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.

प्र याति शीर्षभङ्गुशी यान्ति कण्वेषु वो दुर्व।
तत्रे षु मानद्याध्वे। १४।

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 स्मस्न्या ष्मा वच्यमेवभामः।
विश्वं चिदायुर्जीवसे॥ 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

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedī. 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?

कवः नूनं कद्वृत्तम् अर्थं गातं दिवो न पृथिव्या:।
कवः वो गातो 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?

3. *Kva vaḥ sumnā navyāṁśi marutaḥ kva suvitā.*
   *Kvo viśvāṁi saubhagā.*

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. *Yadyūyam prśnimātaro 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.

5. *Mā vo mṛgo na yavase jaritā bhūdajōṣyaḥ.*
   *Pathā yamasya gādupa.*

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.  Mo ṣu 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.  Satyaṁ tveṣā amavanto dhanvaṇcidā rudriyāsaḥ.  
Mihāṁ kṛṇvantyavātām.

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.  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.

\[
\text{Divā cittamaḥ kṛṇvanti parjanyenodavāhena. Yat pṛthivīṁ vyundanti.}
\]

When the winds overflood the earth with showers of rain from the dense clouds overladden with vapours of water, they overcast even the bright day with darkness deep as that of the night.

\[
\text{And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.}
\]

\[
\text{Maruto viñjupāṇibhiś citrā rodhasvatīranu. Yātema khidrayāmabhiḥ.}
\]

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).
12. **Sthirā vaḥ santu nemayo rathā aṣvāsa eṣām. Susāṃskṛtā abhīśavaḥ.**

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.

13. **Acchā vadā tanā girā jarāyai brahmaṇaspatim. Agniṁ mitraṁ na darśatam.**

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.

14. **Mimīhi ślokamāsyē parjanya iva tatanaḥ. Gāya gāyatramukthyam.**

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.

15. **Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyu-markiṇām. Asme vṛddhā asanniha.**
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 yadittha parāvataḥ śocirna mānamasyatha. Kasya kratvā marutāḥ 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 yatsthirāṇī 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.

4. Nahi vaḥ śatruurvivide adhi dyavi na bhūmyāṁ riśādasāḥ. 
    Yuṣmākamastu taviśī tanā yuḷa ruḍrāsī nū chīḍāḍhṛṣē.

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 parvatāṇvi viṇcanti vanaspaṭī. 
    Pro ārata maruto durmadā iva devāsaḥ 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.


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.

7. *Ā vo makṣū tanāya kam rudrā avo vrñīmahe. Gantā nūnām no’vasā yathā puretthā kanvāya 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.
8. **Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate. Vi taṁ yuyota śavasā vyojasā vi yuṣmākābhīr- rūtibhiḥ.**

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 kaṇvaṁ dada pracetasaḥ. Asāmibhirmaruta ā na ūtibhirgantā 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 dhūtayah savaḥ. 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*


   Arise Brahmanaspati, 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.


   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.

5. Pra nūnāṁ brahmaṇaśpatisvādvaruṇo mitraṁ āryamā devā okāṃsi cakreye.
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: Brahmanspati).

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 pānti martyam riśaḥ. Aṛiṣṭaḥ 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.


Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.


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.


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.
9. **Caturaścid dadamānād bibhīyādā nidhātoḥ. Na duruktāya sprḥayet.**

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. **Sam pūṣannadhvanastira vyāṅho vimuco napāt. Sakṣvā deva pra ṇas purāḥ.**

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 naḥ pūṣannagho vṛko duḥśeva ādideśati. Apa sma tam 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.

अप त्वं परिपन्निः नातु सुषीवानं हुः हुः हुः
दुर्मध्येऽं क्रुः ऋजः || ३ ॥

3. Apa tyāṁ paripanthināṁ muṣṭīvāṇāṁ 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.

त् तस्य द्वयाविनोऽचरं सस्य कस्य चित्।
पुदाधि तिष्ठति तपुषिम्। || ४ ॥

4. Tvaṁ tasya dvayāvinoऽघासांसasya kasya cit.
Padābhi tiṣṭha tapuṣim.

Pusha, whosoever the sinner, thief or robber,
overt or covert, suppress, and keep his oppressive force
under foot.

आ ततेऽदस्य मन्तुमः पूः श्रवणोऽश्रीमहे।
येन ष्टूनांसयः। || ५ ॥

5. Ā tat te dasra mantumah pūṣannavo vṛṣṇimahe.
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).

अधोऽनो विश्वसोभवं ग्रींष्यवाशीमत्तम ।
धनानि सुषणाः कृढः। || ६ ॥
6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.*
   *Dhanāni suṣaṇā kṛdhī.*

   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.

   अति नः सुरङ्गतौ नय सुगा नै: सुपथा कृणु।
   पूर्वन्तः क्रतुः विदः। ॥ ७ ॥

7. *Aṭi nāḥ saścato naya sugā nāḥ supathā kṛṇu.*
   *Pūṣannīha kratuṁ vidāḥ.*

   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.

   अभिसुयवर्षं नयं न नवज्ञारो अधवने।
   पूर्वन्तः क्रतुः विदः। ॥ ८ ॥

8. *Abhi sūyavasaṁ naya na navajvāro adhvane.*
   *Pūṣannīha kratuṁ vidāḥ.*

   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).

   शास्तिः पूर्धिः प्र चंसि च शिशीरे च प्रास्युदरम्।
   पूर्वन्तः क्रतुः विदः। ॥ ९ ॥

9. *Śaṅgḍhi pūṛḍhi pra yāṃsi ca śīśīhi prāsyudaram.*
   *Pūṣannīha kratuṁ vidāḥ.*

   Pusha, you are the power and the glory. Give us

10.  *Na pūṣaṇaṁ methāmāsi sūktairabhi grṇīmāsi.*  
    *Vasūni dasmamīmahe.*

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 Kanva Rshi*

1.  *Kad rudrāya pracetase mīḷ 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.)*
2.  

Yathā no aditiḥ karat paśve nṛbhyo yathā gave.  
Yathā tokāya rudriyam.

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.

3.  

Yathā no mitro varuṇo yathā rudraściketati.  
Yathā viśve sajośasah.

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.

4.  

Gāthapatiṁ medhapatim rudram jalāśabhesaṁ.  
Tacchāmyoḥ sumnamīmahe.

We pray to gathapati, lord protector of hymns  
and celebrants, medhapatī, 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.
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 juhuranta. Ā na 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

1.  Agne vivasvaduṣṭasāṣcitram rādho amartya. Ā dā-śuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.

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.

\[\text{अजुधे हि दूतो असि हव्यवाहनोऽ ग्रें रथीरध्वराणाम्।} \]
\[\text{सुजूरेश्वर्यामुखसा सुवीर्यामस्मे देहि श्रवो बृहत्।} \]

2. \text{Juṣṭो हि दुतो असि हव्यवाहनोऽ ग्रें रथीरध्वराणाम्।} \text{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.

\[\text{अद्या दूतं व्रजीमध्ये वसुमुखं पुरुप्रियं।} \]
\[\text{ध्रुमकेतुं भात्रजीकं व्यष्टिष्ठं युज्ञानमध्वर्षिंश्यं।} \]

3. \text{Adyā dūtaṁ vṛṣṇimahe vasumagnim purupriyam.} \text{Dhūmaketum bhāṛjikam vyuṣṭiṣu yajñānāṁ adh-}
\text{varaśriyam.}

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 svāhutam juṣṭam janāya dāsūṣe. Devān acchā yātave jātaveda-sam āgnimīle 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.


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. Hotāram viśvavedasaṁ saṁ hi tvā viśa 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.

8. Savitāram uṣasam aśvinā bhagamagnim vyuṣṭiṣu 
ksapah. Kanvāsastvā sutasomāśa indhate hav-
yavāham svadhvara.

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.
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 brilliancies 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.

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.
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.

Yad devānāṃ mitramahaḥ puروحito’ntaro yāsi dūtyam. Sindhoriva prasvanitāsā ārmyayo’gnert-bhrājante 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).

Srūḍhi śrutkārṇa vahnibhirdevairagine sayā-vabhiḥ. Ā sīdantu bharhiṣi mitro aryamā prātar-yāvāno 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*

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 dāsuṣe devā agne vicetasaḥ. Tān rohidaśva girvanastryastrimśatamā vaha.

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.


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.
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. *Ghṛtāhavana santyemā u ṣu śrūdhi girah.*

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.


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 ṛtvijam dadhire vasuvittamam.*

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.

आ त्वा विप्रा अचुच्यवु: सुतसोंमा अभि प्रयः ।
बृहुः बिभ्रतो हुविरयु: मतीय दाशुष्येः ॥८॥

8. Ā tvā viprā acucyavuḥ 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.

प्रातयावण: सहस्कृत सोमपेयाय सन्त्य ।
इद्धौ दैव्यं जनं बहिरा सादया वसो ॥९॥


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.

अर्चाज्ञ्वं दैव्यं जनुमग्ने यक्ष्य सहूविभ: ।
अर्यं सोमं: सुदानवस्तं पात तिरोआह्यम् ॥१०॥

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 apūrvyā vyucchatī priyā divāḥ.*
   *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.

2. *Yā dasrā sindhumātarā manotarā rayiṇāṃ.*
   *Dhiyā devā vasuvidā.*

   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.
4. Vacyante vām kakuḥāso jūrṇāyāmadhi viṣṭapi. *Yad vām ratho vibhiṣpatāt.*

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 vām maṭīnāṁ 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 नौं नावा मतीनां यातं पारायण गन्तंवे।
युःजाथामाश्विन्ना रथम्॥ ७॥

7. Ā no nāvā matīnāṁ yātaṁ pārāya gantave.
Yuṇjāthāmaśvinā 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.

अरित्रं वां दिवसप्रृथु तीर्थं सिन्धूना रथं: ॥
धिया युःसुः इन्द्रं: ॥ ८॥

8. Aritram vāṁ divasprthu tīrthe sindhūnāṁ rathaḥ.
Dhiyā yuyujra indavaḥ.

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.

दिवसक्राणवास इन्द्रवो वसु सिन्धूनां पदे ॥
रवं च स्वम कुह धीतस्थं: ॥ ९॥

Svam vavrim kuha dhītathaḥ.

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 उ अंशवे हिरण्यं प्रति सूर्यः।
व्यङ्क्यजिह्यासिति: \(\text{॥ १० \ दः} \)

10. Abhūdu bhā u aṁśave hiraṇyam prati sūryaḥ. Vyakhyajijihvayāsitaḥ.

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 पारमेतवे पन्थां त्रृतस्य साधुया।
अदर्शि वि स्रुतिर्दिवः: \(\text{॥ ११ \ दः} \)


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.

तत्तदिदिश्विनोरवों जरिता प्रति भूषिति।
मदे सोमस्य पिप्रतोः: \(\text{॥ १२ \ दः} \)

12. Tattadidaśvinoravo jaritā prati bhūṣati.
Made somasya pipratoḥ.

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).
where do you place the value of your own intelligence
(in the design and structure of the chariot of your own
choice)?

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, alongwith the voice of the Divine.

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.

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

अयं वां मधुमत्तमः सुतः सोमः ऋतावृधा।
तथमशिविना पिबतं तिरोहं धृतं रत्नानि दासुषे॥ १ ॥

1. Ayam vāṁ madhumattamaḥ sutah soma ṛtaṁ ṛdhā. Tamaśvinā pibatam tiroahnyaṁ dhattam ratnāni dāsuṣe.

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.

त्रिवङ्गः त्रिवृत्तं सुपरोषस्मा रथेना यातमशिविना।
कृष्णासो वां बहुः कृष्णसन्यत्वेः तेषां सु श्रृणुतं हर्वम्॥ २ ॥

2. Tribandhureṇa trivṛtā supeśasā rathenā yātama-
śvinā. Kanvāso vāṁ brahma kṛṣvantya-dhvare
teśāṁ su śrūṇatam havam.

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.

अश्विनाः मधुमत्तमं पातं सोरमृतावृधा।
अथाद्य दस्त्रा वसु विन्दुत्ता रथे दास्वामुपयु गच्छतम्॥ ३ ॥

3. Āśvinā madhumattamaṁ pātaṁ somamṛtāv-ṛdhā.
Athādya dasrā vasu bibhratā rathe dāsvāmsa-
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 kanyam abhiṣṭibhiḥ prāvatāṁ yuvama-śvinā. Tābhiḥ śvasmāṇ avatāṁ śubhaspāti pātaṁ somam rāvṛṇḍhā.*

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.

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.


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.


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. Ukthebhīravāgarvasa purūvasū arkaiśca ni hvayāmahe. Śaśvata 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 duhitardivaḥ. 
Saha dyumnena br̥hatā vibhāvari rāyā devi 
dāsvaṁī.

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. Aśvāvatīrgomaṁtiṁ vraṇī śuṣčiva svasuvida bhūri 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 u¦o 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. U¦o ye te pra yãmesu yuñjate mano dänäya sãrâyah. AtrŒha tat kañva ešãm kañvatamo nãma grññåti nṛñäm. 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 ghã yoñeva sūnaryuṣā yāti prabhùñjaṭi. Jarayantī vṛjanam padvadīyata utpātayati pakṣiṇāh. 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.

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. \(\text{Eśāyukta parāvataḥ sūryasyodayanādadhi. Šataṁ rathebhiḥ subhagośā iyām vi yātyabhi mānuśān.}\)

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. \(\text{Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveśo maghonī duhitā diva uṣā ucchadapā sridhaḥ.}\)

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.
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.

9.  \( Uṣa \ \text{ā} \ bhāhi \ bhānunā \ candreṇa \ duhitardivaḥ. \)
\( Āvahanti \ bhūryasmabhyaṁ \ saubhagam \ vyuc-
\( \text{cchānī} \ \text{diviṣiṣu}. \)

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.  \( Uṣo \ \text{vaijāṁ} \ hi \ \text{vaṁśvam} \ yaścitro \ mānuṣe \ jane. \)
\( Tenā \ \text{vaha} \ \text{sukṛto} \ \text{adhvarāṁ} \ \text{upa} \ \text{ye} \ \text{tvā} \ \text{gṛṇanti} \ \text{vahanyak}. \)

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.

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.


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.


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 bhānunā vi dvārāvṛṇavo divaḥ. Pra no yacchatādavṛkāṁ prthu cchardih pra devi gomaṭīrṣaḥ.*

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. *Uṣo bhadrebhirā gahi divaścid rocanādadhi.*
   \[Vahantvaruṇapsava upa tvā somino gṛham.\]
   O Divine light of the Dawn, come with auspicious living energy from the top of refugent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

2. *Supeśasam sukhaṃ ratham yamadhyasthā uṣastvam.*
   \[Tenā suśravasam janaṃ prāvādyā duhitardivaḥ.\]
   Daughter of Heaven, blessed dawn, by the refugent 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. *Vayaścitte patatriṇo dvipaccatuspadarjuni.*
   \[Uṣaḥ prārannṛtuṇaruṇu divo anteḥsuṣpari.\]
   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. Vyucchantī hi raśmibhirviśvamābhāsi rocanam.
Tāṁ tvāmuṣarvasūyavō gīrbiḥ 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_

1. _Udu tyāṁ jātavedasāṁ devaṁ vahanti ketavāḥ._
_Dṛše viśvāyā 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.

2. _Apa tye tāyavo yathā nakṣatṛā yantyaktubhiḥ._
_Sūrāya viśvacaksase._

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.
3. \textit{Adrśramasya ketavo vi raśmayo janān anu. Bhrājanto agnayo yathā.}

O that I could see the banners of the Lord of sunbeams, the rays of the sun, along with the other people, blazing like the explosions of fire in heaven.

\begin{verse}
तरणिर्विशवदर्शतो ज्योतिष्कर्दसि सूर्य।
विश्रुमा भासि रोचनम्।
\end{verse}

4. \textit{Taraṇirvīśvadarśato jyotiśkṛdasī sūrya. Viśvamā bhāsi rocanam.}

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.

\begin{verse}
प्रत्याङ्देवानां विशः प्रत्याङ्नुदेषि मानुषान्।
प्रत्याङ्कविश्वं स्वर्ध्वेशः।
\end{verse}

5. \textit{Pratyāṅdevānāṁ viśaḥ pratyaṅṇudeṣi mānuṣān. Pratyāṅ viśvāṁ svardṛṣe.}

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.

\begin{verse}
येनां पावकं चक्षःसा भुराण्यन्तं जनां अनु।
त्वं वरुणं पश्यति।
\end{verse}

6. \textit{Yena pāvaka cakṣasā bhuraṇyantāṁ janāṁ anu. Tvaṁ varuṇa paśyasi.}

MANDAL - 1 / SUKTA - 50
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.

7. Vi dyāmeṣi rajasprthvahā mimāno aktubhiḥ. Paśyaṇjanmāṇi sūrya.

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 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.


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.


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. Śukeśu me harimāṇāṁ ropaṉākāśu dadhmasi. Atho hāridraveśu 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 विश्वेन सहस्सा सह।
द्विषान्तं महं रू-धयन्मो अहं द्विन्द्रवते रघुम।। 13 ||


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

Abhi tyam meṣāṁ puruḥūtam ṛgmiyam indraṁ gīrīhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje manihiṣṭham 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.

Abhīmavanvantsvabhiṣṭitayo’ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo madacyutam śatakratum javanī sūṅṛtāruhat.

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.

Tvam gotramaṅgirodbhyo’ṛṇorapatātraye śatadureśu gātuvit. Sasena cidvimadāyāvaho vasvā- jāvadrim vāvasānasya 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.


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’dhamah svadhā-bhirye adhi śuptāvajuhvata. Tvam piprornṛmaṇaḥ prārūjaḥ puraḥ pra rjiśvānaṁ dasyuhatyesvā-vīthā.*

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.


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 barhiṣmāte ran- dhayā śāsadavratān. Śākī bhava yajamānasya coditā viśvetā 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.

Anuvratāya randhayannapavratānābhūbhāhirindraḥ śnathayannanābhuhā. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihāḥ.

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.

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.

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.
Adadā arbhāṁ mahate vacasyaye kaḵśīvate vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśva-
sya sukrato 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.

Indro aśrāyi sudhyo nireke pajeśu stomo duryo na yūpaḥ. Aśvayurgavyū rathayurvasūyurindra 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
forward.

15.  \textit{Idam namo vṛṣabhāya svarāje 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.

\textbf{Mandala 1/Sukta 52}

\textit{Indra Devata, Angirasa Savya Rshi}

1.  \textit{Tyam su meṣaṁ mahayā svarvidam śataṁ yasya subhvaḥ sākamīrate. Atyaṁ na vājaṁ havanasyadāṁ rathamendram vavṛtyāmavase suvṛktibhiḥ.}

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.
2. **Sa parvato na dharuṇesvacyutaḥ sahasramūtistavisiṣu vāvṛdhe. Indro yad vrtramavadhinna-dīvṛtamubjannarṇāṃsi jarhṛṣāṇo andhasā.**

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.)

3. **Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavrddho maniśibhibh. Indraṁ tamahve svapasyayā dhiyā maṇiḥiṣṭharātiṁ sa hi paprirandhasaḥ.**

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 prñanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayāḥ. Tam vrtrahatyā anu tasthurūtayaḥ suśmā indramavātā ahrutap-savaḥ.

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.

अभि स्वरूपौ यदं अस्य युध्यतो रूघ्रीर्विव प्रवृणे संस्तु- स्तयः। इन्द्रेऽ यद्यूज्यी ध्वष्माणो अन्ध्रसा भिन्दद वलस्य परिधीर्विव त्रितः॥ ५ ॥

5. Abhi svavṛṣṭiṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhīṇriva 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.

परी घृणा चरति तित्विशे शवोः पो वृत्ती रजसो बुध्न- मार्गशयं। चूर्णयः प्रवृणे हर्गिर्भिवक्षो निजयन्य हन्त्योरिन्द्र तन्त्युत्पू। ॥ ६ ॥

Vritra, 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 Vritra, 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. Tvasṛta, 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 Vritra, 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 dasabhujirahāṇi viśvā tatananta krṣṭayah. Atrāha te maghavan viśrutam saho dyāmanu śivasā 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.
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. Śiśānaraḥ prādivo akāma-karśanaḥ sakāh sakhibhyastamidam grṇīmāsi.**

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.

3. **Śa căva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṁgrībhyaḥbhīhūta ā bhara mā tvāyato jaritṝḥ kāmamūnayīḥ.**

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.

4. **Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatim gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasah samiśā rabhemahi.**
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 samiṣā rabhemahi Sam vājebhiḥ puruṣcandairabhidyubhiḥ. Sam devyā pramat-yā vīraśuṣmayā 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.

6. Te tvā madā amadan tāni vrṣṇyā te somāso vrtrahatyesu satpate. Yat kārave daśa vrtrāṇya-prati barhiṣmate ni sahasrāṇi barhayāḥ.
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.

Yudhā yudhamupa ghedeṣī dhṛṣṇuyā purā purāṃ samidāṃ hamsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namucim nāma māyinam.

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.

Tvaṃ karaṇjāmuta pariṣayam vadhiṣtejiṣṭha-yātithigvasya vartanī. Tvaṃ śatā vaṁgṛda-syābhinan purā’nānudaḥ pariṣūtā rjiśvanā.

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 udr̥cindra devagopaḥ sakhaīyaste 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*


   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?
2. **Arcā śakrāya śākine śacīvate śṛṇvantamindraṁ mahayannabhī śtuhi. Yo dhṛṣṭunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛṇjate.**

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 bṛhate śūṣyaṁ vacaḥ svāksatraṁ yasya dhṛṣato dhṛṣanmanah. Brhacchravā asuro bā- haṅā kṛtalḥ puro haribhyāṁ vṛṣabho 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 yadvṛṇakṣi śvasanasya mūrdhāni śuṣṇasya cid vrandino roruvaḍ vanā. Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari.*

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.


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.

7. **Sa ghā rājā satpatih śūśuvajjano rātahavyāḥ prati yah śāsaminvati.** Úkthā vā yo abhigṛṅāti 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.

**Asamaṁ kṣatram asamā manīṣā prā somāpā apasā santu neme.** Ye ta indra daduṣo vardhayanti mahī kṣatramā sthaviram vrṣṇyam ca.

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.


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.


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 kṣa-
trāṅ janāṣālindra tavyam. Rakṣā ca no maghonaḥ
pāhi sūrīn rāye ca naḥ svapatyā iṣe 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

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.

सो अर्णीवो न न्द्रः: समुप्रतियः प्रविंग्नाति विश्रीतः
वरीमभिः। इन्द्रः सोमस्य पीतवे वृषायते सनात्स युध्म
ओजेसा पनस्यते।। २।।
2. \( So \ arnavo \ na \ nadyaḥ \ samudriyah \ prati \ gṛbhṇāti \ viśritā \ varīmabhiḥ. \ Indraḥ \ somasya \ pītaye \ vrṣāyate \ sanāt \ sa \ yudhma \ ojasā \ panasyate. \)

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.

3. \( Tvaṁ \ tamindra \ parvataṁ \ na \ bhojase \ maho \ nṛṃṣasya \ dharmaṇāmirajyasi. \ Pra \ vīryeṇa \ devatāti \ cekite \ viśvasmā \ ugraḥ \ karmaṇe \ purohitah. \)

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 aravāvo na nadyaṁ samudriyaṁ prati gṛbhātī
vīrūritē varāmabhiṁ. Indraṁ somasya pātaye
vṝṇyate sanētā sa yudhma ojasē 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.

4. Sa id vane manasyubhirvacasyate cāru janeṣu
prabrūvāṇa indriyam. Vṛṣā chandurbhavati
haryato vṛṣā kṣeṣeṇa dhenām maghavā yadind-
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 kṛñoti yudhma
ojasā janebhyah. Adhā cana śrad dadhati
tvīśimata 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. *Aprakṣitāṁ vasu bibharṣi hastayorāśāḷ-haṁ sahastanvi śruto dadhe. Āvṛtāso ’vatāso na kartṛbhistanūṣu 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*


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.

2. 

Taṁ gūrtayo nemanniṣaḥ parīnasah samudraṁ
na saṅcaraṇe saniṣyavah. Patiṁ dakṣasya vida-
thasya nū saho giriṁ na venā adhi roha tejasā.

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.

3. 

Sa turvaṇirmahāṁ areṇu paumisyे girerbhṛṣṭirna
bhrājate tujā śavaḥ. Yena susṭam māyinamā-yaso
made dudhra ābhūṣu rāmayanni dāmāni.

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.
4. *Devī yadi taviṣī tvāvrddhotaya indraṁ siṣaktyu-
ṣasam na sūryah. Yo dhṛṣṭunā śavasā bādhate
 tama iyarti reṇum bṛhadarhariṣvaṇiḥ.
*

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 dharuṇamacyutaṁ rajo’tiśthipō 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. **Tvam divo dharunam dhiṣa ojasā prthivyā indra sadaneṣu māhinaḥ. Tvam sutasya made ariṇā apo vi ṛṭrasya 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-śmāya 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.
2. **Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviśmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiranyayah.**

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. <i>Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo girah sahat kṣoṇīriva prati no harya tad vacah.</i>

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. <i>Bhūri ta indra vīryaṁ tava smasyasya stoturmanghavan kāmamā prṇa. Anu te dyaurbhṛhatī vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.</i>

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. <i>Tvaṁ tamindra parvataṁ mahāmururūḥ vajreṇa vajrinparvāśaścakartitha. Avāṣījo nivṛtāḥ sar-tavā apaḥ satrā viśvaiṁ dadhiše kevalam sahaḥ.</i>

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 pathibhiḥ
rajo 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 ajarastrṣvaviṣyanna-
taseṣu tiṣṭhati. Atyo na prṣṭham pruṣītasya rocate
divo na sānu stanaya-nnacikradat.

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.


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 sṛṇya tuviṣvaṇiḥ. Trṣu yadagne vanino vṛṣāyase 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 sāhvāṁ ava āti vaṁśagah. Abhivrajannakṣitam pājasā rajaḥ sthātuścarathāṁ bhayate patatṛṇah.

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

Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnām sthūṇeva janāḥ 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.

1. Mūrdhā divo nābhiragnih pṛthivyā athābhava-vadaratī rodasyoh. Taṁ 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.
3. Ā sūrye na raśmayo dhruvāso vaiśvānare dadhi-re’gnā vasūni. Yā parvateṣvōṣadhiṣvapsu yā mānuṣeṣvasi tasya rājā.

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.


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.

5. Divaścīt te brhato jātavedo vaiśvānara pra ririce mahitvam. Rājā krṣṭināmasi mānuṣīṇāṁ yudhā devebhyo varivaścakartha.
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 viśvākṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatiniḥbhiragnih puru-ṇīthe jарат sūṇṝtāvān.

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*

वहिं यशसं विद्वर्ध्यं केतुं सुप्रावं दूतं सच्चोअर्थम्।

इदृज्जन्माणं रूपितमिव प्रशस्तं गृहि भरुदं भृगवे मातारिष्वाः।

1. **Vahnum yaśasāṁ vidathasya ketuṃ suprāvyāṁ**
   **dūtaṁ sadyo-artham. Dvijanmānaṁ rayimiva**
   **praśastam rātiṁ bharad bhṛgave mātariśvā.**

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.)

अस्य शासुरुभ्यांस: सचनते हृदिष्ण्यन्त उशिजो ये च मर्त्यः।

दिविश्चत्पूज्यणं न्यस्यादि होताःसपूज्यणैं विश्वपरिवर्त्येशाः।

2. **Asya śasurubhayāsah sacante haviṃmanta uṣijo**
   **ye ca martāḥ. Divaścit pūrvo nyāsādi hoṭā’’**
   **pṛcchyo viśpatirvikṣu vedhāḥ.**

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.

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.

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.

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.
2. Asmā idu praya iva pr yaṁśi bharāmyāṅgūṣam bādhē suvṛkti. Indrāya hṛdā manasaṁ manīśa pratnāya patye dhiyo marjayanta.

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.

Asmā idu sāptimiva śravasyendrāyārkaṁ juhvā samañje. Virām dānaukasam vandadhyai purāṁ gūrtaśravasam darmāṇam.

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.

Asmā idu tvaśṭā takṣad vajram svapastamaṁ svaryam raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujjata 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).

अस्मेदु मातुः सवनेषु सद्यो महः पितुः पपिवान्चार्वक्तः।
मुषायद्रिष्णुः पचंं सहीयाध्यिध्यद्रोहं तिरो अद्रि-पयस्तः। ॥ ७ ॥

7. Asyedu mātuḥ savaneṣu sadyo mahah pitum
papivāṅcārvannā. Muṣāyad viṣṇuh pacataṁ
sahīyāṁ vidhyad varāham tiro adrimastā.

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).

अस्मा इदु ग्राशिच्छदेवपनीरिर्नायार्कमेंहित्यूवुः।
परि द्वारापृथ्वी जम्भ उर्वी नास्यू ते महिमानं परि णः। ॥ ८ ॥

8. Asmā idu gnāścid devapatnīrindrāyārkaṁahihatyā uvvuḥ. Pari ḍvāvāṛṭhivī jabhra urvī nāsyā
te mahimānāṁ pari ṣṭāḥ.

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).
9. Asyedeva pra ririce mahitvāṁ divasprthivyāḥ
 paryantarikṣāt. Svarālindro dama ā viśvagūrtah
 svariramatro vavakṣe raṇāya.

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.

10. Asyedeva śavasā śuṣantaṁ vi vrscad vajreṇa
 vṛtramindraḥ. Gā na vrāṇā avanīramuñcada-
bhi śravo dāvane sacetāḥ.

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.

11. Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa
 sīmayacchat. Īśanakrd dāśuṣe daśasyan turvītaye
gādham turvāṇiḥ kaḥ.
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. **Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Bṛhaspatirbhinadadrim vidad gāḥ samusriyābhirvāvaśanta narah.**

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. **Sa susṭubhā sa stubhā saptā vipraih svarenādriṁ svaryo navagvaiḥ. Saraṇyubhiḥ phaligamindra śakra 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.


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.


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. *Dvitā vi vavre sanajā sanīle ayāsyah stavamā-nebhirarkaih. Bhago na mene parame vyomanna-
dhārayad rodasī sudaiṁsāḥ.*

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 yuvaṭī svebhirevaiḥ. Kṛṣṇeḥbiraktoṣā 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 sakhyàn svapasyamànah sùnurðàdhàra šavasà sudàmsàh. Amàsu cid dadhiše pakva-
mantàh payàh kàṣñàsù rußad rohiñisù.

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.  
Sanàt sanàlìa avanìravàtà vratà ràksànte amàr tàh sahobhìh. Purù sahasrà janayo na patnùrduvà-
syanti svásàro ahrayàñam.

Since time immemorial, born of the same cause, Prakrti, 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. *Tvam mahāṇ indra yo ha śuṣmairdyāvā jajñānāh prthivī ame dhāḥ. Yaddha te viśvā girayaści-dabhvā bhiyā drīḥāsaḥ kiraṇā 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. *Ā yaddharī indra vivratā verā te vajrāṃ jaritā bāhvordhāt. Yenāviharyatakraṭo amitrāṇ 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 dhṛṣṇuretāṁ tvamṛbhukṣā naryastvaṁ śaṁ. Tvāṁ śuṣṇaṁ vrjane pṛkṣā añau 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 sakhā vrtraṁ yad vajrin vrṣakarmannubhnāḥ. Yaddha śūra vrṣamaṇaḥ parācairvi dasyūṁryonāvakṛto vythāṣāt.**

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.

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.

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.
8. 

_Tvaṁ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardhaḥ. Barhirna yat sudāse vṛthā vargañho rājan varivah pūrave kah._

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.)

_व्यां त्यां नेन्द्र देव विधिनामिषमापो न पीपाय: परिज्ञान।
ययां शूर प्रत्यसम्भव्यं यंसि मृणमूर्जं न विश्वधं क्षरिद्धे॥ ॥

8. 

_Tvaṁ tyāṁ na indra deva citrāmiṣamāpo na pīpayah parijman. Yayā śūra pratyasmabhyaṁ yamsitmanamūrjaṁ na viśvadha kṣaradyai._

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 इन्द्र गोतमेभिभ्रृव्वत्त्वाण्योक्ता नर्मसा हरिभ्याम।
सुपेशासं वाजुमा भरा न: प्रात्तमक्षु धियावसुरजगमयात।॥ ॥

9. 

_Akāri ta indra gotamebhir brahmāṇyoκtā namasā haribhyām. Supeśasam vājamā bharā naḥ prātarmakṣu dhiyāvasurjagamyāt._
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 jajñire 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 ghrta 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.

8. *Siṃhā iva nānadati pracetasaḥ piśā iva supiśo viśvavedasaḥ*. Kṣapo jinvataḥ prṣatībhirṛṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ.

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.

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

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.

\[\text{R̄tasya devā anu vratā gur̄bhuvat pariṣṭirdyaurna bhūma. Vardhanīmāpah ānā suśisvīṁṛtasya yona garbhe sujātāṁ.}\]

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.

\[\text{Puṣṭirna raṇvā kṣitirna pr̄thvi girirna bhujma kṣodo na śaṁbhu. Atyo nājmantsargapraktaḥ sindhurna kṣodah, ka īm varāte.}\]

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?

\[\text{Jāmiḥ sindhūnāṁ bhraṭevasvasrāmibhyānna rāja vanānyattī. Yad vātajūto vanā vyasthāda-gnirha dāti romā pr̄thivyāḥ.}\]

It is a friend of the seas, dear as a brother of his
sisters. 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.

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**

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and
blazing, shining and revealing all.

2. *Dādḥāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Rṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

   It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.


   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.

वङ्कुचराम् वयं वसूत्यास्तं न गावो नक्षत्रं इवद्यम्।
सिन्धुर्न शोदः प्र नीचीरोनीन्त्रवतं गावः स्वर्गृहिः।

5.  ताँवास्तराथा वयां वसत्यास्तम्म न गावो नक्षत्रं इवद्यम्।
सिन्धुर्न शोदः प्र नीचीरोनीन्त्रवतं गावः स्वर्गृहिः।

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

वैनेषु जायुर्मर्तेषु शिरो वृणिते श्रुष्टि राजेवाजूर्यम्।
श्रेष्ठो न साधुः क्रतुर्न भुद्रो भुवतस्वाधीर्होता हव्यवादः।

1.  Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭīṁ rājevā-
juryam. Kṣemo na sādhuḥ kraturṇa bhadro
bhuvat svādhīrhotā havyavāt.

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.

1. Taå vaÜcarŒthŒ vayaÅ vasatyŒstaÅ na gŒvo nak¦anta iddham. Sindhurna k¦oda¬ pra n¶cirai-nonnavanta gŒva¬ svard¾Ü¶ke.


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 brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

3. Ajo na kŠåm dådhåra prthivåni tastambåhdyå mantrebhiå satyåih. Priå paååni paååvo ni pååhi viåsvåyurågåe guhå guhåm gåå.

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.

4. \( \text{Ya \ in ciketa guhā bhavantamā yah sasāda dhārā mṛtasya.Vi ye cṛtantarī sapanta ādīdva-sūni pra vavācāsmai.} \)

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.

5. \( \text{Vi yo vīrutsu rodhanmahitvota prajā uta prasū-vsvantah. Cittirapāṁ dame viśvāyuḥ sadmeva dhīrāḥ saṁmāya cakruḥ.} \)

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
KANDA - 4 287 288 THE HYMNS OF A THARV A VEDA

(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.

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.

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

Mandala 1/Sukta 68

Agni Devata, Parashara Shaktya Rshi

1. Śrītiṭannupa sthād divam bhuraṇyuh sthātu-
ścarathamaktūn vyūrṇot. Pari yadeśāmeko
viṣveṣāṁ bhuvad devo devānāṁ mahitvā.

2. Ādit te viṣve, kratum juṣanta śuṣkād yad deva,
jivo janiṣṭhāḥ. Bhajanta viṣve devatvaṁ nāma
ṛtam sapanto, amṛtamevaiḥ.

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body, do homage to your laws of existence and your immortal presence.

\[ Omnam pr\'{e}sa\ O\{n\}am dh\'{i}tir\'{i}sv\'{a}yurvi\'sv\'{e} ap\'{a}m\'{i} cakruh. Yastubhyain das\'{a}dyo v\'{a} te siks\'{a}t tasmai cikit\'{a}n rayin dayasva. \]

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.

\[ Hot\'{a} ni\'sattoo manorapaty\'{e} sa cinnv\'{a}s\'{a}m pat\'{i} rayin\'{a}m. Icchanta reto mithastan\'{u}\'su sam j\'{a}nata svairdak\'{a}sairam\'{u}r\'{a}. \]

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.

\[\text{पितुर्न पुत्रा: क्रतुं जूषण्तो श्रोषण्ये अस्य शाङ्कं तुरास्:।}
\text{वि रायं औरल्ले: पुरुष्क: पिपेश नाकं स्त्रृदिःस्मूना:।} 5 ।
\]


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*

\[\text{शुक्र: शृशुशक्वाँ उषो न जार: पुप्रा समीचि दिवो न ज्योति:।}
\text{परि प्रजात: क्रत्वा बभूष भुवो देवानां पितां पुत्र: सनू।} 1 ।
\]

1. *Śukraḥ śuśukvāṇ uṣo na jāraḥ paprā samīcī divo na jyotih. Pari Prajātaḥ kratvā 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.

\[\text{वेद्या अदृत्सो अग्रिबिज्ञान्तः धर्मं गोवं स्वाभवं पितृनाम्।}
\text{जने न शीर्ष आहुर्: सनमध्ये निर्षत्स रण्वो दुर्गो दुर्गो।} 2 ।
\]
2. **Vedhā adrpto agnirvijānannūdharna gonāṁ svā-dmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṅvo duroṇe.**

   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.

3. **Putro na jāto raṅvo duroṇe vājī na prīto viśo vi tārīt. Viśo yadahve nyṛbhiḥ sanīlā agnirdevatvā viśvānyaśyāḥ.**

   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.

4. **Nakiṣṭa etā vratā minanti nyṛbhyo yadebhyaḥ śrus-ṣṭim cakartha. Tat tu te damso yadahantsamānair-nyṛbhiryad yukto vive rapāṃsi.**

   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.

उषो न जागो विभावोस्त्र: संज्ञातस्तूपशिचरंकेतदस्ये।
त्मना वहान्तो दुरो व्यृवन्तवर्तन्त्विशेषे स्वतुद्देशीके॥ ५ ॥

5.  Uṣo na jāro vibhāvosraḥ samjñātarūpāścike-tadasmai. Tmanā vahanto duro vyṛṇvan navanta
viśe 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

वृनेम पूर्वीरयो मनीषा अग्नि: सुश्रोको विश्वान्यश्या:।
आ देव्यानि द्रुता चिकित्वाना मानुषश्य जन्मश्य जन्म॥ १ ॥

1. Vanema pūrviraryo maniṣā agniḥ suśoko viśvā-
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.
2. **Garbho yo apām garbho vanānāṁ Garbhaśca sthātām garbhaścarathām. Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ.**

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 ḷśapāvāṁ agnī rayiṇāṁ dāsadyo asmā araṁ sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānāṁ janma martāṁśca vidvān.**

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.

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 vaneṣu dhiṣe bharanta viśve baliṁ 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 gṛdhnurasteva śūro yāteva bhīmastvēṣah 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*

उप प्र जिन्नः तकः विष शान्ति पति न नित्यं जन्यं: सनीं त: ।
स्वसार्न: रश्यामर्षीमुल्लित्रियत्रमुच्छन्ति नुषा न गार्वः: || १ ||

1. **Upa pra jinnavnuṣaṭiruṣantam patiṁ na nityam janayāḥ sanīlāḥ. Svasāraḥ śyāvīmaruṣimaju-ṣran citramucchantaṁmuṣasam na gāvaḥ.**

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.

वीलु चिन्द्र दृश्य हार पितरों न उक्तथे द्रिक्तु रुज्नात्रदार्श सा रवेण ।
चक्रुदिवो बृहत्तो गातुमस्मे अहुः स्वविचित्रु शतुमुस्त्वा: || २ ||

2. **Vīlu cid dṛḻāḥ pitaro na ukthairadriṁ rujannāṅgiraso ravena. Cakrurdīvo bhṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.**

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.


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 especially Brahmacharinis move on in life with grace.

4. Mathīḍ yadīṁ vibhrto mātariśvā grhegrhe śyeto jenyo bhūt. Ādīṁ rājñe na sahiyase sacā sannā dūtyāṁ bhṛgavāṇo 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.

Mahe yat pitra īm rasamī dive karavatsarat
prśanyaścikityān. Sṛjadastā dhṛṣatā didyumasmai
svāyāṁ devo duhitari tviśim dhatā.

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.

Svā ā yastubhyām dama ā vibhāti namo vā
dāśāduśato anu dyūn. Vardho agne vayo asya dvi-
barhā yāsad rāyā sarathaṁ yam junāsi.

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.


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 yadiśe nrpatiṁ teja ānāt ḷroṣṭaḥ retō niśiktāṁ dyaurabhīke. Agniḥ śardhamanavadyāṁ yuvā-nāṁ svādhyāṁ janayat sūdayacca.

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.

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 no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiṣasteradhīhi.

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

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.

People ordinarily do not attain to our darling Agni, immanent and transcendental 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.
existence in perfect bodies reborn in happy and enlightened homes.

4. Ā rodasī brāhiṇī vevidānāḥ pra rudriyā jabhritre yajñīyāsaḥ. Vidanmarto nemadhitā cikitvānagnīṁ pade parame tasthivāṁsam.

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 sīdannibhijīṇu patnīvantō nama-syam namasyan. Ririkvāṁsasantaḥ kṛṇvata svāḥ sakhā sakhyuṁnimishi rākṣamāṇaḥ.

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 kṣitānāṁ vyānuṣak churu-rudho jīvase dhāl. Antarvidvān adhvano devayā-nānatandro dūto abhavo havirvāṭ.**

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 gavyam saramā dṛḥhamūrvam yenā nu kam 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.

*MANDAL - 1 / SUKTA - 72*

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.

अधि श्रियः नि दंधुश्चार्हमस्मिन्दिवो यदुक्षी अमृता अकृष्णवन्। अर्धे श्रार्ति सिन्धवो न मृत्य: प्र नीचीरगेय अरुषिरजा-नन्तृ॥ १० ॥

10. Adhi śriyam ni dadhuaścārumasmin divo yadakṣī amṛtā akṛṣvan. Adha kṣaranti sindhavo na srṣṭāh pra nīcīragne aruṣīrajānan.

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

रूपिन्य यः पिन्तुवितो वव्येद्धा: सुप्रणीतिश्चकितुष्णो न शासु: ॥
स्यो नशीरस्तिथिन्य प्रीणानो होरेव सर्व विध्यातो वि तारितू॥ १ ॥

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.


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.
3. **Devo na yah prthivim visvadhaya upakseti hitamitro na raja. Puraḥ sadaḥ sarmasado na virā 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 dhruvāsu. Adhi dyumnaṁ ni dadhuryasmin bhavā viṣvāyurdharunō 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 pṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuh. Sanema vājam samithe-śvaryo bhāgāṃ 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.


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.)

7. Tve agne sumatim bhikṣamāṇā divi śravvo dadhire yajñīyāsāḥ. Naktā ca cakrusūsasā virūpe kṛṣṇam ca varṇam aruṇam ca saṁ dhuh.
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.)


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 nṛbhirnṛn vīrairvīrān vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo vi sūrayāḥ śatahīmā 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 rāyah sudhuro yamam 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
1. **Upaprayanto adhvarāṁ mantraṁ vocemāg-naye. Āre 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 snīhiṭīśu pūrvyāḥ saṇjagmāṇāsū krṣṭiṣu. Arakṣad dāśuṣe 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.

3. **Uta bruvantu jantava udagnirvṛtrahājani. Dhanaṇjayo raṇeraṇe.**

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.

4. **Yasya dūto asi kṣaye veṣi havyāni vītaye. Dasmat kṛṇoṣyadhvaram.**

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.


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
Agni, 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.

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*

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.

अथां ते अद्विरस्तमायें वेधस्तम प्रियम्।
वोचेम् ब्रह्म सानसि॥ २ ॥

2. Athā te aṅgirastamāgne 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.

कस्ते जामिरजनानामग्ने को दाशवधवरः।
को हु कस्मिन्नसि श्रिटः॥ ३ ॥

 Ko ha kasminnasi śritaḥ.

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.

त्वं जामिरजनानामग्ने मित्रो असि प्रियः।
सर्वा सक्षिप्त्यु इद्यः॥ ४ ॥

4. Tvam jāmirjanānāmagne mitro asi priyah.
Sakhā sakhibhya īdyah.

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.

यज्ञां नो मित्राववरणा यज्ञां देवां ज्ये हं बृहत्।
अग्ने चक्षु स्वं दर्मम्॥ ५ ॥
5.  Yajā no mitrāvaruṇā yajā devān ṛtam bṛhat.  
Agni 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 ṛtam, 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 तु उपेतिर्मनसो वराय भुवदग्ने शन्तमा का मनीषा।
को वा चुङ्जे परि दक्षं त आपु केर वा ते मनसा दाशेम॥ 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?

एह्यां इह होता नि षीदार्द्धश् सु पुरस्ता भवं नः। अर्वतां
त्वा रोदसी विशवमिन्वे यज्ञा मुहे सौमनुसार्य देवान्॥ २ ॥

2.  Ehyagna iha hotā ni śīdādabdhāḥ su pura etā bhavā naḥ. Avatām tvā rodasī viśvaminvē 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.

3.  
$\text{Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhīśastipāvā. Athā vaha somapatiṁ haribhyā mātithyamasmai cakṛmā sudāvne.}$

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.

4.  
$\text{Prajāvātā vacasā vahniṁsā ca huve ni ca satsīḥ dvevē: ।}
\text{veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām. ॥ ॥}$

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?

यथा विप्रसया मन्त्रो हृदिभिर्दैवाँ अर्यत: कृतिभि: कृति:
सन्त। पुवा हैत: सत्यतर त्वमद्याणे मुन्द्राया जुहा यजस्व।।


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?
2. *Yo adhvareṣu śantama ṛtāvā hotā tamū namo-bhirā 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.


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

1. Abhi tvā gotamā girā jātavedo vicarṣaṇe. Dyumnairabhi pra ṇonumaḥ.
2. *Tamu tvā gotamo girā rāyaskāmō duvasyati.*
   *Dyunmairabhī pra āṇumah.*

   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 vājasātānam anāṅirasvaddhavāhame.*
   *Dyunmairabhī pra āṇumah.*

   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 vṛtrahantamaṁ yo dasyūnṇravadhūnuṣe.*
   *Dyunmairabhī pra āṇumah.*

   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 rahūgaṇā āgnaye madhumad vacaḥ. 
Dyumnaṁraḥi praṇoṣumaḥ.

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*

**Hiranyakeśo rajaso visāre’hirdhunirvāta iva dhrajjīmān. Śucibhrājā uṣaso navedā yaśasvātirapasyuvo 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.

**A te suparna āminantaṇ evaiḥ kṛṣṇo nonāva vrṣabho yaḍīdam. Śivābhira smayamānābhirūgāt 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 vasuśkaviragnirīlenyo 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 ūtibhirgāyatrasya 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 rayinī bhara satrāsāhāṁ vareṇyam.*
   *Viśvāsu pṛṣṭu 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.

अ नौँ अग्ने सुचेतुना रथिं विश्वायुपोषसम्
मार्दिकं धैर्य जीवसे॥ ९ ॥

9. Ā no agne sucetunā rayim viśvāyupoṣasam. 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.

प्र पुतास्तिगमशौचिषे वाचो गोतमायायेः
भरस्व सुमन्युगिरे॥ १० ॥


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.

यो नौँ अग्रेष्ठिदासत्वत्ति दूरे पदिष्ट सः॥
अस्माकःमिद वृधे भव॥ ११ ॥


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.

**Sahasrākṣo vicarṣanīragnī rākṣāmsi sedhatī.**

*Hotā gṛṇīta ukthyaḥ.*

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 somāḥ 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 yaṁsatē. Indra nṛmāṁ 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-government 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.

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.

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.

Indra strikes on the head and shoulders of Vrtra, 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.


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.

इन्द्रे वृत्रस्य तबिष्ठैं निरहन्त्सहस्स सहः। मुहत्तदस्य पौस्यं वृत्रं जंग्लबाँ अस्पृजदच्छन्नु स्वराज्यम्।

10. Indro vrtrasya tavisīṁ nirahantsahasā sahaḥ. Mahat tadasya paumśyam vrtram jaghanvāṇ asṛjadarcannanu svarājyam.

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.

इमेच्छ चित्तव मन्यते वेपेते भियसाम मही। यदिन्द्र वत्रिन्नरोजसा वूत्रं मुरुत्वाँ अवधीरवृत्रत्रु स्वराज्यम्॥

11. Ime cit tava manyave vepeṭe bhiyasā mahī. Yadindra vajrinnojasā vrtram marutvāṇ avadhī-rarcannanu svarājyam.

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 Vrtra, 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 Vrtra, 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 Vrtra, 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.

\[
\text{Abhiṣṭane te adrivo yat sthā jagacca rejate. Tvaṣṭā cit tava manyava indra vevijyate bhiyār-
cannanu svarājyam.}
\]

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.

\[
\text{Nahi nu yādadhīmasindraṁ ko vīryaṁ paraḥ. Tasminnrmṇmatum kratum devā ojāmsi sam
dadhurarcannanu svarājyam.}
\]

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.

**16. Yāmatharvā manus̄pitā dadhyanā dhiyamatnata.**
Tasmin brahmāṇi pūrvathendra ukthā Samagmatārcannanu 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**

1. *Indro madāya vāyṛdhe śavase vr̥trahā nybhiḥ.*
*Taminmahatsvājiṣūtemarbhē havāmahe sa vājeṣu pra noʿviṣat.*
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.

2. *Asi hi vīra senyo’si bhūri parādadiḥ. Asi dabhra-sya cid vṛdho yajamanāya śikṣasi suvate 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.


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.
4. **Kratvā mahān anuṣvadham bhīma ā vāvrdhe śavaḥ. Śriya rṣya upākayorni 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 pārthivāṁ rajo badbadhe rocanā divi. Na tvāvāṁ īndrā kṣaṇān na jātō na jāniṣyate’ti viśvarān 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 śiśṣatva vi bhajā bhūri te vasu bha-kṣīya tava rādhasah.**

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.

मदेमदें हि नौ दुःदियूषा गवामृजुकेतुः। सं गृभाय पुरू 
शातोभयाहस्त्या वसु शिशिहि राय आ भर। ॥ ७ ॥

7. Mademade hi no dadiryūthā gavāmrjukratuḥ. 
Saṁ grbhāya purū śatobhayāhastā vasu śiśīhi 
ṝaya 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.

मादयस्व सुते सचा शर्वसे शूर राधसे। विद्मा हि त्वा 
पुरूवसुमुप कामान्तसार्ज्ञमहेत्या नो विता भव। ॥ ८ ॥

8. Mādayasva sute sacā śavase śūra rādhase. Vidmā 
hi tvā purūvasumupa kāmāntasārjma-he’thā 
no’vitā bhava.

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.
Ete ta indra jantavo viśvam puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāsuṣām teṣām no veda ā bhara.

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

Upo şu śṛṇuhī giro maghavan mātathā iva. Yadā nah sūṇṛtāvataḥ kara ādārthayāsa idyojā nvindra te hariḥ.

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).

Aksannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā maṭī yojā nviṇdra te hariḥ.

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).

3.  *
   Susaṁdṛśaṁ tvā vayam maghavan vandiśīmahi. Pra nūnāṁ pūrṇabandhuraḥ stuto yāhi vaśāṁ anu yojā nvindra te harī.

   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 tiśṭhāti govidam. Yah pātraṁ hāriyojanam 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. **Yuktaste astu daksīṇa uta savyaḥ śatakraito. Tena jāyāmupa priyāṃ mandāno yāhyandhaso yojā nvindra te hariḥ.**

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. **Yunajmi te brahmaṇā keśinā hariḥ upa pra yāhi dadhiṣe gabhastyoh. Uttvā sutāso rabhasā amandisūḥ pūṣanvān 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.
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 devirupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsah praṇayaṇti devayum brahmapriyam 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.

Adhi dvayoradadhá ukthyán vaco yatasrocá mithuná yá saparyatah. Asamyatto vráte te kṣeti púṣyati bhadrá śaktiryajamānāya sunvate.

3. Indra, lord of yajña, 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 yajña creates and offers everything for the yajamāna.

4. Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayah śamyā ye suktṛtyayā. 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 kāvyah 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 vrjyate’rko vā ślokamā-ghoṣate divi. Grāvā yatra vadati kārurukthya-stasyedindro abhipitveṣu raṇyati.**

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 dhṛṣṇavā gahi. Ā tvā prṇaktvindriyaṁ 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’pratidhṛṣṭaśāsavasam. Rṣiṇāṁ ca stuṭirupa yajñāṁ ca mānuṣāṇāṁ.

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 brahmaṇaḥ harī. Arvācīnāṁ su te mano grāvā kṛṇotu 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.
**Mandala 1/Sukta 84**

**Indra Devata, Gotama Rahugana Rshi**

1. Asvī soma indra te Üavi¦¢ha dh¾¦ÄavŒ gahi. tvŒ p¾ÄaktvindriyaÅ raja¬ sµuryo na raÜmibhi¬.
   
   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. Indramiddhar¶ vahato'pratidh¾¦¢aÜavasam. ca stut¶rupa yajÛaÅ ca mŒnu¦ŒÄŒm.
   
   The horses carry Indra, lord of informidable
   force and resolution of mind, to the Rshis' songs of
   praise and yajnic programmes of the people.

3. ti¦¢ha v¾trahan rathaÅ yuktŒ te brahmaČ har¶. ArvŒc¶naÅ su te mano grŒvŒ k¾Äotu vagnunŒ.
   
   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 sutaµ piba jyete¦¢ham amartyaµ
   madam. Šukrasya 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 jye¦¢haÅ 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.

   
   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.
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.

7. *Ya eka id vidayate vasu martāya dāṣuṣe.*
     *Īśāno apratiṣkūṭa indro āṅga.*

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 bahubhya ā sutāvāṁ āvivāsati.*
     *Ugrāṁ tat patyate śava indro āṅga.*

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.
10. Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. 
Yā indreṇa sayāvariṃvṛṣṇā madanti śobhase 
vasvīranu svarājyam.

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.

11. Tā asya prśanāyuvah somaiḥ śrīṇanti prśnayaḥ. 
Priyā indrasya dhenavo vajraḥ hinvanti sāyakam 
vavīranu svarājyam.

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.

12. Tā asya namsā sahaḥ saparyanti pracetasah. 
Vratānyasya saścire purūṇi pūrvacittaye vasvī- 
ranu svarājyam.
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.


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.


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.

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 útayō vaso’śmān kadā caṇā
dabhan. Viśvā ca na upamimśi mānuṣa vasūni
carṣāṇibhyā 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*

\[ \text{Pra ye śumbhante janayo na saptayo yāman} \]
\[ \text{rudrasya sūnavaḥ sudāṁsasaḥ. Rodasi hi maruta-} \]
\[ \text{ścakrire vṛdhe madanti vīrā vidatheṣu ghrṣvayaḥ.} \]

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.
2. \textit{Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadaḥ. Arcanto arkaṁ janayanta indriyam adhisriyo dadhīre pṛśnimātaraḥ.}

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.

3. \textit{Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate ghṛtam.}

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.

4. \textit{Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracīva- yanto acyutā cidojasā. Manojuvo yanmurato ratheśvā vrṣavrātāsah pṛṣṭīrayugdhvam.}

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.


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 raghuṣyado raghupatvānāḥ pra jīgāṭa bāhubhirḥ. Śidata barhiruru vah sadaskṛtam mādayadhvam maruto madhvo andhasāḥ.

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.

7. **Te’vardhanta svatavaso mahitvanā nākaṁ tasthururu cakrire sadaḥ. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.**

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.

8. **Śūrā ived yuyudhayo na jagmayaḥ śravasyavo na pṛṭtanāsu yetire. Bhayante viśvā bhuvanā marudbhyo rājāna iva tveṣasamṛṣo naraḥ.**

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.
9. **Tvāṣṭā yad vajraṁ sukṛtam hiraṇyayam sahasrāḥsṛṣṭim svapā avartayat.** Dhatta indro naryapāṃsi kartave’han vrtraṁ nirapāmaubjadaran-ṇavam.

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’vataṁ 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.

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever your 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*


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 matīnām. Marutaḥ śrṇutā 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.

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.

4. Asya vīrasya barhiṣya sutaḥ somo diviṣṭiṣu. 
   Ukthaṁ madaśca śasyate.

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.

5. Asya śroṣāntvā bhuvo viśvā yaścarṣaṇīrabhi. 
   Sūram cit sasruṣīriṣāḥ.

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.

6. Pūrvībhīrhi dadāśīma śaradbhirmaruto vayam.
   Avobhiścarṣaṇīnām.

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.

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.

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.

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.

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*

1. **Pratvaksiṣaḥ pratavaso virapśino’nānatā avithurā jīśiṇah. Jyuṭatamāso nṝtamāso añjibhir vyānajre ke cidusrā iva stṛbhīḥ.**

   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.

2. **Upahvaresu yadacidhvaṁ yayīṁ vaya iva marutaḥ kena cit pathā. Ścотanti koṣa upa vo ratheśvā gṛtamukṣatā madhuvārṇam 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.

3. Praisāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīḷayo dhunayo bhrāja-
dṛṣṭayāḥ svayamā mahitvamā panayanta dhūtayaḥ.

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.

4. Sa hi svasṛt pṛṣadaśvo yuvā gaṇo’yā īśānasta-
viśibhirāvṛtaḥ. Asi satya rṇayāvānedyo’syā dhiyāḥ prāvitāthā vṛṣā gaṇaḥ.

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, acquitting 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. \( \text{Ā} \text{vidyunmadbhirmarutaḥ svarkai rathebhiryāta} \text{ṛṣṭimadbhiraśvaparṇaiḥ.} \text{Ā} \text{varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.} \)

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. \( \text{Te’ruṇēbhirvaramā piśaṅgaiḥ śubhe kam yānti rathatūrbhirśvaiḥ.} \text{Rukmo na citraḥ svadhitī-vān pavyā rathasya jaṅghananta bhūma.} \)

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. Śrīye kaṁ vo adhi tanūṣu vāśīrmēdhā vanā na kṛṇavanta ārdhvā. Yuṣmabhyaṁ kaṁ marutaḥ sujātāstuvīdyumnāso 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.
Mandala 1/Sukta 89

Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi

1. Ā no bhadraḥ kratavo yantu viśvato’dbdhāso aparītāsa udbhidaḥ. Devā no yathā sadmid vṛdhe asannaprayuvo 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 bhadrā sumātirjñayatāṁ devānāṁ rātirabhī no ni vartatām. 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. 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. 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. 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. 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.

7. **Prśadaśvā marutah prśnimātarah śubhamyā-vāno vidathēsu jagmayah.** Agnijihvā manavaḥ sūracakṣaso viśve no devā avasā gamamniha.

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.

8. **Bhadraṁ karṇeḥbhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ.** Sthirairāṅgaistuṣṭa-vāṁsastanūḥbhirvyāśema devahitam yadāyuḥ.

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. Śataminnu śarado anti devā yatrā naścakrā jara- sanām tanūnām. Putrāso yatra pitaro 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 Prakrti,
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_

ऋृजुनीति नो वरूणो मित्रो नचरु विद्वान्।
अर्यमा देवेः सुजोशाः || १ ||

1. _Rjuniitia no varuño mitro nayatu vidvăn._
_Aryamā devaiḥ sajośāḥ._

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.  \textit{Te hi vasvo vasavănāste apramūrā mahobhiḥ.}  
\textit{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.  \textit{Te asmabhyaṃ šarma yaṃsaṃnamṛtā martye-bhyaḥ.}  
\textit{Bādhamānā apa dviṣah.}

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.  \textit{Vi nāḥ pathaḥ suvitāya ciyantvindro marutaḥ.}  
\textit{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 agrāḥ 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.

6. **Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ. 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.

7. **Madhu naktamutoṣaso madhumat pārthivam rajah. Madhu dyaurastu naḥ pitā.**

   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.

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.


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 manīṣā tvaṁ rajiṣṭhama-

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 sukraturbhūṣṭvāṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirma-hitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.**

   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 bṛhadgabhūram tava soma dhāma. Śuciśtvamasi priyo na mitro daksāyyo aryamevāsi 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-śvoṣadhīṣvapsu. Tebhirno viśvaiḥ suamanā 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. \( \text{Tva} \text{ṁ somāsi satpatistvaṁ rājota vrñtrahā.} \\
Tvaṁ bhadro asi kratuḥ. \)

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. \( \text{Tva} \text{ṁ ca soma no vaśo jīvātumī na marāmahe.} \\
Priyastotro vanaspatiḥ. \)

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. \( \text{Tva} \text{ṁ soma mahe bhagaṁ tvamī yūna ṛtāyate.} \\
Dakṣaṁ dadhāsi jīvase. \)
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.

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.

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.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

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.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.
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.

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.

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 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.
14. Yaḥ soma sakhye tava rāraṇad deva martyaḥ.
   Tam dakṣaḥ sacate kavīḥ.

   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.

15. Uruṣyā ņo abhiśasteḥ soma ni pāhyaṁhasaḥ.
   Sakhā suśeva edhi naḥ.

   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.

16. Āpyāyasva sametu te viśvataḥ soma vrṣṇyam.
   Bhavā vājasya saṅgathe.

   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. Āpyāyasva madintama soma viśvebhiraṁśu-bhiḥ.
   Bhavā naḥ suśravastamaḥ sakhā vr̥dhe.
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.

Sāṁ te payāṁsi samu yantu vājāḥ saṁ vrṣṇyāṇya-
abhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni
धिश्व॥ १८॥

18. *Sāṁ te payāṁsi samu yantu vājāḥ saṁ vrṣṇyāṇya-
abhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiśva.*

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.

Yā te dhāmāni haviṣa vyajantī ta te viśvā pariḥūrastu
yujjām. Gayasphānaḥ prataraṇaḥ suvīro’
virahā pra carā soma duryān.

19. *Yā te dhāmāni haviṣa vyajanti tā te viśvā pariḥū-
rastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro’-
virahā 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.

Sōmō dhenū sōmō arvāntamāśuṁ somo vīraṁ karmanyaṁ dadāti. Sādanyāṁ vidathyāṁ sabheyāṁ pīṭrśravaṇāṁ yo dadāśadasmaï

20. **Somo dhenum soma arvantamāśuṁ soma vīraṁ karmanyaṁ dadāti. Sādanyāṁ vidathyāṁ sabheyāṁ pīṭrśravaṇāṁ yo dadāśadasmaï.**

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 paprin svarṣāmapsāṁ viṣjanasya gopām. Bhareṣujāṁ sukṣiṭiṁ suśrava- saṁ jayantam tvāmanu madema soma

21. **Aṣālhaṁ yutsu pṛtanāsu paprin svarṣāmapsāṁ viṣjanasya gopām. Bhareṣujāṁ sukṣiṭiṁ suśrava- saṁ jayantam 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.

\[
\text{Tvamimā oṣadhīḥ soma viśvāstvamapō ajanaya-stvamī gāḥ. Tvaṁ ājñātasya-}
\]

Tvam ōṣadhīḥ soma viśvāstvamapo ajanaya-stvamī gāḥ. Tvamā tatantarvāntarikṣaṁ tvām jyotiṣā 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 rāyō bhāgam sahasāvannabhī yudhya. Mā tvā tanadīśiṣe vīrya-syobhayebhyāḥ 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.


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.


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.


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.


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 tamasaspārāmasyoṣā ucchanṭi vayunā kṛṇoti. Śriye chando na smayate vibhāṭi supraṭīkā 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.


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.

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भावति। विशवं जीवं चरसे बोधयन्ती विश्ववस्य वाचम-विद्यमनायोः। ॥ ९ ॥


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.

पुनः पुनर्जायमाना पुराणी समानं वर्णमूर्ति शुभ्रं माना। श्वश्रीवं कृत्तिरंजवं आभिन्नाना मर्त्यस्य देवी जय-युन्त्यायं। ॥ १० ॥

10. Punah punarjāyamānā purāṇī samānah varṇamabhī śumbhamānā. Śvaghnīva kṛtnurviya āmīnāna martasya devī jaryantyāyuh.

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.

11. **Vyūrṇvatī divo antāṁ abodhyapa svasāraṁ sanutaryuyoti. Pramīnati manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.**

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.

12. **Paśūnna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti raśmibhirdṛśānā.**

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.
Yena tokaṁ ca tanayāṁ 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 sūnṛtāvati.

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. Yuṣkāvā 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.
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.

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.

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. Agniṣomāvimāṁ su me śṛṇutam vrṣanā havam. Prati sūktāni haryatam bhavatam 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.


3. Agniṣomā ya āhuting yo vāṁ dāśādhihaviṣkṛtim. Sa prajayā suvīryam viśvamāyurvyāśnavat.
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.

1. 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.

2. 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. 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.

4. 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.

5. 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.

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 agnīśomā haviśaḥ saparyād devadrīcā manasā yo ghṛtena. Tasya vrataṁ rakṣatāṁ 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.

9. \textit{Agniśomā savedasā sahūī vanatamī girāḥ. Saiṁ devatrā babhūvathuḥ.}

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.

10. \textit{Agniśomāvanena vāṁ yo vāṁ ghṛtena dāśati. Tasmai didayatam 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.

11. \textit{Agniśomāvimāni no yuvaṁ havyā jūjoṣatam. Ā yātamupa naḥ sacā.}

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. *Agniśomā pipṛtamārvato na ā pyāyantāmusriyā ḫavyasūdāḥ. Asme balānī maghavatsu dhattāṁ kṛṇutam no adhvaraṁ śruṣṭimantam.*

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 saṁ mahemā maniṣayā. Bhdrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ 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.

यस्ये त्वमायजसे स साध्यनवर्त्क्षेत्रि दर्थि सुवीर्ष्यम्।
स तूताय नैरम्यनोत्तमहृतिर्मे सुख्ये मा रिषामा वर्यं तव। ॥ २ ॥

2. Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyāṁ-hatiragne sakhye 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.

श्राκेम त्वा सूमिठ्ठ साधया धियुस्क्ते देवा हृविरद्दन्त्यांतम्।
त्वमादित्याँ आ बहुं तान् हुःशस्मस्मे सुख्ये मा रिषामा
वर्यं तव। ॥ ३ ॥

3. Śakema tvā samidhamā sādhaya dhiyastve devā
haviradantyāḥutam. Tvamādityāṁ ā vaha tān
hyuśmasyagne sakhye 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. **Bharāmedhman kṛṇavāmā havīnṣi te citayantah parvaṇā parvaṇā vayam. Jīvātave prataram sādhaya dhiyo’gne sakhye mā riśāmā vayāṁ 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 mahāṅ asyagne sakhye mā riśāmā vayāṁ 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.
6. **Tvamadhvaryuruta hotāsi pūrvyah praśāstā potā januśa purohitaḥ. Viśvā vidvān ārtvijyā dhīra puṣyasyagne sakhye mā riśāmā vayaṁ tava.**

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.

7. **Yo viśvataḥ supratīkaḥ sadṛśnasi dūre cit san taṭiḍivāti rocase. Rātryāścidandho ati deva paṣyasyagne sakhye mā riśāmā vayaṁ tava.**

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. **Pūrvoḥ deve bhava suneṣu ṛṣṭo ṛṣṭo sūpaṁkṣaṁ saṁsae' abhayaśtu dūkhyā: ।
   Tada jāniṁtoto puṣyata vachoṣprayō sakhya mā riśāmā vayyam
tavam ॥ ॥**

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.


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 speed, may we never suffer any set back, injury or defeat under your guidance and friendship.
10. **Yadayuktha aruṣā rohitā rathe vātajūtā vrṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā’-gne sakhye mā riśāmā 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. **Adha svaṇāduta bibhyuḥ patatrinno drapsā yat te yavaśādo vyasthiran. Sugāṁ tat te tāvakebhyo rathebhyo’gne sakhye mā riśāmā 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. **Ayaṁ mitrasya varuṇasya dhāyase’vayātāṁ marutaṁ helō abhutaḥ. Mr̥lā su no bhūtveśāṁ manaḥ punaragnē sakhye mā riśāmā 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 tvāṁ sudraviṅo dadāśo’nāgāśtvamadite sarvatātā. Yaṁ bhadreṇa śavasā codayāsi prajāvātā 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.
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.

5. Āviṣṭyo vardhate cārurāsau jihmānāmūrdhvah svayaśā upasthe. Ubhe tvāṣṭurbibhyaturjāyamañāt pratiṣṭhante.

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.

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.

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.
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. *Dhanvantsrotah kṛṇute gātumūrmīṁ śukrairūr-
mirbhīrabhī nakṛṣati kṣām. Viśvā sanāni jaṭhareṣu
dhatteṅtarnavāśu 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-
tāmaditiḥ sindhuh pṛthivī 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 jāyamānaḥ sadyaḥ kāvyāni baladhatta viśvā. Āpaśca mitram dhiṣaṇā ca sādhana 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.


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. Tamīlata prathamaṁ yajñasādham viṣa ārīrā-hutam ṛṇjasānam. ĢUṛjaḥ putram bharataṁ srpa-dānum 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.

5. *Naktośāsā varṇamāmemyāne dhāpayete śiśume-kāṁ samīcī. Dyāvāksāmā rukmo antarvibhāti devā agnim dhārayan draviṇodām.*

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.


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.


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.

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

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.

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.
2.  

*Sukṣetriyā sugātuyā vasūyā ca yajāmahe.*  
*Apa naḥ śośucadaghām.*

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.

3.  

*Pra yad bhandiṣṭha eśāṃ prāsmākāsaśca sūrayāḥ. Apa naḥ śośucadaghām.*

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 śośucadaghām.*

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 bhānavaḥ.
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.

6. Tvam hi viśvatomukha viśvataḥ paribhūrasi.
Apa naḥ śośucadagham.

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.

7. Dviṣo no viśvatomukhāti nāveva pāraya.
Apa naḥ śośucadagham.

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.

8. Sa naḥ sindhumiva nāvayāti parṣā svastaye.
Apa naḥ śośucadagham.
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

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.

3.  

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

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. Saṁnasatvā 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 vṛtraḥā 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 śavasāparitāḥ. Tarad dveṣāḥ sāsahiḥ paurīnsye-
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 aṅgirobhiraṅgirastamo bhūḍ vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmbhirṛgmi gātubhīr-
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. \(Sa \text{ sūnubhīrṇa rudrebhīrṛbhvāḥ nyṛśāhye sāsahvān amitrān. Sanīlebhīḥ śravasyāṇi tūrvan marutvān no bhavatvindra ūtī.}\)

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.

6. \(Sa \text{ manyumih samadanasya kartāṁ śākebhīrṇṛbhīḥ sūryam sanat. Asminnahnatsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.}\)

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 kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeṣa eko marutvān no bhavatvindra uūī.

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 uūī.

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 vrādhastaścit sa daksīṇe samgrbhītā kṛtāni. Sa kīrṇā cit sanītā dhanāni marutvān no bhavatvindra uūī.

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 rathebhirvide viśvābhiḥ kṛṣṭibhirnvadya. Sa pauṁisyebhirabhibhūraśastīr-marutvān no bhavatvindra ātī.

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.


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.

13. *Tasya vajra  krandati smat svarsha divo na tveso ravatha a simivaha. Tam sacante sanayastam dhanani marutvan no bhavatvindra uthi.*

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.

\[14. \text{Yasyājasraṁ śavasā mānamuktham paribhujad }
\text{rodasī viśvataḥ sīm. Sa pāriṣat krambhiraman-}
\text{dasāno marutvān no bhavatvindra ūtī.}
\]

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.

\[15. \text{Na yasya devā devatā n marto āparashcena }
\text{śavasāg anantarāpuḥ. Sa prārikvā tvākṣasā }
\text{kṣmo divāvṛtavyā marutvān no bhavatvindra ūtī.}
\]

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.

\[16. \text{Etat tyat ta indra vākṣe }
\text{uktāh rāma vṛtirā giri abhi}
\text{gānti rādhāḥ. Ājīvāya }
\text{pārakah marutaḥ sahad e }
\text{bhayamānaḥ suradhaḥ.}
\]

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.


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.

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!

Mandala 1/Sukta 101

Indra Devata, Angirasa Kutsa Rshi

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!
1. _Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannṛjiśvanā_. Avasyavo vṛṣaṇāṁ vajradakṣiṇāṁ marutvantāṁ sakhyāya havā-mahe.

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.

2. _Yo vyāṁsaṁ jāhrṣaṇena manyunā yaḥ śambaram yo ahaṁ piprum avratam_. Indro yaḥ ūṣṇa-maśuṣam nyāvṛṇaṁ marutvantāṁ sakhyāya havāmahe.

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. *Yasya dyāvāprthivī paunśyam mahad yasya vrata 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.)


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. *Yo viṣvasya jagataḥ prāṇataspatisīryo brahmaṅe prathamo gā avindat. Indro yo dasyūṅradharāṅ avātiran marutvantāṁ 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.


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 us 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 pradīśā vicakṣaṇo rudrebhīryoṣā
tanute pṛthu jrayaḥ. Indram maniśā abhyarcati śrutam marutvantam 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 marutvah 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
of real wealth of success and giver of bliss. We are ready
with holy and fragrant yajnic havi.

9. *Tvāyendra somaṁ suṣumā sudakṣa tvāyā havi-
ścaκrṇā brahmavāhah. Adhā niyutvah saγaṇo
marudbhirasmin yajñe barhiṣi mādayasva.*

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.

10. *Mādayasva haribhirye ta indra vi śyasva śipre vi
śṛjasva dhene. Ā tvā suśipra harayo vahantūśan
havyāṇi prati no juṣasva.*

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.

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 śivasāma-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
1. Marutstotrasya v¾janasya gopŒ vayamindreÄa sanuyŒma vŒjam. Tanno mitro varuÄo mŒma-hantŒm aditi¬ sindhu¬ p¾thiv¶ uta dyau¬. 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.

2. Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā prthivī darśatam vapuḥ. Asme sūryācandrama-sābhicakṣe śraddhe kamindra carato vitarturam. 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 jaitraṁ yam te anumadāma samgame. Ājā na indra manasā puruṣṭuta tvāyadbhyo 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.
वच्यं ज्ञेयम् त्रयो युजा भृत्स्माकम्कर्मशुमुदवा भरेर्भरे ।
अस्मध्यमिन्द्र वरीवः सुरां कृद्धि प्र शत्रूणां मध्यवन्न व्रृणया
रुजः॥ ४ ॥

4. Vayaṁ jayema tvayā yujā vṛtamasmākamamśa-
mudavā bharebhare. Asmabhyamindra varivah
sugam kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.

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.

नाना हि त्वा हवमाना जनाः हमे धनानां धर्तरवसा विपन्यवर्तः ।
अस्माकं स्मा रथमा तिष्ठ सात्ये जैत्रं हिन्द्रं निर्भृतं
मनस्तवः॥ ५ ॥

5. Nānā hi tvā havamānā janāṁ ime dhanānāṁ
dhartaravasā vipanyavah. Asmākaṁ sma
rathamā tiṣṭha sātaye jaitram hīndra nibhr̥tam
manastava.

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.

गोजिता पाहू अमितक्रमः सिमः कर्मकर्मस्तुमृतः
खजञकरः । अकल्य इन्द्रः प्रतिमानमोजसाथा जना वि हैयन्ते
सिशासवः॥ ६ ॥
6. **Gojitā bāhū amitakratuḥ simaḥ karman karmaṇ-chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ prati-mānamojasāthā janā vi hvayante siṣāsavah.**

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 pratimānamojasastisro bhūmīrnr- pate triṇi rocanā. Atīdaṁ viśvaṁ bhuvanaṁ vavakṣithāśatrurindra 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.

9.  
Tvāṁ deveṣu prathamaṁ havāmahe tvāṁ babhū- 
thā pṛṭtanāsu sāsahih. Semaṁ naḥ kārumupap-
manyum udbhidam indraḥ kṛṇotu prasave ratham
puraḥ.

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.

10.  
Tvāṁ deṣeṣu prathamaṁ havāmahe tvāṁ babhū-
thā pṛṭtanāsu sāsahih. Semaṁ naḥ kārumupap-
manyum udbhidam indraḥ kṛṇotu prasave ratham
puraḥ.

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.  
Viśvendro adhivaktā no astvaparihvātāṁ sanu-
yāma vājam. Tanno mitro varuṇāo māmahantā-
maditīḥ sindhuḥ 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.
10. *Tvāṁ jigetha na dhanā rurodhīthārbeṣvājā maghavan mahatṣu ca. Tvāṁ ugram avase saṁ 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 astvaparihṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantā maditiḥ sindhuḥ prthivī 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 prthivīm paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṁ vyahān vyamśaṁ maghavā śacībhiḥ.

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. Śuṣṇam pipruṁ kuyavaṁ vrtraṁindra yadāva- dhīrvi purah śambarasya. Tanno mitro varaṇo māmahantām aditiḥ sindhuḥ pṛthivī 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 Shambara, 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

1. *Yoniṣṭa indra niṣade akāri tamā ni śīda svāno
nārvā. Vimucyā vayo’vasāyāśvān doṣā vastorva-
hīyasaḥ prapitve.*

   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.

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan.* Kṣīreṇa snātah kuyavasya yoṣe hate te syātāṁ pravaṇe śiphāyāḥ.

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 rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.


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.


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.
7. **Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsūtim dāḥ.**

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.

8. **Mā no vadhīrindra mā parā dā mā nāḥ priyā bhojanāni pra moṣīḥ. Aṇḍā mā no maghavaṁ-chakra nirbhenmā nāḥ pātrā bhet sahajānuṣāṇi.**

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, descendents and traditions.

9. **Arvāñehi somakāmaṁ tvāhurayāṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva nāḥ śṛṇuhi hūyamānaḥ.**

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 padam vindanti vidyuto vittam me asya rodasī.*

   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. Tuñjāte vṛṣṇyāṁ payaḥ paridāya rasam duhe vittam me asya rodasī.*

   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.

3. *Mo śu devā adah śvarava pādi divaspari. Mā somyasya śambhuvah śūne bhūma kadā cana vittam me asya rodasi.*

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.

4. *Yajñāṁ pṛcchāmyavamam sa tad dūto vi vocati. Kva r̥tam pūrvyāṁ gataṁ kastad bibharti nūtano vittam me asya rodasi.*

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.

5. *Aṃśī ye devā: sthan śṛṣṭa r̥chane dīv: kavr̥ ṣr̥tān kadr̥tān kavr̥ pr̥tā vā āhūtātivān me āsya rodasi.*
5. Amī ye devāḥ sthāna triśvā rocane divaḥ. Kad va ṛtaṁ kadanṛtāṁ kva pratnā va āhutirvittam 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 yajña? 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. Aham so asmi yah pura sute vadami kani cit. Tam maha vyantyadhyo vrko na tresham mrgam vittam me asya rodasi.

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. Samah maha tapantyabhita sapatnirviva parshava. Muso na sihnaya vyadanti madhyam stotaram te satakrato vittam me asya rodasi.

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. Ami ye sapta ra Smyastatr me nabhiratat. Tritastad vedaptyah sa jamitvaya rebhati vittam me asya rodasi.

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.

अमी ये पञ्चोक्षणो मध्ये तस्थर्महो दिवः। देवत्रा नु प्रवाच्यं सद्रीचिना नि वांतुर्वित्तम मे अस्य रौदसी ॥ १० ॥

10.  
Amī ye pañcokṣaṇo madhye tasthurmaho divah. Devatrā nu pravācyāṁ sadhrīcīnā ni vāyāturviti- 
ttam 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.

सुपर्ण एत आँसते मध्ये आरोधने दिवः। ते सेंधनि पुष्य वृक्कं तर्न्ते यहतीर्पो वित्तं मे अस्य रौदसी ॥ ११ ॥

11.  
Suparṇā etā āsate madhya ārodhane divah. Te sedhanti patho vṛkaṁ tarantam yahvarīrapo 
vittam 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.

12. **Navyaṁ tadukthyaṁ hitam devāsaḥ supravā-canam. Ṛtamarṣanti sindhavaḥ satyaṁ tātāna sūryo vittam me asya rodasī.**

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.

13. **Agne tava tyadukthyaṁ deveśvastyāpyam. Sa nāḥ satto manuṣvadā devān yakṣi viduṣṭaro vittam me asya rodasī.**

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.
Agnirhavyā suṣūdati devo deveṣu medhiro vittam
me asya rodaśī.

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 gātuvidāṁ tamūmahe. 
Vyūrṇoti hṛdā matim navyo jāyatāṁrtaṁ vittam
me asya rodaśī.

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.

Na sa devā atikrame tam marīśo na paśyatha vittam
me asya rodaśī.
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.

Tritah kūpe’vahito devān havata ātaye. Tacchusrāva brhaspatiḥ krṇvannamhūraṇāduru vittāṁ me asya rodasī ॥ १७ ॥

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.

Aruno mā sakṛd vrkaḥ pathā yantāṁ dadarśa hi. Ujjihīte nicāyyā taṣṭeva prṣṭyāmayī vittāṁ me asya rodasī ॥ १८ ॥

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. Rathāṁ na durgād vasa-vahś sudānavo viśvasmānno aṁhaso nispipartana.*
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. \(Ta\ \text{ādityā ā gatā sarvatātaye bhūta devā vr̥tra-}
\text{turyeṣu śaṁbhuvah. Ratham na durgād vasa}\text{vah}
\text{sudānavaḥ viśvasmānno aṁhaso nispiṇpartana.}\)

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. \(Avantu \text{ naḥ pitarāḥ supravācanā uta devī}
\text{devaputre r̥avṛdhā. Ratham na durgād vasa}\text{vah}
\text{sudānavaḥ viśvasmānno aṁhaso nispiṇpartana.}\)
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.


Brhaspati, lord of the wide wide world, lord of
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.

6. **Indraṁ kutso vrtraḥaṇaṁ śacīpatim kāte nibālha rṣirahvadūtaye. Ratham na durgād vasavah sudānavo viśvasmānno anhaso niśpipartana.**

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 devyaditirṇi pātu devastraṇa tāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta 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*

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛlayantah. Ā vo’rvācī sumatirvav-ṛtyad amho-ścidyā varivovittarāsat.

Yajna 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 intellectualendeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

1. **UprN no deva avasa gamantarangirasāṁ saṁabhīḥ: stūyamāna: ।
   Inndrā indriyairmaruto marudbhīrā-dityairno aditiḥ ādīrno aditiḥ sārma yamsat.**

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.

3. \textit{Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmaha-ntām aditiḥ sindhuḥ pṛthivī uta dyauḥ.}

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.

\textbf{Mandala 1/Sukta 108}

\textit{Indragni Devata, Angirasa Kutsa Rshi}

\textit{Ya indrāgni citratamo ratho vāmabhī viśvāni bhuvaṇāni chaṣṭe. Tenā yātām saratham tasthi-vāṁsāthā 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.

2. \( \text{Yāvadidam bhuvanaṁ viśvamsthyuruvyacā varimatā gabhīram. Tāvāṁ ayaṁ pātave somo astvaramindrāgni manase yuvabhyām.} \)

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.

3. \( \text{Cakrāthe hi sadhryaṁnāma bhadraṁ sadhrīcinā vṛtrahaṇā uta sthaḥ. Tāvindrāgni sadhryaṅcā niṣadyā vrṣṇaḥ somasya vrṣanā vrṣethām.} \)

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. \(Y\text{ā}n\text{ī}ndr\text{ā}gn\text{ī} \text{cakrathurvīryāṇi} \ yānī \ rūpānyuta vṛṣṇyāṇi. Yā vāṃ pratnāni sakhyā śivāni tebhiḥ somasya pibataṁ sutasya.\)

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. \(Y\text{a}d\text{a}bravāṁ \text{prathamaṁ} vāṁ vṛṇāno’yaṁ somo asurairno vihavyah. Tāṁ satyāṁ śraddhā-\text{mabhya} hi yātamathā somasya pibataṁ sutasya.\)

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 uditā sūryasya madhye divah sva-dhayā mādayathe. Ataḥ pari vrṣaṇāvā hi yātamathā somasya pibatāṁ 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.

13. **Evendrāgni papivāṁsā sutasya viśvāsmabhyāṁ sam jayatāṁ dhanāni. Tanno mitro varuṇo māma-hantāṁ aditiḥ sindhuḥ prthivī uta dyauḥ.**

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 mahyaṁ sa vāṁ dhiyaṁ 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.

2. 

Asravam hi bhūridāvattarā vāṁ vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyaṁ-indrāgni stomān janayāmi nāvyam.

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.

3. 

Mā cchedma raśmīnriti nādhamānāḥ pitṛṇāṁ saktīranuyacchamānāḥ. Indrāgnibhyāṁ kam vṛṣaṇo madanti tā hyadrī dhīsaṇāyā upasthe.

“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
संस्कृतम्

युवाभ्यां देवी धिषणा मद्रायन्त्राण्गी सोममुषुती सुनोति।
तावासिनः भद्रहस्ता सुपाणि आ धावतं मधुना पूजः
मुसु ॥ ४ ॥

4. युवाभ्याम् देवी धीशाना मदयेन्द्राग्नि सोम-
मुसाति सुनोति। तावासिनः भद्राहस्ता सुपाणि
आ धावतं मधुना प्रिष्कतामप्सु।

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.

युवामिन्द्राग्नि वसुनो विभागे तुवस्तमा शुश्रव वृत्तहर्ते।
तावासदा बाहिरि युज्ये अस्मिन्प्र चर्चणी मदयेथा
सुतस्य॥ ५ ॥

5. युवामिन्द्राग्नि वसुनो विभागे तवस्तमा
शुश्रव वृत्तहर्ते। तावासदा बाहिरि युज्ये
अस्मिन्प्र चर्चणी मदयेथा
सुतस्य॥ ५ ॥

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.

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 śiksataṁ vajrabāhū asmāṁ indrāgni avataṁ śacībhiḥ. Ime nu te raśmayaḥ sūryasya yebhiḥ 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.
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. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayāṁ samudra iha viśvadevyah svāhākṛtasya samu tṛṣṇuta 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. *Ābhogayāṁ pra yadicchanta aitenāpākāḥ prāṇco mama ke cidāpayah. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo ēryaṁ.*
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.

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.

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.

Kṣetramiva vi mamustejanaṁ ekaṁ pātraṁbhavo jehamānāṁ. Upastutā upamāṁ nādhamānāṁ amartyeṣu śrava icchamānāḥ.

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.

A maniṣāmantaṁ karinaṁ nṛbhyaṁ srucēva ghṛtaṁ juhavāma vidmanā. Taranitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajaṁ.

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. **Rbhurna indraḥ śavasā navīyānṛbhurvājebhir-
vasurbhirvāsurdadiḥ. Yuṣmākāṁ devā avasāhāṇi
priye’bhi tiṣṭhema pṛtsuṭīrasunvatāṁ.**

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. **Niścarmanaḥ ṛbhavo gāmapimśata samā vatsenā-
sṛjatā mātaram punaḥ. Saudhanvanāsaḥ svapa-
syayā naro jivṛi yuvānā pitarākṛṇotana.**

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. **Vājebhirno vājasātāvavidhyārḥūmāṁ indra
citramā darśi rādhaḥ. Tanno mitro varuṇo māma-
hantāṁ aditiḥ sindhuḥ pṛthivī uta 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 suprajāvatīmiṣam. Yathā kṣayāma
sarvavīrayā viśā tannaḥ śardhāya dhāsathā
svindriyam.

O Rbhus, create that youthful and vibrant health
and age for our yajna of social order with science and
technology which shapes the Rbhus 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.

3. Š takṣata sātim asmabhyam ṛbhaṃ sātim
rathāya sātim arvate naraḥ. Sātim no jaitrīṁ saṁ
maheta viśvahā jāmim ajāmim pṛtanāsu
sakṣaṇīṁ.

O Rbhus, 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.
4. Ṛbhuṣaṇamindramā huva ātaya ṛbhuṇ vājān maruṭaḥ 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. Ṛbhurbharāya sam śiśātu sātim samaryajidvājo asmāṇ avistṣu. Tanno mitro varuṇo māmahantāmaditīḥ 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.
1. Īle dyāvāprthivī pūrvacittaye’gniṁ gharmaṁ surucaṁ yāmanniśtaye. Yābhirbhare kāramāṁ-śāya jinvathastābhirū śu 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.


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 pari jmā tanayasya majmanā dvimātā tūrṣu taraṇirvibhūṣati. Yābhistrimanturabhavadv vicakṣaṇaṁstābhirū su 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. \(Yābhiḥ śucantim dhanasāṁ susaṁsadāṁ taptaṁ\) gharmam omyāvantam atraye. \(Yābhiḥ prśniguṁ\) purukutsamāvatam tābhirūṣu 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. \(Yābhiḥ śacībhīrvṛṣaṇā parāvṛjaṁ prāṇḍham śroṇaṁ cakṣasa etave kṛthah. Yābhīrvartikāṁ\) grasitāṁ amuṇcataṁ tābhirūṣu 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.

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.

Ashvins, scholar 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.

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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.

15. *Yābhirvamram vipipānam upastutam kalim yābhirvittajāniṁ duvasyathah. Yābhirvyāśvamuta pṛthim āvatāṁ tābhīrū ṣu ūtībhiraśvinā gatam.*

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.
16. \textit{Yābhirnarā śayave yābhiratraye yābhīḥ purā manave gātumīṣathuh. Yābhīḥ śārīrājatam syūmaraśmaye tābhirū śu ātibhiraśvinā gatam.}

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.

17. \textit{Yābhīḥ paṭharvā jaṭharasya majmanāgniṇā-dideccita idvo ajmannā. Yābhīḥ śaryātamavatho mahādhane tābhirū śu ātibhiraśvinā gatam.}

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.
20. Yābhiḥ santātī bhavatho dadāsūse bhujyum
yābhiravatho yābhiradhrigum. Omyāvatīṁ
subharāmyṛṭastubham tābhirū ṣu ūtibhiraśvinā
gatam.

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.

21. Yābhiḥ kṛśānumasane duvasyatho jave yābhir-
yūno arvantamāvatam. Madhu priyaṁ bhara-tho
yat saraṅbhystābhirū ṣu ūtibhiraśvinā gatam.

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.

22. Yābhirnaraṁ goṣuyudham nṛṣāhye kṣetrasya sātā
tanayasya jinvathaḥ. Yābhī rathāṁ avatho
yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.
20. **Yābhiḥ** kṛṣṇamārjuneyaṁ śatakratūṁ pra turvītim pra ca dabhītim āvataṁ. Yābhirdhvasantīṁ puruṣantīṁ āvataṁ tābhīrū śu ūṭibhiraśvinā gatam.

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.


22. **Yābhiḥ** naraṁ govyudhaṁ nārīṇyaṁ kṣatryasya sātvatīṁ pra ca dabhītim āvataṁ. Yābhirvarṇam ūṭitam ūṭitam ūṭibhiraśvinā gatam.

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, 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** kutsmārjuneyam śatakratūṁ pra turvītim pra ca dabhītim āvataṁ. Yābhirdhvasantīṁ puruṣantīṁ āvataṁ tābhīrū śu ūṭibhiraśvinā 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. **Apnasvatīṁ** aśvinā vācamasme kṛtaṁ no dasrā vrṣanāḥ manīṣām. Adyūtyeyāṁ vāṁ vṛdhe ca no bhavataṁ vājasātām.

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.

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

1. *Idāṁ śreṣṭhaṁ jyotiśāṁ jyotirāgāccitraṁ praketo ajanīṣṭa vibhvā*. Yathā prasūtā savituḥ 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.

रूशद्वात्सा रूषाति स्वेत्यागादारैं गृष्णा सर्दनान्यस्या: ।
सुमानबन्धू अमृतेः अनूची द्वावा वर्णं चरतं आर्यिनाने ॥ २ ॥

2. Ruśadvatsa ruṣatī śvetyāgādāraigū kṛṣṇā sadanā-
nyasyāḥ. Samānabandhū amṛte anūcī dyāvā
varṇam carata āmināne.

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.

सुमानो अध्वा स्वसरोरन्तस्तम्न्यान्याः चरतो देवविश्नेषे।
न मेथेते न तस्थतु: सुमेके नक्तोषासा समनसा विस्तैपे ॥ ३ ॥

3. Samāno adhvā svasroranastamanyānā
carato devaśiṣṭe. Na methate na tasthatuḥ sumeke
naktosāsā samanasā virūpe.

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. **Bhāsvaṅī netrī sūrītānāmacereti citrā vi duro na āvah. Prārpyā jagadvyu no rāyo akhyaduśā ajīga-rbhuvaṇāni 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 yajña, 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.

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.


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.


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.

9. *Uṣo yadagnim samidhe cakartha vi yadāva-
ścakṣasā śroṣyasya. Yanmānuṣān yakṣyamāṇāṇā
ajīgastad deveṣu cakṛṣe bhadramapnah.*

   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.

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca
nūnam vyucchān. Anu pūrvāḥ kṛpate vāvāśānā
pradīḍhyānā joṣamanyābhireti.*

   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.

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīm-
usasāṁ martyāsah. Āsmābhīrū nu praticakṣyā-
bhūdo te yanti ye aparīṣu 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.

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and
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.


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.

15. Āvahantī poṣyā vāryāṇi citraṁ ketum kṛṇute cekitānā. Īyuṣīṇāmupamā śaśvaṁīnāṁ vibhāṁīnāṁ prathamoṣā vyaśvait.
16. *Udīrddhavāṃ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthāṃ 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.

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhāṭīḥ. Adyā taducchā grñ̥ate magho- nyasme āyurni did̥ihi praj̥avat.*

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.
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.

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.
3. **Aśyāma te sumatiṁ devayājyāṁ kṣaya-dvīrasya
tava rudra mūdhvah. Sumnāyannid viśo asmākamā
carāriṣṭavīrāṁ juhavāma 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 homages to you. Come, we pray, be kind and gracious to our people.

4. **Tveṣaṁ vayaṁ rudraṁ yajñāsādham ūraṁvaṁ
kavimavase ni hvayāmahe. Āre asmad daivyām
heīlo asyatu sumatimid vayamasyā vrṣīmahe.**

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.

5. **Divo varāhamarūṣaṁ kapardināṁ tveṣaṁ rūpaṁ
namasā ni hvayāmahe. Haste bibhrad bheṣajā
vāryāṇi śarma varma cchardirasmabhyāṁ
yamāsat.**
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 arbhakaṁ mā na uksantamuta mā na uksitam. Mā no vadhiḥ pitaram mota mātaram mā naḥ priyāstanvo rudra rīriṣaḥ.*

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.

रीरिः। हरिम्या नो रुद्र भामितो वंधहरीविश्मन्तः सदमित्वा हवामहे॥ ८ ॥


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.

वर्तमान-पशुपा डवाकरं रास्या पितरमुः सुमन्सुः।
भद्रा हि तेष सुमतिं ज्ञात्मात्राः वयमव इते वृणिमहे॥ ९ ॥


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.

आरे तेन गोच्छुमुत पूर्वारन्त्व क्षर्वेश्वर सुचन्मात्मा तेत सतु। मृत्ता च नो अर्थं च ब्रूहि वेनावधा च न: शर्म मय्या च चर्च्छ दियवहि:॥ १० ॥
10. Āre te goghnamuta pūrṣaṅghnam kṣayadvīra
sumnamasme te astu. Mrīlā 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 śrṇotu 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

चिन्त्रेण देवानामुदर्गानि चक्षुर्मित्रत्रस्य वर्णस्यायः।
आप्रव द्यावपुष्ठिवी अन्तरिष्कं सूर्यं आत्मा जर्गतस्तः-
स्थुपर्वश्च॥ १ ॥
1. Citram devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgaṇeḥ. Āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatastasthuṣaśca.

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 devimūsasaṁ rocamānāṁ maryo na yośām abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya 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
of space across the sky and the earth.

1. Citraå devŒnŒm udgŒd an¶kaÅ cak¦urmitrasya
varuÄasyŒgne¬. prŒ dyŒvŒp¾thiv¶ antarik¦aÅ
sµurya ŒtmŒ jagatastasthu¦aÜca.

Lo! there rises the sun, wonderful image of
Divinity, the very eye of Mitra, heaven, the soothing
cool of V aruna, 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. Sµuryo dev¶mu¦asaÅ rocamŒnŒÅ maryo na yo¦Œm
abhyeti paÜcŒt. YatrŒ naro devayanto yugŒni
vitanvate prati bhadrŒya 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.

3. BhadrŒ aÜvŒ harita¬ sµuryasya citrŒ etagvŒ
anumŒdyŒsa¬. Namasyanto diva Œ p¾¦¢hamas-
thu¬ pari dyŒvŒp¾thiv¶ yanti sadya¬.

The blissful rays of the sun, reddish, various
and wondrous, exhilarating, invigorating overspread the
expanse of heaven and constantly go over the regions
of space across the sky and the earth.

4. Tat sµuryasya devatvaÅ tanmahitvam madhyá
kartorvitatam saµ jabhára. Yadadayukta haritaह
sadhasthádádrátrí vásastanute simasmaj.

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
kṛṇute dyorupasthe. Anantamanyad ruśadasya
pājah kṛṣṇamanyaddharitaḥ saµ 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. Nāsatyābhyāṁ barhiriva pra vṛṇje stomāṁ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyāṁ 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. Viṣṇupatmabhīrāśūhemabhīrvā devānāṁ vā jūti-bhīḥ śāśadānā. Tad rāsabho nāsatya 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, 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 ugramāviṣkṛṇomini tanyaturna vrṣṭim. Dadhyañ ha yanmadhvā-tharvaṇo vā maśvasya śīrṣṇā 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.

13. *Ajohavīnāṣatyā karā vāṁ mahe yāman purubhujā purandhiḥ. Śrutarām tacchāsuriva vadhri-matyā hiraṇyahastam-asvināvadattam.*

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.
Sataṁ meśāṁ vrkṣye caṇḍadānam-ṛjrāśvam tam pitāndham cakāra. Tasmā aksī nāsatiya vicakṣa Ādhattam dasrā bhiṣajāvanarvan.

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.)

Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭha- darvatā jayantī. Viśve devā anvamanyanta hṛdbhiḥ samu śriyā nāsatiya sacethe.

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.

Yadayātaṁ divodāsāya vartir-bharadvājāyāśvīnā hayantā।
Revad-uvāha sacano ratho vāṁ vṛṣabhaśca śimśumāraśca yuktā॥ १८ ॥

18. 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.

Rayiṁ suksatraṁ svapatyam-āyuḥ suvīryaṁ nāsatyaṁ vahantā। Ā jahnāvim samanasopa vājaistrirahno bhāgaṁ dadhaṁ-ayātam॥ १९ ॥

19. 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.

Pariviṣṭam jāhuṣaṁ viśvataṁ sīṁ sugebhirnakta-mūhathū rajobhiḥ।
Vibhindunā nāsatyaḥ rathena vi parvatān ajarayū ayātam॥ २० ॥

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
the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and exhausted humanity.

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 javīyān rathah svaśvo viśa ājigāti. Yena gacchathah sukṛto duroṇaṁ tena narā vartir-asmabhyām 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).

3. **Ṛṣim narāvaṁhasah pāṁcajanyam-ṛbīsād-atrim muṁcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvaṁ vṛṣaṇā codayantā.**

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demons 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.


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.

5. *Suṣupvāṁsaṁ na nir-ṛterupasthe sūryam na dasrā tamasi kṣiyantam. Śubhe rukmam na darśatam nikhātmudūpathuraśvinā vandanāya.*

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.

6. *Tad vāṁ narā ṣaṁsyāṁ pājriyeṇa kāṣīvatā
nāsatyā pariṣṭan. Śaphadaśvasya vājino janāya
ṣatam kumbhāṇ asiṃcataṁ 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.

7. *Yuvaṁ narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dada-
thurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe
patiṁ 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.
8. **Yuvaṁ śyāvāya ruṣaṭim-adattaṁ mahaḥ kṣoṇa-syāśvinā kaṇvāya. Pravācyam tad vrṣanā kṛtam vāṁ yannārṣadāya śravo adhyadhattam.**

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.

9. **Purū ṣarpāṁsyāśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapra-tītam-ahihanāṁ śravasyāṁ tarutram.**

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 pajrāso 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.


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. *Kuha yāntā suṣṭutiṁ kāvyasya divo napātā vrṣaṇā šayutrā. Hiraṇyasyeva kalaśaṁ nikhātam-
udūpathurdaśaṁ aśvināhan.*

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 yajñic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

13. *Yuvaṁ cyavānamsaśvinā jarantaṁ punaryu-
vānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyaśvṛṇīta.*

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.

14. *Yuvaṁ tugrāya pūrvyebhīrevaiḥ punarman-
yāvabhavataṁ yuvānā. Yuvaṁ bhujyumarnaso niṁ samudrād vibhirūhathurjrebhiraśvaiḥ.*

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.
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.

15. **Ajohav¶daÜvinŒ taugryo vŒÅ proüha¬ samudram-avyathir-jaganvŒn. Ni¦¢amµuhathu¬ suyujŒ rathena manojavasŒ v¾¦aČ svasti.**

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.

16. **Ajohav¶daÜvinŒ vartikŒ vŒmŒsno yat s¶mamuÛ-cataÅ v¾kasya. Vi jayu¦Œ yayathu¬ sŒnvadrerjŒ-taÅ vi¦vŒco ahataÅ vi¦eÄa.**

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. **ÝataÅ me¦Œn v¾kye mŒmahŒnaÅ tama¬ praĶ-paltamaÜivena pitrŒ. k¦¶ ¾jrŒÜve aÜvinŒvadhattaÅ jyotirandhŒya cakrathurvicakše.**

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. **ÝunamandhŒya bharamahvayat sã vrkïraśvinã vrïanã nareti. Jœra¬ kanïna iva cakïsadãna rïrãsvãh śatamekaµ ca mesãn.**

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.
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. Hiranyakahastamaśvinā ṛerāṇā putram narā
vadhramatyā 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.

25. Etāni vāmaśvinā vīryāṇi pra pūrvyāṇyāyavo’ vocan. Brahma kṛṣvanto vṛṣaṇā yuvabhyāṁ suvī-
rāso vidathamā vadema.

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

आ वां रथों अशिवना श्येनपत्वा सुमृढीकः स्वर्वौ यात्वार्द्धः।
यो मर्त्यस्य मरनसो जवियातिन्द्रेऽरो दृष्णा वातंतः॥ १ ॥

1. Ā vāṁ ratho aśvinā śyenapatvā sumṛṭikah svavāṁ yātvarvāṁ. Yo martyasya manaso javīyān tribandhuro vṛṣañā 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.

त्रिक्र-शुरेण् त्रिध्रुवा रथेन त्रिचक्रेण सुवृत्ता यात्तम्वर्कः।
पिन्वतं गा जिन्त्वमयङ्गः मो वर्धयतमश्विना वीरुमस्मे॥ २ ॥

2. Tribandhureṇa trivṛtā rathena tricakraṇa suvṛtā 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.

प्रवद्यामना सुवृत्ता रथेन दस्राविमं श्रृणुतं श्लोकमद्रः।
किमुः वा प्रत्यवर्तिन्य गमिष्ठाहुरविप्रवर्सो अशिवना पुराजा:॥ 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 vāṁ śyenāsō aśvinā vahantu rathe yuktēṣa āśaṇah pataṅgāh. Ye apturo divyāso na grīḍhrā 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 vāṁ ratham yuvatisthisṭhadatra juśtvī narā duhitā sūryasya. Pari vāmaśva vapiṣaḥ pataṅgā vayo vahantvaruṣā abhīke.

Ashvins, leading lights of humanity, may the
lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्वन्दनेमेतां दूसनाभिरुद्धे धर्मं दंस्ट्रा वृषणा श्रेष्ठिवः।
निन्दौक्रृं परायधः समुद्रात् पुनर्व्यज्ञानं चक्रथुर्जुवानाम्।

6. *Ud vandana*mairataṁ dāṁsanābhirudrebham
dasrā vṛṣanā śacībhīḥ. Niśtaugryaṁ pārayathaḥ
samudrāt punaścyavānāṁ cakrathuryuvānām.

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.

युवमत्रयेः वनीताय तुस्मूर्जीमोपानममशिवावधत्तमः।
युवं कण्वायापिरिसाया चक्षुः प्रत्यधतं सुप्रसीति जूजुशाना।

7. *Yuvamatraye*’vanītāya taptamūrjāmomānāma-
śvināvaddhattam. Yuvaṁ kaṇvāyāpirīptaṁ ca-
kṣuṁ pratyadhattam suṣṭutim jujuṣānā.

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.
8. **Yuvaṁ dhenuṁ śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuṅcatāṁ vartikāmaṁ-haso niḥ prati jaṅghāṁ viśpalāyā adhattam.**

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.

9. **Yuvaṁ śvetāṁ pedava indrajūtamahihanamaśvinādattamaśvam. Johūtramaryo abhibhūtimugram sahasrasāṁ vrṣaṇaṁ viḍvaṅgam.**

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 sujātā havāmahe āśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣānā suvitāya 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.

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*

"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.)

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.

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.
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. \textit{Yuvaṁ bhujyum bhuramāṇam vibhirgatam svayuktibhīrṇivahantā pitṛbhyā ā. Yāśiṣṭam vartirvīṣaṇā 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. \textit{Yuvoraśvinā vapaṣe yuvāyujāṁ ratham vānī yematurasya śardhyam. Ā vāṁ patitvaṁ sakhyāya jagmuṣī 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.


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.


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.

अर्घच्छेतुं कृप्यमाणं परापति पितुः स्वस्य त्वर्जसा निबाधितम्। स्वर्न्तीरिति ऊँतीयुः वरसः चित्रा अभीके अभवन्त्रभिष्टयः॥ ८ ॥


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.

उत्स्या वां मध्यमनमक्षिकारपन्ते सोमस्यायुं श्रीवर्ति। युवं दंडीचो मनु आ विवासूः श्रीश शिरसं प्रतिवा माह्यं वमतू॥ ९ ॥


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 śrṭdāṁ śvetaṁ tarutāraṁ duvasyathāḥ. Śaryairabhi-dyuṁ pratannāsu 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. \textit{Vidvāmsāvid durāḥ pṛcchēdavidvānītthāparo acetaḥ. 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. \textit{Tā vidvāmsā havāmahe vām tā no vidvāmsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.}

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. \textit{Vi pṛcchāmi pākyā na devān vaṣaṭkṛtasyād-bhutasya dasrā. Pātaṁ ca sahyaso yuvāṁ ca rabhyaso naḥ.}

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.


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 hyāṣtam maho ran yuvāṁ vā yanniratamatsatam. Tā no vasū sugopā syātam pātam no vṛkādaghāyoh.

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.


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.

9. Dūhīyan mitradhitaye yuvāku rāye ca no mimītāṁ vājavatyai. Iṣe ca no mimītāṁ dhenumatyai.

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.
10. Aśvinorasanāṁ rathamanaśvam vājinīvatoḥ.
   Tenāhaṁ 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. Ayāṁ samaha mā tanūhyāte janāṁ anu.
   Somapeyaṁ sukho rathaḥ.

   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.

   Udbhā 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).
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.

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.


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.


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. Tubhyam payo yat pitarāvanītāṁ rādhāḥ suretasturaṇe bhuranyū. 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.

6. Adha pra jājñe taraṇirmamattu pra rocyasyā uṣaso na sūraḥ. Induryebhirāṣṭa sveduhavyaiḥ sruveṇa siṅcaṇjaraṇābhi dhāma.
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 yad vanadhitirapasyāt sūro adhvare pari rodhanā goh. Yaddha prabhāsi kṛtvāḥ anu dyūnarnarviśe paśviśe 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 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.


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.


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.

\[
\text{अनु त्वा मही पार्जसी अच्छेके द्यावाक्षामा मदतांमित्र कर्मवृ}
\text{त्वं वृज्ञासारायं निरासु महो वट्रेण सिष्यस्य वराह्मू।} 11\]

11. \textit{Anu tvā mahī pājasī acakre dyāvakṣāmā mada-
   tām-indra karman. Tvaṁ vṛtramāśyā-naṁ sirāsu
   maho vajreṇa siṣvapo varāhuṁ.}

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.

\[
\text{त्वां नयो याँ अवो नृत्तिष्ठा वातेस्य सुयुजो वहिष्ठान्।}
\text{यं तैं काव्य उशाना मन्दिनं दाद् वृज्ञाण पायीं ततक्षा}
\text{वज्रमू।} 12\]

12. \textit{Tvamindra naryo yāṁ avo nīn tiṣṭhā vātasya
   suyuyo vahistiḥān. Yaṁ te kāvya uśanā mandi-naṁ
   dād vṛtrahaṇaṁ pāryaṁ 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.

13. **Tvam sūro harito rāmayo nīn bhāraccakra-metaśo nāyamindra. Prāsyā pāram navatim nāvyānāmapi kartamavartayo’yajyūn.**

    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.

14. **Tvam no asyā indra durhaṇāyāḥ pāhi vajrivo duritādabhīke. Pra no vājān rathyo aśvabuddh- yāniṣe yandhi śravase sūṇṭāyai.**

    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.
15. *Mā sā te asmat sumatirvi dasad vājapramahāḥ samiṣo varanta. Ā no bhaja maghavan gośvaryo maṇhiṣṭhāste sadhamādah syāma.*

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*


All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and
earth and the skies.


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.


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.
4. \textit{Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyai. Pra vo napātamapāṁ kṛṇudhvaṁ pra mātarā rāspinasyāyoh.}

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 ruvaṇyumauśijo huvadhyai ghoṣeva śaṁ-samarjunasya namśe. Pra vaḥ pūṣne dāvana āṁ acchā voceya vasutātimagneḥ.

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 mitrāvaruṇā havemota śrutaṁ sadane viśvataḥ sīm. Śrotu naḥ śroturātih suśrotuḥ sukṣetra sindhurstadbhiḥ.

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.

7. *Stuṣe sā vaiṁ varuṇa mitra rātingavāṁ śatā prkṣa-yāmesu paje. Śrutarathre priyarathe dadhānāḥ sadyaḥ puṣṭim nirundhānāsō agman.*

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.

Adhá g mátá nahuśo havám sûreḥ śrotā rājāno amṛtasya mandráḥ. Nabhójuvo 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.

E tám śardham dháma yasya sūrerityavocan daśatayasya namśe. Dyumnáni yeṣu vasutāti 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 śiśvastrayo rājña āyavasasya jiṣṇoh. Ratho vām 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 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 bhāgāṁ vibhajāśi nṛbhyā 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.)

4. **Gṛhaṁgrhamahanā yātyacchā divedive adhi nāmā dadhānā. Siśāsanṭī dyotanā śaśvadāgā-dagramagramid bhajate vasūnām.**

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.

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.


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 dawns 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.
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.

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.  
Aśvāvatārgomaṁrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadṛā 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.  
Ṛtasya raśmimanuyacchamānā bhadrambhadrā draṁ kratumasaśu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuḥ.

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 Dairghatamasā Aushija Rshi_
1. **Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvartham prā-sāvid 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 manusya yugāni. Īyuṣṭāṃ upamā ṣaṣvaṅgāṃyatīnāṃ prāthamoṣā 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.

3. **Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panteśamāneṇti sādhu praṇā- naṭīva na diśo mināti.**

   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.

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.


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.

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 adversity 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.
9. Āsāṁ pūrvāsāmahasu svasīnāmaparā pūrvā-
mabhyeti paścāt. Tāḥ pratnavannyaśāśīnūna-
masme revaducchatu sudinā uṣāsāḥ.

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.

10. Pra bodhayoṣaḥ prṇato maghonyabudhyamā-nāḥ
paṇayaḥ sasantu. Revaduccha maghava-dbhyo
maghoni revat stotre sūnṛte jārayantī.

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.

11. Aveyamaśvaid yuvatiḥ purastād yunkte gavāma-
ruṇānāmanānīkam. Vi nūnamucchādasati pra ketur-
grham grhamupa tiṣṭhāte agnīḥ.
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’vīvṛdadhva-muṣātirūṣāsah. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatināṁ 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 Dairghatamasa
Aushija Rshi

1. Pratā ratnaṁ prātaritvā dadhāti tam cikitvān
   pratigrhyā ni dhatte. Tena prajāṁ vardhaya-
   māna 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.

2. Sugurasat suhiranyah svaśvo bṛhadasmī vaiy
   indro dadhāti. Yastvāyantāṁ vasunā prātaritvo
   mukṣījayeva padimutsināti.

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.
3. Āyamadya suktām prātaricchanniṣṭeh putram vasumatā rathena. Amśoḥ sutam pāyaya matsarasya kṣayadvīram vardhaya sūṇṛtābhiḥ.

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.


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 ghṛta flow to the charitable man incessantly from all round.
5. **Nākasya prṣṭhe adhi tiṣṭhati śrito yah prṇāti sa ha deveṣu gacchati. Tasmā āpo ghṛtamarṣanti sindhavastasmā iyaṁ dakṣīṇā 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 gṝtta, and this earth with her generosity always creates the joy of fulfilment.

6. **Dakṣīṇāvatāmidimāni citrā dakṣīṇāvatām divi sūrīṣaḥ. Dakṣīṇāvanto amṛtaṁ bhajante dakṣi-ṇāvantāḥ pra tiranta āyuḥ.**

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 Dairghatamasas Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis

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. Śatam rājño nādhamānasya niṣkāṇ chatama-śvān prayaṭāntsadya ādam. Śatam kakṣīvāṇ 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.

3. Upa mā śyāvāḥ svanayena dattā vadhūmantos daśa rathāso asthuḥ. Śaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣīvāṇ abhipitve ahnām.

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.

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.

5. **Pūrvāmanu prayatimā dade vastrīṇa yuktāṁ aṣṭāvaridhāyasaṁ gāh. Subandhavo ye viśyā iva vrā anasvantah śrava aśanta parjāḥ.**

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.

6. **Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyam yādurī yāśūnāṁ bhojyā śatā.**

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.

उपोष्य मे परं मृष मा मे दुधारणि मन्यथा: ।
सर्वाहमस्मि रोम्यश्च गुन्धारीणामविविकाः ॥ ७ ॥

7. *Upopa me parā mṛṣa mā me dabhrāṇi manyathāḥ. Sarvāhamasmi romāśa gandhārīṇāmivāvikā.*

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 होतां मन्ये दास्वान्तं वसुं सूनु सहसो जातबेदसं विध्रु
न जातबेदस्मृ। य ऊध्वर्यो स्वध्वजो दैवो देवाण्यो कृपा।
घृतस्य विध्राविदिमुः वृद्धी शोचिष्याः सुभनस्य सुपिष्टः ॥ 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, organiser 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.’

2. *Yajishtham tvā yajamanā huvema jyesthamaṅgi-rasāṁ vipra manmabhirvīpabhiḥ śukra manmabhiḥ. Parijmānamiva dyāṁ hotaraṁ carṣanīnām. Śocikeśaṁ vṛṣaṇaṁ yamimā viṣaḥ prāvantu jūtaye viṣaḥ.*

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.

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.


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.

6. Sa hi śardho na mārutam tuviṣyaṇaṁ-apnasvaṁ-
ṣūrvarāśvītanir-ārtanāśvītanir. Ādaddhavyā-
nyādadir-yajñasya keturarhaṇā. Adha smāsya
harṣato hṛṣivato viśve juṣanta panthāṁ naraḥ
śubhe na panthām.
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.


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.

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.

Mandala 1/Sukta 128

Agni Devata, Paruchhepa Daivodasi Rshi

1. Ayaṁ jāyata manuṣo dharimani hotā yajiṣṭha uṣijāmanu vratamagniḥ svamanu vratam. Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate. Adabdho hotā ni ṣadadiṭaspade pariviṁta ṭaspade. || 1 ||

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of
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.

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.


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.

7. Sa mānuṣe vṛjane śaṁtamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣaṁāṇāṁīḷā kṛtāṁ patyate. Sa nastrāste varuṇasya 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.

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*


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.

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.

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 voceyam bhavyāyendave havyo na ya īṣavān manma rejati rakṣoḥā manma rejati Svayaṁ 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.


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
gracefulness, 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.
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*


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.


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.


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. **Dādṛḥāṇo vajramindro gabhastyoḥ kṣadmeva tigmamasanāyā saṁ śyadahihatāyā saṁ śyat. Samnvivyāna ojasā śavobhirindra majmanā. Taśteva vṛkṣam 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.
5.  

Tvam vrtha nadya indra sartave’cchâ samudram-
masrjo rathaân iva vajayato rathaân iva. Ita
uîraruñjata samanamarthamaksitam. Dhenur-
iva manave vişvadohaso janâya vişvadohasah.

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.  

Imâm te vâcaîn vasûyanta āyavo ratham na dhî-
raḥ svapâ atakṣisuh sumnîya tvâmatakṣisuh. Śumbhanî
to jenyaî yathâ vaijeṣu vipra vaijîna. Atyamiva śavase sâtaye dhanâ viṣvâ dhanâni
sâtaye.

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
everybody’s share and everybody’s enjoyment.

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.

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.


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 navyeḥhir-vṛṣakarmānukthaiḥ purāṁ dartah pāyubhiḥ pāhi śagmaiḥ. Divodāsebhiraḥ indra stavāno vāvṛdhūthā 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 prthivī varīmabhir-dyumnasātā varīmabhiḥ.*
   *Indram viṣve sajoṣaso devāso dadhire purah.*
   *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 brillianties 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.

विदुष्टेः अस्य बीर्यस्य पूर्वः पुरो यदिन्तः शारंदीर्वातिरः
सासत्तमनः अवातिरः । शासस्तरमिन्तः मर्त्यमयन्युः शावसस्पतेः
महीमधुष्णः पृथ्विवीर्यिमा अणो मन्दसान हुमाः अपः ॥ ४ ॥

4. Viduṣte asya vīrasya pūravah puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsasta-
mindra martyrājyauṁ śavasaspate. Mahīma-
uṣṇāḥ prthūvīmimā apo mandasāna imā apah.

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.

आदित्वेः अस्य बीर्यस्य चार्किर्मन्देः चृष्ट्रुशिणो यदाविध
सख्ययो यदाविध । चुक्तरुः कार्येश्वुः पुर्तनायुः प्रवर्तनवे ।
ते अन्यामन्याः नुष्ण सनियण्ड श्रवसस्तन्तः सनियण्ड ॥ ५ ॥
5. Ādit te asya vīryasya carkiran madeṣu vrṣannyaśiño yadāvitha sakhiyato yadāvitha. Cakartha kāramebhyaḥ pṛtanāsu pravantave. Te anyāmanānyām nadyām saniṣṇata šravasyantah saniṣṇata.

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 uṣaso juṣeta hyarkasya bodhi haviṣo havimabhiḥ svarṣātā havimabhiḥ. Yadindra hantave mṛdho vrṣa vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasah.

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. Tvaṁ tamindra vāvṛṣdhāno asmayur-amitrayan-
tam tuvijāta martyāṁ vajreṇa śūra martyam. Jahi
yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭaṁ
na yāmannaṁa 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

1. Tvayā vayāṁ maghavan pūrvyē dhana indra
tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanu-
ṣyataḥ. Nediṣṭhe asminnahanyadhī vocā nu
sunvate. Asmin yajñe vi cayemā bhare kṛtam
vājayanto bhare kṛtam.

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.


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.)

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.

Yuvaṁ tamindrāparvatā puroyudhā yo naḥ
praṁyādapa taṁtamiddhatam vajreṇa taṁtamim-
ddhatam. Dūre cattāyacchantsad gaḥanam
yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato
darmā darśiṣṭa viśvataḥ.

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

Ubhe punāmi rodasī ṛtena druho dahāmi saṁ
mahiranindrāḥ. Abhivlagaṁ yatra hatā amitrā
vailasthānam pari trāḥhā aşeran.

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.

2. *Abhvīlāgīyā cidadrivāḥ śiṛṣā yātumatīnām.*
   *Chindhi vaṭūrinā padā mahāvaṭūrinā padā.*

   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.

3. *Avāsāṁ maghavaṁjahi śardho yātumatīnām.*
   *Vailasthānake armake mahāvailasthe armake.*

   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 tisraḥ paṁcāsato’bhivlaṅgairapāvapāḥ.*
   *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. *Piśaṅgabhrṣṭimambhṛṇaṁ 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 dādṛhi śrudhī naḥ śuṣoca hi
dyauḥ kṣā na bhīśān adrivo ghrṇāṇa bhīśān
adrivaḥ. Śuṣmīntamo hi śuṣmībhirvadhairua-
grebhirīyase. Apūruṣaghno apratītā 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 distills 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.  

### Vanoti hi sunvan kṣayaṁ pariṇāsah sunvāno hi śmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siśasati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvam rayiṁ dadātyābhuvam.

The yajamana who performs yajna and distills 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.

1.  

### Ayu Devata, Paruchhepa Daivodasi Rshi

Ah tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvpātaye somasya pūrvpātaye. Ūrdhvā te anu sūnta manastīṣṭatu jaṇati. Niyutvatā rathēna yāhi dāvane vāyo mukhyē 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.

वन्दन्तु त्वा मुन्दिनः वायुविन्द्वोऽस्मलक्राणासः सुकृतेता अभिवर्गो गोर्भः क्राणा अभिवर्गः। यद्व क्राणा हराङ्गे दल्म्य सर्चन्त्त ऊतयः। सद्भृतिना नियुतो दावने धियु उपे ब्रुवते ई धियः॥ २ ॥


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.
3. **Vāyuryuṅkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave. Pra bodhayā purandhim jāra ā sasatīmiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.**

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 bhadrā vasatra tanvate dāṃsu raśmiṣu chitrā nāvyēṣu raśmiṣu. Tūbhyaṃ kṣetuṃ sambṛyā viśva vasūni dōhate. Ajanayo maruto vakṣaṇābhya diva ā vakṣaṇābhyaḥ.**

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
food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

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.

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
offerings 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!

4. आ वां रथो नियुत्वान्वक्षादवसेः भि प्रयांसि सुधितानि नीतयेः
वायो हुयानिन नीतयेः। पिर्वतं मध्वो अन्ध्येः पूर्वपेयं हि वां
हितम्। वायुवा चन्द्रेण राधसा गंतमिन्त्रश्च राधसा
गतम्॥ ४ ॥

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.

आ वां धियों वबृत्युर्द्वरां उपेममिन्तु महुर्जनं वाजिनं
माशुरम्वरं न वाजिनं। तेन्तं पिर्वतमस्मयु आ नौं गन्त-
मिहोत्या। इन्द्रवायू सुतानामद्रिभिर्युं यदाय वाजदा
रुमम्॥ ५ ॥
5. Ā vāṃ dhiyo vavṛtyuradhvarāṇī upemamindum marmṛjanta vājinamāśumatyam na vājinam. Teṣām pibatamasmayū ā no gantamihotyā. Indravāyū sutānāmadribhiryuvāṃ madāya vājadā yuvām.

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.

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.

Ati vāyo sasato yāhi śaśvato yatra grāvā vadati tatra gacchatam grhamindraśca gacchatam. Vi sūnrtā dadrše riyate ghṛtamā pūṛnayā niyutā yātho adhvaramindraśca yātho adhvaram. ॥ 7 ॥

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 ghṛta 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 yamaśvattham-upatiśthanta 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.


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 tam pari pāto anhāso dāsvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi raksatryujyantamanu vratam. Ukthaīrya enoḥ paribhūṣati vratam stomairābhūṣati 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. \( Ut\) devānāṁ vayamindravanto mamsimahi svayaśaso marudbhiḥ. Agnimitro varuṇah śarma yaṁsan tadaśyāma maghavāno vayaṁ 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

1. 

Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divisprśa ’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.
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.
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.

Pra hi tvā pūṣannajiraiṁ na yāmanī stomebhiḥ kṛṣṇa ṛṇavo yathā mṛdha uṣṭro na pīparo mṛdhaḥ. Huve yat tvā mayobhuvam devam sakhyāya martyah. Asmākamāṅgūśan dyumninaskṛdhi vājeṣu dyumninaskṛdhi.

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. \( Yasya \text{ te } \text{ puṣantsakhye} \text{ vipanyavaḥ} \text{ kratvā} \text{ cit santo’vasā} \text{ bubhuji}rī \text{ rī} \text{ iti} \text{ kratvā} \text{ bubhuji}rī \text{ rī}. \text{Tāmanu} \text{ tvā} \text{ navīyaśīṁ} \text{ niyutaṁ} \text{ rāya īmahe. Ahe}lāmāna} \text{ uruśarṁsa} \text{ sarī} \text{ bhava vājeva} \text{je} \text{ sarī} \text{ bhava.} \)

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.

4. \( \text{Asyā} \text{ ū} \text{ su} \text{ ṇa} \text{ upa} \text{ sātaye} \text{ bhuvo’he}lāmāno} \text{ rarivān ajāśva} \text{ śravasyatā}mājaśva. O \text{ šu} \text{ tvā} \text{ vavṛtimahi} \text{ stomebhirdasma} \text{ sādhubhi}ḥ. Nahi tvā pūṣannaṁ-
\text{manyā} \text{ āghṛṇe} \text{ na} \text{ te} \text{ sakhyamapah} \text{n}u\text{ve.} \)

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,
pray be with us.

**Mandala 1/Sukta 139**

*Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts, Indragni, Brhaspati, Vishvedeva Devata, Paruchhep Daivodasi Rshi*

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.

**MANDALA - 1 / SUKTA - 138**
2. \textit{Yaddha tyanmitrāvaruṇāvṛtādadhyādadāthe anṛtaṁ svena manyunā dakṣasasya svena manyunā. Yuvoritthādhi sadmasvapaśyāma hiranyayam. Dhībhiścana manasā svebhirkṣabhiḥ somasya svebhirkṣabhiḥ.}

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. \textit{Yuvāṁ stomebhir-devayanto aśvina”śrāvayanta iva ślokamāyavo yuvāṁ havyābhīyāyavaḥ. Yuvorviśvā adhi śriyāḥ prkṣāśca viśvavedasā. Pruṣāyante vāṁ pavayo hiranyaye 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.


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.

5. *Śacībhirnaḥ śacīvasū divā naktaṁ daśasyatam. Mā vāṁ rātirupa dasat kadā canāśmad rātiḥ kadā cana.*

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 vṛṣapāṇāsa indava ime sutā adri-
ṣutāsa udbhidastubhyam sutāsa udbhidaḥ. Te tvā
mandantu dāvane mahe citrāya rādhase. Gīrbhir-
girvāhaḥ stavamāna ā gahi sumṛṣīko na 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 śuño agne śruṇuhi tvamīlīto Devebhoyo bravasi
yajñīyebhyo rājaḥbhyo yajñīyebhyah. Yaddha tyā-
maṅgirobhyo dhenuṁ devā adattana. Vi tāṁ duh-
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. Dadhyān ha me januśaṁ pūrvo aṅgirāḥ priyamedhaḥ kaṇyo atrirmanurvidustē me pūrve manuvriduḥ. Teṣāṁ deveśvāyatirasmākaṁ teṣu nābha-yaḥ. 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.

11. *Ye devāso divyekādaśa stha prthivyāmadhye-kādaśa sthā. Apsukṣito mahinaikādaśa stha te devāso yajñamimam jujadhvam.*

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.

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 vṛtherate kṛṣṇamabhvam mahi varpaḥ karikrataḥ. Yat sīṁ mahīmavaniṁ prābhi marmṛśadabhiśvasan tstanayannetī nānadat.

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 samstiro viṣṭiraḥ saṁ grbhāyati jānanneva jānatīrṇitya ā śaye. Punarvardhante api yanti devyamanyad varpahḥ pitroḥ kṛṇate 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 from and thus create a personality different from the personality of their birth.

8. **Tamagruvaḥ keśinīḥ saṁ hi rebhira īrdhvās-tasthur-mamruśiḥ prāyave punaḥ. Tāsāṁ jarāṁ pramuñcanneti nānadadasum param janayañ-jīvamastrītam.**

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.
9. \textit{Adhīvāsam pari mātū rihannaha tuvigrebhiḥ satvabhīryāti 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. \textit{Asmakam-agne maghavatsu didihyadha śvasīvān vrṣabho damūnāḥ. Avāsyā śisumaṭī-radīder-varmeva yutsu parijarbhurāṇaḥ.}

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. \textit{Idamagne sudhitaṁ durdhitādadhi priyādu chinmanmanah preyo astu te. Yat te śukram tanvo rocate śuci tenāsmabhyāṁ 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.


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.


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-moved, 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.
Mandala 1/Sukta 141

Agni Devata, Dirghatama Auchathya Rshi

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, bhuvah, 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 intelligential 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.

\textit{Pra yat pitaḥ paramānnīyate paryā prkṣudho vīrudho daṁsu rohati. Udbhā yadasya januṣaṁ yadinvata ādid yaviśṭho abhavad ghrṇā śucih.}
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.

5. Ādinmātṝrāviśad yāsvā śucirahimśyamāna urviyā vi vāvrdhe. Anu yat pūrvā aruhat sanājuvo ni navyasīṣvavarāsu dhāvate.

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.

6. Ādiddhotāram vṛnate diviśṭiṣu bhagamiva papṛcānāsa ṛṇjate. DeVān yat kratvā majmanā puruṣṭuto martaṁ śaṁsaṁ viśvadhā veti dhāyase.

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and
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.

7. Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣṇa-janhasaḥ śucijanmano raja ā vyadhvanah.

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.

8. Ratho na yātāḥ śikvabhiḥ krto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādiṣate vayaḥ.

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 sudānavah. Yat simanu kratunā viśvathā vibhurārānna nemih paribhūrājāyathāḥ.

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 devatātimvasi. Tam tvā nu navyaṁ sahaso yuvan vayaṁ bhagam na kāre mahiratna dhīmahī.
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.


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.

12. Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇa-vaccandrarathah. Sa no neṣanṇeṣatamairamūro’gnirvāmaṁ suvitaṁ vasyo accha.

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

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has
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.


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.


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.


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.

5. ्स्त्रिनानासः यतस्रुचो बहिर्यज़े स्ववधवः।
वृज्जे देवव्यचस्तमपिन्नरूय शर्मण सुप्रथः॥ ५ ॥

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.

6. वि स्रयान्ताम-र्तावर्धाह प्रयात devebhyyo mahīहः।
Pāvakāsah purusṛḥo dvāro devīrasaścatah॥ ६ ॥

In order to rise to the brilliance of the sages and towards the heights of divinity, take recourse 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. आ भन्द्रमाने उपाञ्चे नत्तोषासः सुपेर्श्चाः।
यही और्तस्य मातरा सीद्धां बहिसा सुमतः॥ ७ ॥
7. Ā bhandamāne upāke naktoṣāsā supeśasā. 
Yahvī ṛtasya mātarā sīdatāṁ barhirā sumat.

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.

8. Mandrajihvā jugurvanī hotārā daivyā kavī. 
yajñam no yakṣatāmimam sidhramadya divispr-śam.

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.

9. Śucirdevesvarpitā hotrā marutsu bhāraṭī. 
Iḷā sarasvati mahī barhiḥ sīdantu yajñiyāḥ.

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.

\[\text{Tannasturipamadbhutam puru vāram puru tmanā. Tvaṣṭā poṣāya viṣyatu rāye nābhā no asmayuḥ.}\]

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.

\[\text{Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhiraḥ.}\]

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.

\[\text{Pūṣanvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.}\]
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.

र्वाहांकृताय गृहुपं हृद्यानि वीतचे ।
इन्द्रा गाहि श्रुधी हवं त्वं हृवाते अध्वरे ॥ १३ ॥

13. Svāhākṛtānyā gahyupa havyāni vītaye.
Indrā gahi śrūdhī havāṁ tvāṁ havante adhvare.

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

प्र तव्यसीं नव्यसीं धीतिमग्रये वाचो मति सहस: सृष्टवें भरे। अर्पां नपाद्यो वो वर्षुभिः सुह प्रियो होतां पृथिव्यां न्यासीद्दृश्यि: ॥१ ॥

1. Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matiṁ sahasāḥ sūnave bhare. Apāṁ napād yo vasubhiṁ saha priyo hotāḥ pṛthivyāṁ nyasīdadṛtvīyaḥ.
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.

2. **Sa jāyamānah parame vyomanyāviragnir-bhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śociḥ prthivī arocayat.**

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.

3. **Asya tveṣā ajarā asya bhānavaḥ susaṃdṛśaḥ suprafiṅkasya sudyutāḥ. Bhātvakṣaso atyakturṇa sindhavo’gne rejante asasanto ajarāḥ.**

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. Ghṛtapraṇīkaṁ va ṛtasya dhūṣadadamagnim mitraṁ na samidhāna ṛṇjate. Indhāno akro vidatheṣu didyacchukravrṇāmudv no yamsate dhiyam.

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.

8. *Aprayucchann aprayucchadbhir agne śivebhir- 
nah pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-
adṛpitebhir-iṣṭe’nimishadbhiḥ 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.

**Mandala 1/Sukta 144**

*Agni Devata, Dirghatama Auchathya Rshi*

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā- 
nah śucipeśasāṁ dhiyam. Abhi srucāḥ kramate 
daksiṇāvṛto yā asya dhāma prathamāṁ ha nim- 
sate.*

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.


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.

3. Yuyūṣataḥ savayasā tadid vapuḥ samānamartham vitaritaratā mithāḥ. Ādīṁ bhago na havyāḥ sama-smadā volḥurna raśmīn tsamayamsta sārathīḥ.

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 savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktāṁ 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 hinvanti dhītayo daśā vriśo 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!


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.


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

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.

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 juhvastamarvatīrviśvānyekah śṛṇavad vacāmsi me. Purupraiṣastaturiryajña-
sādhano‘cchidrotih śiśurādatta sam rabhaḥ.

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 unparallelled, 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 śvāntaṁ mṛṣate nāndye 
mude yadīṁ gacchantyuṣātīrapiṣṭhitam.
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.

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

**Mandala 1/Sukta 146**

*Agni Devata, Dirghatama Auchathya Rshi*

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.)
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*


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 maṇhisthāsya prabhṛtasya svadhāvah. Piyati tvo anu tvo grñāti 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 aghāyurarāṭīvā marcayati dvayena. Mantro guruḥ punarastu so asmā anu mṛksīṣṭa 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 चा य: सङहस्य प्रविद्वान् मत्तौ मत्तृ मुर्च्यति द्वयेन। अति: पाहि स्तवमान स्तुवन्त्मयं मार्किनों दुरितायः धायी। ॥ ५ ॥

5.  \[Uta \text{ vā yaḥ sahasya pravidvān marto martam marcayati dvayena. Ataḥ pāhi stavamāna stuvan-tamagane mākirno duritāya dhāyih.}\]

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*

मथीद्वदी चिष्टे मातरिश्वा होतारं विश्वास्यु विश्वदेव्यम्।

नि यं दुधुम्नुच्यसु विश्व स्वर्ण चित्रं वरुषे विभावम्। ॥ १ ॥

1.  \[Mathīd yadīṁ viṣṭo mātariśvā hotāraṁ viśvāpsuṁ viśvadevyam. Ni yaṁ dadhurman-uṣyāsu vikṣu svarṇa citraṁ vapuṣe vibhāvam.\]

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.

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.

5. **Na yām ripavo na riśanyavo garbhe santam reśanā reśayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa im pretāro arakṣan.**

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.

1. Maha¬ sa rŒya e¦ate patirdannina inasya vasuna¬ pada Œ. Upa dhrajantamadrayo vidhannit.

2. Sa yo vrṣa narām 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.

3. Ā yaḥ puraṁ nārminīmadīdedatyah kavirna-bhanyo nārvā. Sūro na rurukvānchatātmā.

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.

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.

अयं स होता यो द्विजन्मा विश्वा दुधे चायीणि श्रवस्या।
मर्तों यो अस्ये सुतुकों दुदाशा॥ ५ ॥

5. Ayaṁ sa hotā yo dvijamā viśvā dañjhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.

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

पुरु त्वा दास्यान्वायेनं सिरनगं तव्य स्विदा।
तोदस्येव शरण आ महस्य॥ १ ॥


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.


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.


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.

Mandala 1/Sukta 151

Mitra-Varuna Devata, Dirghatama Aucchathya Rshi

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).

2. Yaddha tyad vāṃ purumīḷḥasya sominaḥ pra mitrāso na dadhire svābhuvah. Adha kartum vidatam gātumarcata Uta śrutaṃ vṛṣaṇā pastyā-vataḥ.

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.

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.

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

1. Yuvaṁ vastrāṇi pīvasā vasāthe yuvoracchidrā mantavō ha sargāḥ. Avātiratamanṛtāni viśva rtena mitrāvaruṇā 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.

2. Etaccana tvo vi ciketadesāṁ satyo mantrah kavi-
śasta rghāvān. Trirāśrim hanti caturaśrirugro
devanido ha prathamā ajūryan.

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 Vedas 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.

3. Apādeti prathamā padvatīnāṁ kastad vāṁ
mitrāvarunā ciketa. Garbho bhāraṁ bharatyā
cidasya ṛtāṁ pipartyanṛtāṁ ni tārīt.

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 kanīnām paśyāmāsi nopanipadyamānam. Anavapṛṣṇā 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 patayadūrddhvasānūḥ. Acitamaṁ brahma jjuṣuryuvānah 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.
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.

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.

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.

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.

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

यज्ञामहे वां महः सुजोष्ण हृदयेन्द्रियत्रावृत्ता नर्मोऽभि: ।
घृपेत्यार्नस्य अथ यद्रामस्मे अर्ध्वर्यमो न धीतिभिर्भौर्त्ति ॥ १ ॥
1. *Yajāmahe vāṁ mahaḥ sajoṣā havyebhirmitrā-varuṇā namobhiḥ. Gṛtaigṛtasnū adha yad vāmasme adhvaryavo na dhītibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of gṛta, we love, honour and worship you with salutations, service and oblations of high grades of gṛta, 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.

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.

5. Tadasya priyamabhi pātho aṣyāṁ naro yatra devayavo madanti. Urukramasya sa hi bandhu-ritthā viṣṇoḥ pade parame madhya utsaḥ.

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.
6. \( Tā vāṁ vāstūnyuśmāsi \) gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurūgāyasya vrṣṇaḥ paramaṁ padamava bhāti bhūri.

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

\textit{Vishnu Devata, Dirghatama Auchathya Rshi}

1. \( \text{Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhya mahastasthaturarvateva sādhunā.} \)

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.

\((\text{According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous)}\)
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.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

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 svardrśo’bhikhyāya martyo bhurañyatī. Tṛṭiyanasya nakirā 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 ghṛtāsūrībhūtadyumna evayā u saprathāḥ. Adhā te viṣno viduṣā cidar-dhyāḥ stomo yajñāśca rādhyo havishmatā.*

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 śravobhiryujyam 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 pūrvyam yathā vida ṛtasya garbham januṣā pipartana. Āsyā jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ 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 viṣṇuḥ sukṛte sukṛttaraḥ. Vedhā ajinvat triṣaḥdastha 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_

Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arciṣā. Āyuṣṭāṁśvinā yātave rathāḥ prāsāvid devāḥ savitā jagat prthak.

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.
2. **Yad yuñjāthe vrṣaṇamaśvinā ratham ghṛtena no madhunā kṣatramukṣatam. Asmākam brahma pṛṭnāsū 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.

3. **Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭuṭaḥ. Tribandhuro maghavā viśva-saubhagaḥ śaṁ na ā vakṣad dvipade catuspade.**

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 ūrjam vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭam nī rapāṃsi mṛkṣatam sedhataṁ devṣo 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 garbham jagaṭīśu dhattho yuvaṁ viśveṣu bhuvaneśvantaḥ. Yuvamagnim ca vṛṣa-ṇāvapaśca vanaspāṭiṇraśvināvairayethāṁ.

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 rāthyebhiḥ. Atho ha kṣatramadhi dhattha ugrā yo vāṁ haviṣmān manasā dadāsa.
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

Vasū rudrā purumantū vṛdhatā daśasyataṁ no vṛṣanāvabhiḥṣau. Dasrā ha yad rekṣa aucathyo vāṁ pra yat sasṛāthe akavābhīrūti.

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?


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?


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**


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.


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.

3. **Te sūnavaḥ svapasaḥ sudāṁsaso mahī jajñur-mātārā pūrvacittaye. Sthātuṣa satyaṁ jatagaśca dharmāṇi putrasya pāthaḥ padam-advayāvinaḥ.**

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.

4. **Te māyino mamire supracetaso jāmī sayonī mithunā samokasā. Navyam-navyam tantumā tanvate divi samudre antaḥ kavayaḥ sudītayaḥ.**

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.

तत्त्वार्थों अर्थ सत्वितुन्वरेण्यं वुरं देवस्य प्रस्वे मनामहे।
अस्सम्भम्यं द्वावापृथिविः सुचेतुना रूपं धरं वसुमन्तं शत-
गिविनः॥ ५ ॥

5. Tad rādho adya saviturvareṇyām vayaṁ devasya
prasave manāmahe. Asmabhyaṁ dyāvāpṛthivī
sucetunā rayiṁ dhattam vasuma-ntam śatag-
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 dyāvāpṛthivī viśvaśambhuva ṛtāvari rajaso
dhārayatkavī. Sujanmanī dhiṣāne antarīyate
devo devī dharmaṇā sūryaḥ śucih.
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 bhuvanaṇi rakṣataḥ. Sudhrṣṭame vapaṣyey na rodasī pitā yat śimabhi rūpairavāsayaḥ*

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.

Ayaṁ devānāmapasāmapastamo yo jajāna rodāsī viśvaśambhuvā. Vi yo mame rajasī sukṛatūyayā’ jarebhiḥ skambhanebhiḥ samānṛce.

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!

Te no gṛṇāne mahīṃ mahī ṣravāḥ kṣatram dyāvāprthivī dhāsatho brhat. Yenābhi kṛṣṭiṣta- tanāma viśvahā panāyyamojo asme saminvatam.

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.

3. \textit{Agni|m dūtam prati yadabravītanaśvāḥ kartvo ratha uteha kartvāḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vah kṛtyemasi.}

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.

4. \textit{Cakṛvāṁsa ṛbhavastadaprcchata kvedabhūḍa yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturāḥ kṛtānāditycch ṣraśvaṁt-वी-नने।}

O Rbhus, 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.

5. **Hanāmainān īti tvāṣṭā yadabravīccamasam ye devapānam-anindīśuḥ. Anyā nāmāṇi kṛṣṇaye sute sacān anyaireṇān kanyā nāmabhiḥ sparat.**

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.

6. **Indro harī yuyuṣe aśvinā rathāṁ brhaspatirviśvārūpāmupājyaḥ. Ṛbhurvibhā vājo devān aṅgacchata svapaso yajñīyaṁ bhāgamaitana.**
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.

निश्चर्मर्गर्णो गामरिणीत धीतिभिर्या जरन्ता युवशा
ताकृणोतन। सौर्धन्वना अश्वादश्वमतक्षत युक्तवा रथयुपे
देवाँ अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmarinīta dhītibhiryā jarantā
yuvaśā tākṛṇotana. Saudhanvanā āsvādaśvama-
takṣata yuktvā rathamupa devāṁ ayātana.*

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.

इद्युद्युदकं पिन्तेत्यभ्रकीर्तनेदं वा घा पिबता मुज्जनेजैनम्।
सौर्धन्वना यदि तत्रेव हर्यांथ तृतीयेः घा सर्वने मादा-
याधे ॥ ८ ॥
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.

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.

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 ṛbhavastadaprcchatāgohya ka idaṁ no abūbudhat. Śvānāṁ basto bodhayitāramabravīt 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.)


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)*


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. *Yannirṇījā rekṣasā prāvṛtasya rātim ābhṛtām mukhato nayanti. Suprāṇjo memyad viśvarūpa indrāpūṣṇoh 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
modern 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.

1. 

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, Rbuksha, 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.

3. 

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. 

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.
5. *Hotādhvaryurāvavāyā agnimindho grāvagrābhah
era śaṃstā suvipraḥ. Tena yajñena svarāmkṛtena
daśēṣena vaṅśāṇā ā prṇadhvam.*

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.

6. *Yūpavraskā uta ye yūpavāhāścasālam ye aśvayū-
pāya takṣati. Ye cārvate pacanaṁ sambharan-
tyuto teṣāmabhisārīrinna invatu.*

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.

7. *Upa prāgāt sumanme’dhāyi manma devānā-māśā
upa vītapṛṣṭhah. Anvenam vipra ṛṣayo madanti
devānāṁ puṣṭe cakṛmā subandhum.*
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.

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.

Yadaśvasya kraviśo makṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoh śamiturya-ṇnakheṣu sarvā tā te api deveṣvastu.
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.

10. **Yaduvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medham śṛtapākam pacantu.**

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.

11. **Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasyāvadhāvati. Mā taddhūmyāmā śriṣan-mā tṛṇēṣu devebhyaś-taduśadbhyo rātamastu.**

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
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.

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.

Watchful stirring of the nation’s cauldron of prosperity on fire and careful preservation and enrichment of the earth’s fertility which gives fruits and
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.

निक्रमण निषदन्ति विवर्तनं यच्च पद्भीमश्वर्तः। यच्च पुषो यच्च धांसिं जघास सर्वा ता ते अर्ष देवेष्वास्तु ॥ १४ ॥

14.  

Nikramaṇam niṣadanaṁ vivartananam yacca paḍbiśamavataḥ. Yacca papaum yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu.

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.

मा त्वान्ध्रिष्ठ्वनियदृधृमणिधिमोखः भ्राजन्त्यभि विक्दु जग्रि:। इदुं वीतमभिगूर्तं वर्षक्कृतं तं देवासः प्रति गृंध्यान्त्यश्वैम ॥ १५ ॥

15.  

Mā tvāgniṛdhvanayīd dhūmagnihīr̥mohiḥ bhrājantyabhī vikta jaghrīḥ. Iṣṭam vītambhigūrtam vaṣaṭkṛtam tam devāsaḥ prati gṛbhāṅtyaśvam.

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.

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 thirty-four 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.
Ma tvā tapat priya atmāpiyantam mā svadhitistanva ā tiṣṭhipat te. Mā te grādhun avisaṣṭati-hāya chidrā gātrāṇyasinā mithū kah.

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.

Na vā u etan mriyase na riṣyasi devāṅ ideṣī pathibhiḥ sugebhiḥ. Harī te yuñjā prṣatī abhūtā-mupāsthād vājī dhuri rāṣabhasya.

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 putrāṁ uta viśvāpuṣāṁ rayim. Anāgāstvaṁ no aditiḥ kṛṇotu kṣatram no aśvo vanatāṁ haviṣmān.

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

Yadakrandhaḥ prathamaṁ jāyamāna udyantsamu-drāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyam mahī jātaṁ te arvan.

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.

1. Yadakranda¬ prathamaÅ jøyamŒna udyantsamu-
drŒduta vŒ pur¶¦Œt. Ýyenasya pak¦Œ hariÄasya
bhµu upastutyaÅ mahi jŒtaÅ te arvan.

2. Yamena dattaÅ trita enamÆyunagindra eÄaÅ
prathamo adhyatišthat. Gandharvo asya rašanā-
magríbhñät sūrādaśvam vasavo niratašta.

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.

3. Asi yamo asyädityo arvannasi trito guhyena
vratena. Asi somena samayä viprktva āhuste trïni
divi bandhanāni.

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.

3. Trīṇī tā āhūrdīvī bandhanāṇī trīṇyapsu trīṇyantah samudre. Uteva me varuṇaśchantsyasvarvan yatrā tā 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 vājinnavamārjanānīmā śaphānāṁ sanitur-nidhānā. Atrā te bhadrā raśanā apāsyamṛtasya 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. Ātmānāṃ te manasārādājānāmavo divā pata-
yantam pataṅgam. Śiro apaśyāṃ pathibhiḥ
sugebhir-areṇubhir-jehamānām patatī.

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-apāśyāṃ jīgīṣamāṇam-
iṣa ā pade goḥ. Yadā te marto anu bhogamān-
alādid grasilīthā oṣadhīrajaṇīgaḥ.

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.

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 sam śūraṇāso
divyāso atyāh. Hamsā iva śreṇiśo 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 śarīram pataiyiṣṭarvan tava cittaṁ vāta iva
dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāryaṁ
dharmānaḥ.

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.

उप प्रागात्मरे म यत्सृधस्थमविः अच्छा पितरं मातरं च। अद्या देवाज्ञुषुठत्तमो हि गम्या अथा शास्ते दाशुषे चार्य्गणः॥ १३॥


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, Prakṛti, 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 astyaśnāḥ. Tṛṭīyo bhrātā gṛtaprṣṭho asyātrāpaśyāṁ 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.


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 nāmā.*
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.)

4. Ko dadarśa prathamaṁ jāyamānm-asthān-
vantam 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?
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.

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.

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

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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.


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.

11. *Dvādaśāram nahi tajjarāya varvarī cakram pari dyāmṛtasya. Ā putṛa agne mithunāso atra sapta śatānī viṃśatiśča tasthuḥ.*

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-prakrti, the temporal existence of physical world.

(These are the five elements of prakrti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakrti 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 Prakrti, 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 Prakrti, 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 saptathamāhurekajam śalīd yamā ṛṣayo devaja iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ.

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. 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 rśis, 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.

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16. 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. 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. 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.


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 vrkṣe madhvadāḥ suparṇā niviśante suvate cādhi viśve. Tasyedāhuḥ pippalaṁ 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 gāyatramāhitaṁ traśṭubhād vā traśṭubhām niratakṣata. Yad vā jagajjagatyāhitam padam ya it tad viduste amṛtatvamānaśuḥ.**

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.)

24. **Gāyatreṇa prati mimīte arkamarkena śaṁ traiśṭubhena vākam. Vākena vākaṁ dvipadā catuspadā’kṣareṇa mimate saptā vāṇīḥ.**

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre
23. 
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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24. 
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.  \textit{Jagatā sindhun 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.  \textit{Upa hvaye sudughāṁ dhenumetām suhasto godhuguta dohadenāṁ. Śreṣṭhaṁ savāṁ savitā sāviṣanno’bhiddho 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. *Himkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhīyāgāt. Duhāmaśvibhyāṁ payo aghnye-yaṁ sā vardhatāṁ mahate saubhagāya.*

Low ing 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.)

अयं स शिशि येनं गौरभीवृत्ता मिमामति मायं प्रसनाभिधि
श्रिता। सा चित्रितिर्निं हि चकार मिर्यं विद्युद्वर्तन्ती प्रति
चुम्रिन्नहत॥ २९॥

29. Ayaṁ sa śīṅke yena gaurabhīvṛtā mimāṁti māyam
dhvasanāvadhi śritā. Sā cittibhirni hi cakāra
martyamāṃ 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.

अनच्छे ये तुरगातु जीवमेजद ध्रुवं मध्य आ पुस्त्यानाम्।
जीवो मृतस्य चरति स्वदाहिषिर्मात्रों मल्ट्यन्ना सयोनी:॥ ३०॥

30. Anacchaye turagātu jīvamejad dhruvaṁ madhyā
ā pastyānām. Jīvo mṛtasya carati svadhābhir-
amartyo martyena 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.

अयं गौपामिनष्ठामानुमा च परं च पुथिधिभिषङर्तन्तः।
स सुध्रीची: स विपूर्वीवर्तसान आ वरीवति भूवनिन्नतः॥ ३१॥

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 Prakṛti, 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 Prakṛti 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 āṁ cakāra na so asya veda ya āṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antar-bahuprajā nirṛtim-ā viveśa.*

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.


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.

This 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.

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.

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 Parameswthi 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.

Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgaṇ pratham-ajā ṛtasyādid vāco aśnuve bhāgamaṇasyāḥ.

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.

Apān prāṇetai svadhaya gṛbhīto‘martyo martyena sayoniḥ. Tā śaśvanta viṣūcinā 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.
39.  Rco akṣare parame voyman yasmin devā adhi viśve niṣeduh. Yastanna veda kimṛcā karisyaṭi ya it tad vidusta ime samāsate.

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 vayām bhagavantaḥ syāma. Addhi trṇmaghnye viśvadānīṁ piba śuddhamudakamācaranti.

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.
41. Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā
catuṣpadī. Aṣṭāpadī navapadī babhūvusī
sahasrākṣarā parame vyoman.

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.

42. Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti
pradiśaṇcatasrah. Tataḥ kṣaratyaksaram 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.
41. 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.

42. 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. 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. 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 vidurbr-āhmanā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyam vāco manuṣyā 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.

Kṛṣṇam niyānam harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavrtrant-sadanād-ṛtasyā-did ghṛtena pṛthivī vyudyate.
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.

49. *Yaste stanaḥ śaśayo yo mayobhūryena viśvā pusyasi vāryāṇi. Yo ratnadhā vasuvid yah sudatraḥ sarasvati tamiha dhātave kah.*

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.

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānāyāsan. Te ha nākam mahimānāḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

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. Divyam suparnaṃ vāyasaṃ bhṛmantam-apām garbham dārśatam-oṣadhīnām. Abhīpato vṛṣṭi-
 bhis-tarpayantam sarasvantam-avase johavīmi.

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 jujuṣṭur-yuvānaḥ ko adhvare maruta ā vavarta. Śyenāḥ 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?


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.

4.  *Brahmāṇi me matayah saṁ sutāsah śūṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the
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-yujāṇāḥ svakṣatrebhīṣṭān̄vah śumbhāmanāḥ. Mahobhīretāṁ 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.


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 vidānaḥ. Na jayamano naśate na jāto
yāni kariṣyā kṛṇuhī 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.

Ekasya cinme vibhavastvojo yā nu dadhṛśvān
kṛṇavai maniṣā. Aham hugro maruto vidāno
yāni cyavamindra idīśa eṣām.

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.

Amandanmā marutaḥ stomo atra yanme naraḥ
śrutyaṁ brahma cakra. Indrāya vṛṣṇe 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.


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.


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.

\[\text{आ यहे स्वाध्वरसे न काृरूस्मार्ढक्रे मान्यस्य मूंधा। ओ षु वर्त्त मरुतो चित्रमच्छेष्मा ब्रह्माणि जरिता वो अर्चतौ। १४।}\]

14. एय दुवास्याद दुवास्या न न कारुरास्माण्यक्रे मान्यस्य मूंधा। ओ षु वर्त्त मरुतो विप्रमच्छेष्मा ब्रह्माणि जरिता वो अर्चतौ।

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.

\[\text{एषे वृः स्तोमो मरुत इयं गीर्मीन्दार्यस्य मान्यस्य कारोः। एषा यासीष्ट तन्धै व्ययां विद्यामेष्य व्युजं जीर्दानुम्। १५।}\]

15. एषा वाह स्तोमो मरुता इयां गीर्मीन्दार्यस्या मान्यस्या कारोह। एषा यासीष्टा तन्वे वयाम विद्यामेष्या व्रुजं जीर्दानुम।

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.
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.

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.

3. \textit{Yasmā āṃśo amṛtā arāsata rāyaspoṣam ca havīśa dadāśuṣe. Uksāntyasmai maruto hitā iva purū rajāṃsi 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.

4. \textit{Ā ye rajāṃsi taviśībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuveṇāni harmyā citro vo yāmaḥ prayatāsvrṣṭīṣu.}

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. *Yattvaśayāmā nadayanta parvatān divo vā pṛṣṭham naryā acucyavuh. Viśvo vo ajman bha-
yate vanaspatī 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.


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’lātrṇāso
vidatheṣu suṣṭutāḥ. Arcantyarkam maḍirasya
pītaye vidurvīrasya prathamāṇi pauṁsyā.

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. Śatabhujibhistamabhiruteraghūtā pūrbhā
rakṣatā maruto yamāvata. Janāṁ yamugrāṣṭa-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. Viśvāṇi bhadrā maruto ratheṣu vo mithasprā-
dhyeva taviśaṇyāhitā. 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.


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.


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 mahitvanam dīrghaṁ vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmāṁ sukuṭte 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.


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.
Mandala 1/Sukta 167

**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 niyutāḥ 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 viṣitastukā rodasī nyānāḥ. Ā sūryeva vidhato rathām 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 tuturvaṇir-dhiyam-dhiyam vo devayā u dadhidhve. Ā vo’rvācaḥ suvi-tāya 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 yajnic 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.

वन्द्रासों ने स्वरूप: स्वर्तवस्म इर्ष्य स्वरभिजायन्ति धूतंतं: ||
सृष्टिवासों अर्थं नोर्मं आसा गावो वन्द्रासों नोक्षणं: ॥ 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.

सोमासों ने सुतास्त्रांसांशवो हत्सु पीतासों दुवसों नासते।
एषाौमंसेषु रस्मिभिरीवः सरभेह स्तेषु खादिष्ठच वृत्तिष्ठच सं दद्धे ॥ २ ॥

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.


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 vo’ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iśām na yāmanī purupraisiā ahanyo naitaśah.

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?

7. Sātirna vo’mavaṭi svarvaṭi tveśā vipākā marutāḥ pipiśvaṭi. Bhadrā vo rāṭiḥ prṇato na dakṣiṇā prthuṛjrayi asuryeva jaṅjaṭi.

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 tveśamayāsāṁ marutāmaṇīkam. Te sapsarāso’janayantābhvamādit 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.

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*

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.
2. **Ayujranta indra viśvakṛṣṭīr vidānāso niśṣidho martyatrā. Marutāṁ pr̄tsutirhāsamānā svarmī-ḷhasya 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 rṣirasme sanemyabhvaṁ maruto junanti. Agniściddhi śmātase śuśukvā-nāpo na dvīpāṁ dadhati prayāmsi.**

   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 tam rayim dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoh stanam 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. *Tvē rāya indra tośatamāḥ praṇetārah kasya cidṛtāyah. Te su ṇo maruto mṛlayantu ye śma pūrā gātūyanīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying savours 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. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vrjanaṁ ṇirādānum.

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 Mitravaruni 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.

3. *Kim no bhrātaragastya sakhā sannati manyase. Vidmā hi te yathā mano’smabhyaminna ditsasi.*
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?

अरं कृणवन्तु वेदिं समग्रिमिनः धता पुरः ।
तत्रामुत्तस्य चेतनं युजं ते तनवावहे ॥ ४ ॥

Tatrāṃṛtasya cetanāṃ yajñāṃ te tanavāvahai.

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.

त्वमीशिष्ये वसुपते वसूनां तं मित्राणां मित्रपते धेर्ष: ।
इन्द्र त्वं मरुसिन्धि सं वैदेशाध्य प्राश्नों त्रटुथा हविंशि ॥ ५ ॥

5. Tvamīśiṣye vasupate vasūnāṃ tvam mitrāṇāṃ  
mitrapate dheṣṭhaḥ. Indra tvam marudbhīḥ saṃ  
vadasvādhā prāśāna ṛtuthā havīṃṣi.

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*


   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 vah stomo maruto namasvān hṛdā taṣṭo manasā dhāyi devāh. Upemā yāta manasā juṣāṇā yūyām hi śṭhā namasa id vṛdhāṣaḥ.*

   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.

3. Stutásō no maruto mṛlayantūta stuto maghavā śambhaviṣṭhaḥ. Úrdhvā nāḥ santu komyā vanā-nyahāni viśvā maruto jīgīṣā.

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.

5. \(Yena m\text{ā}na\text{ś}a\text{ś}citayanta us\text{r}ā\ vyu\text{ṣ}ṭi\text{ṣ}u\ śavasā \text{sā}śvatīnām. Sa no marudbhivṛṣabha śravo dhā ugra ugrebhīḥ sthavirāḥ sahodāḥ.\)

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.

6. \(Tvāṁ pāhīndra sahīyaso nṛn bhavā marudbhir-avayātahelāḥ. Supraketebhīḥ sāsahirdadhāno vidyāmesāṁ viṛjanāṁ jīradānum.\)

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

चिन्त्रो वोः स्तु यामशच्चत्र ऊती सुदानवः।
परमतो अहिभानवः॥ १ ॥

1.  

Citro vo’stu yāmaścitra ūtī sudānavah.  
Maruto ahibhānavah.

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.

आरे सा वः सुदानवो मररत ओऽव्याद्वती शरसः।
आरे अश्मा यमस्येथ॥ २ ॥

2.  

Āre sā vah sudānava 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


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. T¾Äaskandasya nu višaḥ pari vṛñkta sudānavaḥ. Ûrdhvān 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


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.

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.

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.

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.

7. Samatsu tvā śūra satāmarūnāṁ prapathitam paritāmśayadhyaṁ. Sajośasa indraṁ made kṣoṇīḥ sūriṁ cid ye anumadanti vājaiḥ.

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.

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.

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.

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 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 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
do 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.
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 yasmiṇīścākan tsyūmanyū ōjrā 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.

Jaghānvaṁ Indra mitrerūṁ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇanā sacāyostvayā sūrtā vahamanā apatyam.

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and
confirmed as brave and heroic by you.

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.

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.


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


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.)


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!

3. *Tva hi urvuraḥ sanas o manto vareṇyaḥ. Suhāvān indra sānas vṛṣṇa indurvājī sahasrasātamaḥ.*
3. Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham. 

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 sūryāṁ kave cakramīśāna ojasā. 

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. Śuṣmintamo hi te mado dyumnintam uta kratuḥ. 

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*


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.
2. **Tasminnā vaśayā giro ya ekaścarśaṇīinām.**
   Anu svadhā yamupyate yavaṁ na carkṛṣad vṛṣā.

   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.

3. **Yasya viśvāni hastayoh pañca kṣītīināṁ vasu.**
   **Spāśayasva yo asmadhru-givevaśaṇirjahi.**

   Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

4. **Asunvantam samam jahi dūṇāsaṁ yo na te mayaḥ.**
   **Asmahyamasya vedanaṁ daddhi sūriścīdohate.**

   One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort
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.

आवो यस्य द्विबहसोऽर्केन सानुषगसति।
आजाविन्द्रस्येन्द्र प्रावो वाजेषु वाजिनम्।॥ ५ ॥

5. Āvo yasya dvibharhaso’rkeśu 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.

यथा पूर्वेऽभ्यो जरितभ्यो इन्द्रु पर्यन्तवापो न तृष्यते ब्रह्मौ।
तामनु त्वा निविदं जोहवीमि विद्यामेबं ब्रजनं जीर्दानं-नुम।॥ ६ ॥


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.

2. Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāh. Tān ā tiśṭha tebhirā yāhyarvān havāmahe tvā suta indra some.

Indra, lord of light, energy and the honour of
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 vrṣaṇaṁ vrṣā te sutah somaḥ pariṣiktā madhūni. Yuṅktaṁ vrṣabhyāṁ vrṣabha kṣiṅāṁ 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.

4. Ayāṁ yajño devayā ayāṁ miyedha imā brahmā-ṇyayamindra somaḥ. Śūrṇaṁ bahirā tu śakra pra yāhi pibā niṣadya vi mucā hari iha.

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.

5. O suṣṭuta indra yāhyarvāṇupa brahmāṇi mānya-sya kāroḥ. Vidyāma vastoravasā ṣṛṇanto vidyā-meṣam virjanam jīradānum.

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 uṭi. Mā nahā kāmaṁ mahayantamā dhag viśvā te aṣyāṁ paryāpa āyoh.
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.

न घा राजेन्द्र आ दर्थन्त्रो या नु स्वसारा कृपावर्त्त योनिः।
आपशिचदर्से सुतुका अवेशनात्मक इत्याः सुख्या वर्षस्च। ॥ २ ॥

2. Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai 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.

जेता नृभिरिन्द्रः प्र्ण्तसु शूरः श्रोता हवं नार्थमानस्य कारोः।
प्रभृताः रथं दाशुष्पं उपाक उद्यान्तः गिरो यदि च तम्या
भूतं ॥ ३ ॥

3. Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havanā nādha-
mānasya kāroḥ. Prabhartaḥ rathaṁ dāśuṣa upāka
yudantā giro yadi ca tmanā bhūtā.

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.

Evā nṛbhirindraḥ suśravasyā prakhādaḥ prkṣo abhi mitriṇo bhūt. samarya iṣaḥ 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.

Tvayā vayāṁ maghavannindraṁ satrū nabhi śyāma mahato manyamānān. Tvāṁ trātā tvamu no vṛdhē bhūr-vidyāmeṣāṁ vrjanāṁ 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*

1. **Pūrvirahāṁ śaradāḥ śaśramāṇā doṣā vastorūṣaso jarayantih. Mināti śriyāṁ jarimā tanūnāmapyū nu patnīrvṛṣaṇo jagamyuh.**

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 pūrvā ṛtasāpa āsan tsākaṁ deve-bhiravadannṛtāṁ. Te cidavāsurnahyantamā-puḥ samū nu patnīrvṛṣabhirjagamyuh.**

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. Imam nu somamantito hṛṣtu 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*


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. \textit{Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoh. Svasā yad vām viśvagūrtī bharāti vājāyetē 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. \textit{Yuvāṁ paya usriyāyāmadhattam pakvamāmā-yāmava pūrvyam goḥ. Antaryad vanino vāmṛ-tapsū hvāro na śuciryajate 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.

4. \textit{Yuvāṁ ha gharmaṁ madhumantam-atraye’po na kṣodo’vṛṇītameṣe. Tad vāṁ narāvaśvinā paśva-iṣṭi rathyeva cakra prati yanti madhvāḥ.}
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.

5. Ā vām dānāyā vavṛtīya dasrā goroheṇa taugṛyo na jivriḥ. Apaḥ kṣoṇī sacate māhinā vām jūrṇo vāṃ-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.


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
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.

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.

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 scholar 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.

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.


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

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.

2. *Ā vāmaśvāsāḥ śucayah payaspā vārataṁhaso divyāso atyāḥ. Manojuvo vrṣaṇo vītapṛṣṭhā eha svarājo āśvinā vahantu.*

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.

5. *Pra vāṁ niceruḥ kakuho vaśāṁ anu piśaṅgarūpah sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāṁsyaśvinā vi ghoṣaiḥ*

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 vṛṣabho na niśāt pūrvīri-
    śaścarati 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 vāṃ sthavirā vedhasā gīrvālhe aśvinā
tredhā kṣarantī. Upastutāvavatāṃ nādhama-νam
yāmānayāmaṁ-chṛṇutām 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 Maitravaruni Rshi*
1. *Abhūdidaṁ vayunamo su bhūsatā ratho vṛṣaṇvān madatā manīśiṇāh. Dhiyaṅjīvā dhiṣṇyā viśpalāvasū dīvo napātā suktre 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. **Yuvametaṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakśiṇaṁ taugryaya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodasaso 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. **Avavidham taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jaṭhalasya 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 vrkṣo niṣṭhito madhye arṇaso yam taugryo nādhitaḥ paryaśasvajat. 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 ucatam-avocan. Asmādadya sadasaḥ somyādā vidyāmesaṁ vṛjanaṁ 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

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.)


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.
3. Ā tiṣṭhatam svuṛtam yo ratho vāmanu vratāṇi vartate haviśmān. Yena narā nāsatyeṣayadhyai vartiryāthastanayāya 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 gotamaḥ purumīḥho atrirdasrā havate’ vase haviśmān. Diśaṁ na diśṭāmrjūyeyeva yantā me havāṁ 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.

Atārīśma tamasas-pāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātam pathibhir-devayāna-airvidyāmeśaṁ vrjanāṁ jiradānum.

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.

Mandala 1/Sukta 184

Ashvins Devata, Agastya Maitravaruni Rshi
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.

अस्मे ऋषु वृषणा मादयेशामुत्युर्णीं हैतमूम्या मदन्ता। श्रुतं मे अच्छोक्तिकालिर्मीनामेषा नर निष्चेतारा च कर्णी: ॥ ॥

2. Asme उ शु व्रशन्ना मादयेशामुत्युर्णीं हैतमूम्या मदन्ता। श्रुताणि मे अच्छोक्तिकालिर्मीनामेषा नर निष्चेतारा च कर्णी।

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.

श्रीये पृष्णिसुक्रृतेव देव नासत्या वहल्लु सूर्याय:। वच्यन्तं वां ककुहा अप्सु जाता युगा जूर्णेव वरुणायस्य भूरे: ॥ ॥

3. Śrīye pūṣannisukṛteva deva nāsasya vahatām sūryāyāḥ. Vacyante vāṁ kakuḥā apsu jātā yugā jūrṇeva varaṇasya bhūreḥ.

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 Varuna, born of the ocean of eternity.

अस्मे सा वा माध्वीरां गुतिरस्तु स्तोत्रं हिनोतं मानवस्यं कारोः।
अनु यद्वां श्रवस्या सुदानूः सुवीर्याय चर्चणयो मदन्ति ॥ ४ ॥

4. Asme sā vāṁ mādhvī rātirastu stomaṁ hinotāṁ
mānyasya kāroḥ. Anu yad vāṁ śravasyā sudānū
suvīryāya carṣaṇayo 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 वां स्तोत्रों अश्विनावकारि मानेभिर्मधुवाना सुवृक्कि।
यां वर्तिस्तनयायुं तत्त्वं चूऽस्त्यं नासत्यं मदन्तता ॥ 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.

अतोरिष्यं तर्मसस्यमुरुस्य प्रति वा स्तोत्रों अश्विनावधायि।
एह यातं पथिर्भिर्भर्तृव्यानन्तर्विदमेऽवं वृजनं जीर्दर्नुम् ॥ ६ ॥
6.  Atārīṣṭa tamasaspāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhirdevayānair-vidyāmeṣam vṛjanāṁ 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

Dyavapṛthivi Devata, Agastya Maitravaruni Rshi

1.  Katarā pūrvā katarāparāyoḥ kathā jānte kavayah ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī chakrī-çevā. ॥ १ ॥

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 garbhāmapadī dadhāte. Nityaṁ na sūnum pitrorupaste dyāvā raksataṁ pṛthivī no abhvāt. ॥ २ ॥

Of 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.

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-
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 dātramāditeranarvam huve svārvaḍavat dham namasvat. Tad rodasī janayataṁ jaritre dyāvā raksatāṁ prthivī no abhvēt.

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 nābhim 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 control 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.


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.
Urvi prthvi bahuule duareante upa bruve namasā yajne asmin. Dadhāte ye subhage supratūrtī dyāvā rakṣataṁ prthivī no abhvāt.

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.
9. **Udbhā śaṁśā naryā māmaviṣṭāmubhe māmūtī avasā sacetām. Bhūri cidaryah sudāstarāyesā madanta iṣayema devāḥ.**

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.

10. **Rtam dive tadavocam prthivyā abhiśrāvāya prathamam sumedhāḥ. Pātāmavadadyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.**

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. \( \text{Idam dyāvāprthivī satyamastu pitarmātaryā-}
\text{dihopabrūve vām. Bhūtam devānāmavame}
\text{avobhirvidyāmeśam vṛjanaṁ āradānum.} \)

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*

\( \text{आ न इलाभिरविद्धे सुशस्ति विश्वानर: सविता देव एतु।}
\text{अध्य यथां युवानो मत्सथा नो विश्वं जगदभिपित्वे}
\text{मनीषा॥ १॥} \)

1. \( \text{Āna ilābirvidathe suśasti viśvānaraḥ savitā deva}
\text{etu. Api yathā yuvāno matsathā no viśvam}
\text{jagadabhipitve manīṣā.} \)

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic 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 yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.
2. Ā no viśva āskrā gamantu devā mitro aryamā varuṇāḥ sajośāḥ. Bhuvan yathā no viśve vṛdhāsaḥ karantsuṣāḥā vithuraṁ 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 noḥirbudhnyo mayaskah śīṣuṁ na pipyuṣīva veti sindhuḥ.Yena napātampāṁ junāma manojuvo vṛṣano 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 īm tvaṣṭā gantvacchā smat sūribhirabhīpitve sajoṣāḥ. Ā vṛtrahendraścarṣaniprāstuvistamo 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 īm matayośvayogāḥ śisūṁ na gāvasta-ruṇam rihanti. Tamīṁ giro 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.

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, Rbhuksa, 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.

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

Pitum nu stōsam maho dharmāṇāṁ taviṣīṁ. Yasya trito vyojasā vṛtraṁ viparvam-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.

Svādō pito madho pito vayaṁ 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.

Upa naḥ pitavā cara śivaḥ sivābhirūṭibhiḥ. Mayobhuradviseṇyaḥ sakha suṣevo advayāḥ.
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 rajāṁsyanu viṣṭhitāḥ. Divi vātā iva śṛtāḥ.

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 dadastava svādiṣṭha te pito. Pra svādmāno rasānāṁ tuvigrīvaṁ 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.
6. **Tve pito mahānām devānām mano hitam.**  
   Akāri 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 parvatānām.**  
   Atrā cinno madho pito’rāṁ 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.

8. **Yadapāṁ-ośadhīnāṁ parimśam-ārisāmahe.**  
   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.

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.

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.


   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.
3. Ājuhvāno na īḍyo devāṇ ā vakṣi yajñiyān.
Agni sahasrasā asi.

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.

4. Prācinam barhirojasā sahasravīram-astṛṇan.
Yatrādityā virājatha.

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 supeśasā’dhi śriyā virājataḥ.*
*Uśāsāveha sīdatām.*

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 hotārā daivyā kavī.*
*Yajñam no yakṣatāmimam.*

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. *Bhāraṭīle 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 yajña of learning and education,
inspire us, I pray, to rise to the heights of glory and the
beauty and grace of life and culture.

9. 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.

10. Upa tmanyā vanaspatē paṭho devebhyaḥ 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.

11. Purogā agnirdevānāṁ 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.

(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.)

Mandala 1/Sukta 189

Agni Devata, Agastya Maitravaruni Rshi

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.


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.


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.


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.

Mā no agne’ava srjo aghāyā’viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā riṣate 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.

Vi gha tvāvāṅ rtajāta yaṁsad grṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitsorabhī-hrutām-asi hi deva vispaṭ.

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.

Tvam tāṃ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūr-marmṝjenya uśīghhirnākraḥ.
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.

अवोचाम निवर्चनान्यस्मिन्मानार्थस्य सूनुः सहसाने अग्नोः।
वर्यं सहस्त्रमूर्षिभि: सनेम विद्यामेंशं वृजं जीर्दानुम् ॥ ८ ॥

8. **Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣam vrjanam jīradānum.**

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*

अनर्वाण्य वृषभं मन्त्रजीवं बृहस्पतिं वर्धया नर्वामुकं:।
गाथान्यं: सुरुचो यस्य देवा आश्रुपवित्तिः नर्वामास्य मर्तं: ॥ १ ॥

1. **Anarvāṇaṁ vrṣabham mandrajīvam brhaspātiṁ vardhayā navyamarkaiḥ. Gāthānayaḥ suruco yasya devā āśrṣyvanti 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.

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.

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.


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.


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. *Saṁ yam stubho’vanayo na yanti samudraṁ na sravato rodhacakrāḥ. Sa vidvāṁ ubhayam caṣṭe antar-brhaspatistara āpāśca gṛdhraḥ.*

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.

8.

Evāmahas-tuvijātās-tuvīśmān brhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomad vidyāmesam vṛjanam jīradānum.

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. *Adṛśṭān hantyāyatyaṁ hanti parāyaṁ.*

*Atho avaghaṁ hantyatho pinaṁti pimśaṁ.*

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. *Śaraśaṁ kuśarāśo darbhāśaṁ saīryā uta.*

*Mauṁja adṛśṭā baṁrīṇāḥ sarve sākāṁ nyālipsaṁ.*

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.

4. *Ni gāvo gośthe asadan ni mṛgāso avikṣata.*

*Ni ketavo janānāṁ nyadṛśṭā alipsaṁ.*

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.
5. **Ety u tye pratyadśraṃ pradoṣaṁ taskarā iva.**

Adṛṣṭā viśvadṛṣṭāḥ pratibuddhā abhūtana.

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.

6. **Dyaurvah pitā prthivī mātā somo bhrātāditiḥ svasā. Adṛṣṭā viśvadṛṣṭās-tiṣṭhatelayatā su kam.**

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?

7. **Ye aṁsyaḥ ye aṅgyaḥ sūcikā ye prakaṁkatāḥ.**

Adṛṣṭāḥ kim caneha vaḥ sarve sākaṁ ni jasyata.

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
the bite and the poison, be eliminated all.


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 grahe. So cinnu na marāti no vayaṁ marāmā”re asya yojanam 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.

11. Iyattikā šakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vayaṁ marāmā’’re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.

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.

12. Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vayaṁ marāmā’’re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.

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.
13. \textit{Navānāṃ navaśīnāṁ viśasya ropuṣīṇām. Sarvāsām-agrabham nāmār’’e asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.}

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.

14. \textit{Triḥ sapta mayūryāḥ sapta svasārō agruvaḥ. Tāste viśāṁ vi jabhrira udakam kumbhinīriva.}

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.

15. \textit{Iyattakaḥ kuṣumbhakastakam bhinadmyāśma-nā. Tato viśāṁ pra vāvrte parācīranu saṁvataḥ.}

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.
16. **Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasam viśamarasam vṛścika te viṣam.**

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 प्रथमं मण्डलम्॥
Agni Devata, Angirasa Shaunahotra, Bhargava
Shaunaka Gṛtsamadā Rṣi

1. "Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhyas-tvamo-\textasciitilde{}n\textasciitilde{}pate j\textasciitilde{}yase  śucih."

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.

2. "Tavāgne hotram tava potramr̥tvīyam tava ne\textasciitilde{}tram tvamagnidr̥tāyatah. Tava prāśāstrām tvamadhvar\textasciitilde{}yasi brahmā cāsi gr̥haspati\textasciitilde{}śca no dame."

Agni, light of life and leader of humanity, yours is yajña 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, 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.

3.  
Tvamagna indro vrśabhaḥ satāmasi tvāṁ viṣṇururugāyo namasyaḥ. Tvāṁ brahmā rayivid brahmaṇāspate tvāṁ vidhartahaḥ sacase purandhyā.

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 Tvashta, 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 mārutanḥ prkṣa īśiṣe. Tvam vātairarunaiṁīryāsi śaṅgayastavāṁ pūṣā vidhataḥ pāsi nu tmanā.**

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 aramāṅkṛte tvam devaḥ savitā ratnadhā asi. Tvam bhago nrpate vastva īśiṣe tvam 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.

8. **Tvāmagne dama ā viśpatim visastvāṁ rājānam suvidatramṛṇjate. Tvam viśvāṇi svanīka patyase tvam sahasrāṇi śatā daśa prati.**

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.

9. **Tvāmagne pitaram-iṣṭibhir-narastvāṁ bhrātr-āya śamyā tanūrucam. Tvam putro bhavasi yaste’-vidhat tvam sakhā suśevah pāsyādhṛṣṭaḥ.**

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 Ilā, 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.
11. Tvamagne aditir deva dūu|e tvaÅ hotrŒ bhŒrat¶
vardhase girŒ. TvamiüŒ ÜatahimŒsi dak¦ase
 tvaÅ v¾trahŒ vasupate sarasvat¶.

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. 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.

12. Tvamagne subh¾ta uttamaÅ vayastava spŒrhe
varÄa Œ saÅd¾Üi Üriya¬. TvaÅ vŒja¬ prataraÄo
b¾hannasi tvaÅ rayirbahulo viÜvatasp¾thu¬.

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.

13. TvŒmagna ŒdityŒsa ŒsyaÅ tvŒÅ jihvŒÅ Üucaya-
ścakrire kave. TvŒÅ rŒti¦Œco adhvareśu saścire
tve devā haviradantyāḥ utam.

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 zodiacs, 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.

14. Tve agne viśve amṛtāso adruha āsā devā havirad-
antyāḥ utam. Tvayā martāsah svadanta āsutim
tvāṃ garbho virudhām jajñiše śucih.

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 life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows
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. Samidhānāṁ suprayasam svarṇaram dyuḳṣam 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 ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra 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.

3. 

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.

4. 

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 and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.
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.


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 samidhānaḥ svastaye samdadasvān**
**rayim-asmāsu didihi. Ā naḥ kṛṣṇaśva 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.)

7. **Dā no agne bṛhato dāh sahasriṇo duro na vājam**
**śrutyā apā vṛdhi. Prācī dyāvāprthivī brahmaṇā**
**kṛdhi svarṇa śukramuṣaso vi didyutuḥ.**

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 praśaṁsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāmsam śve 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 
endeavour 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.

12. *Udbhayāso jātavedah syāma te stotāro agne 
sūrayaśca śarmaṇī. Vasvo rāyah puruścandrasya 
 bhūyasah praśāvataḥ svapatyasya śagdhi naḥ.*

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 stotṛbhyyo go-agrām-aśvapeśasam-agne rāti- 
mupasṛjanti sūrayah. Asmāṅca tāṁśca pra hi neṣi 
vasya ā bṛhad vādema 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.)


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 ghrta 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 śardho acyuta-mindram naro barhiṣadam 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.

 DeV barhirvardhamãnaṁ sùrõèrõ stõirõaṁ rãye sùbhõraṁ vedyasyãm. Ghõtenãktam vasavaḥ sìdattedam viõve devâ ādityâ yajõiyãsah.  

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 ghṛta 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.

वि श्रैयन्तामुर्विया हूयमाना द्वारे देवीं सुप्रायणानामोऽभिः। व्यङ्गस्वतीर्विष्ट्रधन्तामयूर्यनां वर्षां पुनाना युशसं सुवीः-रमूः॥ ५ ॥
5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ suprāyaṇā namobhiḥ. Vyacasvaīrvi prathantā-
  majuryā varṇam punāṃ 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. *Sādhvapāṃsi sanatā na ukṣite uṣāsānaktā vayyeva raṇvite. Tantuṁ tatarṁ saṁhayanī samīcī
yajñasya peśaḥ sudughe payasvaṭī.*

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 vampuṣṭarā. Devān yajantāvṛtthā samañjato 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 sādhayanī dhiyāṁ na iḻa devī bhāratī viśvaturtīḥ. Tisro devīḥ svadhayā barhiredamacchidrāṁ pāntu saraṇam 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.


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.


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.

घृंतं मिमिश्ये घृतमस्य योनिच्छूते ख्रिश्चो घृतमवस्त्य धाम।
अनुश्वधमावध मादयस्व स्वाहाकृतं वृषभ वश्चि
हव्यम्॥ ११ ॥

11. Gṛṭam mimikṣe gṛṭamasya yonirghṛte śrito

Gṛṭamvasya dhāma. Anuśvadhamā vaha māda-
yasva svāhākṛtam vrṣabha vakṣi havyam.

I mix, prepare and offer gṛṭa into the fire. Gṛṭa, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, gṛṭa, which is its medium. And this gṛṭa, fertility, too abides in Gṛṭa, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vṛṣabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svāha, 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

1. 

Huve vah sudyotmanam suvrtim visamagnimatithim suprayasam. Mitra iva yo didhisayyo bhud deva adeve jane jatavedaḥ.

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.

2. 

Imamam vidhanto apam sadhasthe dvitadhur-bhrgavo viksvayoḥ. Eṣa visvanyabyastu bhūma devānāmagniraratirjīrāsvaḥ.

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
3. Agniṁ devāsas tāmanuṣyāṁ vikṣu priyam dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatirūryāśa daksāyyo yo dāsvate dama ā.

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.

And the brilliant scholars of the earth.

अग्निः देवासो मानुषीशु विक्षु प्रियं धुः: क्षेष्यन्तो न मित्रम्।
स दीदयादृश्यतीरुम्या आ दक्षाय्यो यो दास्तवेत दम आ॥ ३ ॥


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.

आ यन्मेव अभ्यं वनद्व: पर्न्नतोशिरभ्यो वामिनीत वर्गमू।
स चित्रेण चिन्तिते रंस्यु भासा जुजंवै यो महुर्य युवा भूत॥ ५ ॥
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.

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 yajna.
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.

8. Nū te pūrvasyāvasto adhitau tṛṣīye vidathe manma
śaṁsi. Asme agne saṁyadvīram bṛhantāṁ
kṣumantaṁ vājaṁ svapatyāṁ rayīṁ dāḥ.

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.

9. Tvayā yathā grtsamadāsō agne guhā vanvanta
uparāṇ abhi śyuḥ. Suvirāso abhimātiśāhaḥ
smat sūribhyo grṇate tad vayo dhāḥ.

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 pitṛbhya ātaye.*
   *Prayakṣaṁjeṣayaṁ 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 daivyam-aśṭamaṁ potā viśvaṁ tadinvati.*
   
   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.


   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.


If the mother and the sister bearing ghṛta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.


Let the priests and yajakas do their priest-like
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.

8. \textit{Yathā vidvān arām karad viśvebhyo yajatebhyaḥ.}
\textit{Ayamagne tve api yāṁ yajñaiṁ cakṣmā 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.

\textbf{Mandala 2/Sukta 6}

\textit{Agni Devata, Somahuti Bhargava Rshi}

1. \textit{Imāṁ me agne samidham-imāmupasadam vaneḥ.}
\textit{Imā u śu śrudhī giraḥ.}

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the suppliants 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.

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.

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and suppliants as we are.

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward
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.  Īḻañāyāvasyave 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 janmabhya kave.  
    Dūto janyeva mitryaḥ.

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 vidvān ā ca piprayo yakṣi cikitva ānuṣak.*
Ā cāsmintsatsi barhiṣi.

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. *Śreṣṭhaṁ yaviśtha bhāratā’gne dyumantamā bhara. Vaso purusprhaṁ 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 dviṣah.

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. \(Viśvā\) uta tvayā vayām dhārā udanyā iva. 
\(Ati\) gāhemahi dviṣah.

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. \(Śuciḥ\) pāvaka vandyo’gne bṛhad vi rocasa. 
\(Tvam\) ghrṭebhirāhutaḥ.

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. MŒ no arŒtir¶Üata devasya martyasya ca.
Par¦i tasyŒ uta dvi¬a¬.
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. ViÜvŒ uta tvayŒ vayaÅ dhŒrŒ udanyŒ iva.
Ati gŒhemahi dvi¬a¬.
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.Ýuci¬ pŒvaka vandyo’gne b¾had vi rocase.
TvaÅ gh¾tebhirŒhuta¬.
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. Vājayanniva nū rathān yogāṅ agnerupa stuhi.
Yašastamasya mīlhusah.

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.*
   Cārupraṅka āḥutaḥ .

   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 doṣoṣasi praśasyate.*
   Yasya vrataṁ 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.
Agnir, 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.

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 insipier and proclaimer of the eternal Word of power, purity and truth.


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.
6. *Sainānīkena suvidatro asme yaṣṭā devān āyaji-
ṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā*
Āgne dyumaduta revad didīhi.

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 agnih prathamah pitevēlaspade manuṣā*
yat samiddhaḥ. *Śriyāṁ vasāno amṛto vicetā*
marmṛjenyāḥ 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.
2. Śrūyā agniścitrabhānūrhavam me viśvabhir-gīrbhiramṛtyo vicetāḥ. Śyāvā rathāṃ vahato rohitā votāruṣāḥ ca kre vibhirtraḥ.

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.

3. Uttānāyāmajanayantsuṣūtaṁ bhudagniḥ puru-pesāsu garbhaḥ. Śrīnāyāṁ cidaktunā mahobhiraparīvṛto vasati pracetāḥ.

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 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 विश्वतः प्रत्यज्ञं जिघामयर्क्षसि मनसा तज्जुष्ठति।
मयाःश्रीः स्पृहयद्वीणः अतिनिधिभिःस्मलतन्वाः३ जर्भुराणः॥ ५ ॥

5. Ṛviṣvataḥ pratyañcāṁ jighārmyarakṣasā manasā
tajjuṣṭeta. Maryāśrīḥ sprhāyaṅvarṇo agnirñabhī-
mṛśe tanvā jarbhurāṇah ।

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.

ज्ञेया भागं सहसानो वर्णं त्वादूर्तासो मनुवहुः
अनूपमगिं जुह्वा वचस्या मधुपूर्वं धनसाः जोहवीमि॥ ६ ॥

6. Jñeyā bhāgāṁ sahasāno vareṇa tvādūrtāso
tmanuvad vadema. Anūnamagnim juhvā vacasyā
madhupṛcāṁ 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 riṣaṇyāḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasūyavaḥ sindhavo na kṣarantāḥ.

   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.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

1. Īrudh¶ 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. Ukthesvinnu šūra yešu cākan tsomesvinda 
rudriyēṣu ca. Tubhyedetā yāsu mandasānaḥ 
pra vāyave sisrate 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.

4. Šubhram nu te śuṣmaṁ vardhayantaḥ śubhram 
vajram bāhvordadhānāḥ. Śubhrastvamindra 
vāvrdhāno asme dāsīrviśahi sūryeṇa sahżyāḥ.

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 guhyaṁ gūlhamapsvapīvṛtaṁ 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
solar system.

Harī nu tā Indrā vañjyañtā ghrtaścutaṁ svāramasvārśāṁ. Vi samāna bhūmiraprathisāṭā'-raṁiṣṭa parvataścit sariṣyan.

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.

Ni parvataḥ sādyaprayucchan tsāṁ māṭrbdhir-vāvaśāno akrān. Dūre pāre vānīṁ vardhayanta indreśitāṁ dhamanīṁ paprathan ni.

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.
9. **Indro mahāṁ sindhumāśayānaṁ māyāvināṁ** vr̥tramaspuranniḥ. **Arejetāṁ rodasi bhiyāne** kanikradato vr̥ṣṇo asya vajrāt.

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.)

10. **Aroravid vr̥ṣṇo asya vajro ’mānuṣaṁ yanmānuṣo nijūrvat. Ni māyino dānavasya māyā apādayat** papivāntsutsasya .

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.

11. **Pibāpibedindra šūra somāṁ Mandantu tvā mandināḥ sutāsah. Pṛṇantaste kuksi vardhaya-ntvitthā sutah paura indramāva .**
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.


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. Śyām te tā indrā te tā ṛtāti ānvamīr vṛdhīṁ vṛdhīṁ vṛdhīṁ vṛdhīṁ. Śrūṇāṁ yām chaṅkānām devāsām rūḍhiṁ rāṣṭi vīreh- vīreh-vīreh-vīreh.
13.  
Syāma te ta indra ye ta ūtī avasyava ūrjan vardhayantah. Šuṣmintamaṁ yam cākanāma deva’sme rayim 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.

14.  
Rāsi kṣayaṁ rāsi mitramasme rāsi śardha indra mārutaṁ naḥ. Sajoṣasāo ye ca mandasānāḥ pra vayavāḥ pāntyagraṇītim.

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.

15.  
Vyantvinnu yeṣu mandasānalstrpaḥ somaṁ pāhi drahyaṇḍindra. Asmāntṣu pṛṣtvā tarutrā’vardhaya dyāṁ bṛhadbhir-arkaiḥ.
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, 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 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 सुवानस्य मन्दिनिस्तितस्य न्यर्बुदान्तः बावृधानो अस्तः।
अर्थयत्तूर्यः न चूक्रं भिन्दुस्मिन्तः आज्ञास्वानः।। २० ॥

20. Asya suvānasya mandinas tritasya nyrbudāṁ
vāyṛdhāno astaḥ. Avaryatāt sūryo na cakram
bhinad valam-indro añgirasvān.

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 ते प्रति वरं जरित्रे दुहियदिंद्र दक्षिणा मधोनी।
शिक्षास्तोत्र्यः माति धरभगोऽ नो ब्रह्मदेम विद्येः
सुवीराः।। २१ ॥

21. Nūnaṁ sā te prati varam jaritre duhīyadindra
dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-
bhago no bṛhad vādema 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 nṛṃṇasya mahān sa jānāsa 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.


   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...
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.

Yo ṛtuāhīmārīṇāt prātatmāḥ sīṁhaṁ vṛtāḥ yā gā udājādāpāḥ vṛtāḥ
Yo asūrānṛṣṭānṛṣṭānṛṣṭān jānanāṁ sūkṣmatām su janāsa indrāḥ: ॥ ॥

3.  Yo hatvāhimarīṇāt sapta sindhuṁ yo gā udāja-
dāpāḥ vālasya. Yo aśmanorantaragniṁ jājāna
samivṛk samatsu sa janāsa indraḥ.

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.

Yenēma viśvā chaṭāna kṛtāni yo dasaṁ varṇamā-
dharam guhākāḥ. Śvaghnīva yo jīgīvaṁ laksamaṁ-
ādaryāḥ puṣṭāṇi 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 prcchanti kuha seti ghoramutemā-hurnaiso astītyenam. So aryah puṣṭirvija ivā 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 nādhāmānasya kīreh. Yuktagrāvṇo yo’vitā suśipraḥ sutasomasya 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. Yasyāśvāsaḥ pradiṣi yasya gāvo yasya grāmā
yasya viśve rathāsah. Yaḥ sūryam ya uṣasāṁ
jajāna yo apāṁ 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. Yāṁ krandasī sanyatī vihvayete pare’vara
ubhayā amitrāḥ. 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.

9. Yasmānna ṛte vijayante janāso yāṁ yudhya-mānā
avase havante. Yo viśvasya pratimānaṁ babhūva
yo acyutacyut sa janāsa indraḥ.

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.


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 parvateṣu kṣiyantam catvāriṁ-śyāṁ saradyanvavindat. Ojāyamānam yo ahim 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 Sun, mighty with his arms of thunder and adamant.

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 satyaḥ. Vayaṁ ta indra viśvaha priyāsah 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

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.
3. **Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastā-kṛṇoḥ prathamaṁ sāsyukthyaḥ.**

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.

4. **Prajābhyaḥ puṣṭim vibhajanta āsate rayimiva prṣṭham prabhavantamāyate. Asinvan daṁ-ṣṭraih pituratti bhoganam yastākṛṇoḥ pratha-maṁ sāsyukthyaḥ.**

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 adorble in words of celebration.

Adhākṛṇoḥ prthivīṁ saṁdirśe dive yo dhauṁā-ma-hihannāriṇak pathaḥ. Tam tvā stomebhīr-udabhir-na vājinam devaṁ devaṁ ajanantsāsy-ukthyah.

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.

Yo bhojanaṁ ca dayase ca vardhanm-ārdrādā śuṣkam madhumad dudohitha. Sa śevadhiṁ ni dadhiṁe vivasvati viśvasyaika īśiṣe sāsyukthyah.

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.

7. **Yaḥ puspiṇīśca prasvaśca dharmaṇā’dhi dāne vyavaṇinārdhārayaḥ. Yaścāsāmā ajano didyuto diva ururuṛvāṇ abhitāḥ sāsyukthyaḥ.**

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 dāsaiveśāya cāvahāḥ. Ūrjayantyā apariviṣṭam-āsyamutaivādyā purukṛt sāsyukthyaḥ.**

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.

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

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 and 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 yajña and justify your gifts of life and honour to humanity.

**Mandala 2/Sukta 14**

*Indra Devata, Grtsamada Rshi*


High priest of the yajña 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.


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 dṛdbhikāṁ jaghāna yo gā udāja-dapa hi valamā vah. Tasmā etamantarikṣe na vātamin-draṁ somairoṇṇuta jūrna 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
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.

Adhvaryayo ya urañama jaghana nava cakhvānasaṁ navatiṁ ca bāhūn. Yo arbudamava nīcā babādhe tamindram somasya bhṛythe hinotā.

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.

Adhvaryayo yaḥ svāśnam jaghāna yaḥ śuṣṇama-śuṣam yo vyānsam. Yaḥ pipruṁ namucim yo rudhikrāṁ tasmā indrāyāndhaso juhotā.

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.

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.


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.


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 prṇatā yavene-ndram 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.

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. \textit{Avahiśe dyāmastabhāyad brahmaṇā 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.


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-etor-aramṇāt so asnahūn-apārayat svasti. Ta utsnāya rayimabhi pra tashthuḥ 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 creation and for the created.


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. *Nūnāṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śīkṣā stotṛbhya māti 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.

3. 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.

4. 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 kośah pavate madhva īrmirvṛṣa-

bhānnāyā vṛṣabhāya pātave. Vṛṣanādhvaryūḥ
vṛṣabhāso adrayo vṛṣaṇāṁ somāṁ vṛṣabhāya
suṣvati.*

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 nāvaṁ na samane vacasyuvaṁ brahma-
yāmī savaneṁ dādh ō. Kuvinno asya vacaso
nobodhiṁ adindramutsaṁ na vasunaṁ 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.
6. **Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣab-
   bhāṇyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīśiṣa
   indra somasya vṛṣabhasya tṛṃṇuhi.**

   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 vacasyuvaṁ brahmaṇā
   yāmi savaneṣu dādhṛṣiḥ. Kuvinno asya vacaso
   nobodhiṣadindramutsaṁ na vasuṇaḥ 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.

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. *Nūnāṁ sā te prati varṁ jaritre duḥśreyadindrā daksinā maghonī. Śikṣā stotṛbhya māti dhag-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.

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamāmātirat. Śūro yo yutsu tanvam pari-vyata śīrṣaṇi dyāṁ mahinā pratyamuṇcata.*

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 Prakṛti 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.

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.

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.

8. Bhojaṁ tvāmindra vayaṁ huvema dadiśtvamin-
drāpāṃsi vājān. Aviddāhīndra citrayā na ūtī kṛdhi vṛśannindra vasyaso naḥ.

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.


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.
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.

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.

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. \text{ Ā dvābhyāṁ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭabhirdaśabhiḥ soma-peya-mayaṁ sutah sumakha mā mṛdhaskhaḥ.}

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. \text{Ā vimśatyā trimśatā yāhyarvāṇā catvarimśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā ṣaṭṭyā saptatya somapeyam.}

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

\[6. \text{Āśityā navatyā yāhyarvāṇā śatena haribhiruhya-mānaḥ. Ayaṁ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.}

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 hariṇ dhuri dhiṣyā rathasya. Purutrā hi vihavyo bāhūthā- smiṃchūra 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 yoṣadasmabhya- 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. Nūnaṁ sā te prati varāṁ jaritre duhīyadindra
dakṣīṇā maghonī. Sikṣā stotrbhyo māti dhag-
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

**Indra Devata, Grtsamada Rshi**

1. Apāyyasyāṇḍhaso maḍāya maṇīṣinaḥ svūṇasya
prayasaḥ. Yasminnindraḥ pradivi vāyṛdhāne oko
dadhe brahmaṇyantaśca 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!

Tasting of the nectar sweets of this divinity in ecstasy, 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.


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.

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 riṇaiṁ-artyāya stavān. Ā yad rayiṁ 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.

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.

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

Indra, lord of life and ruler of the world, please
to know us well. Like a fast driver, accelerating his car
to the destination, we bear our homage of yajnic food
and songs of praise to you. We come, lord, admirers,
shining, with sincerity of mind and heart, joining and
praying to powers human and divine as to you we come
for peace of mind and all round comfort.

2. \textit{Tvaṁ na indra tvābhīrūṭī tvāyato abhiṣṭīpāsī janān. Tvamino dāśuṣo varūtettādhiūrabhi yo nakṣati tvā.}

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. \textit{Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ saṁsantaṁ yaḥ saśaṁānāmuṁīṁ pacantāṁ ca stuvantāṁ 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.
4. \textit{Tamu stu\u0101a indram tam gr\u0101\u00ed\u011f yeasmin pur\u00e1 v\u0101vrdhu\u011fh \u015b\u0161\u0161adu\u011fca. Sa vasv\u0101h k\u00e0m\u00e1m p\u00edpara-
diy\u00e1\u0161o brahma\u015f\u011fnato n\u015btanasy\u015fyo\u0161h.}

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.

5. \textit{So an\u0161iras\u0161amucath\u0161a juju\u011f\u0161v\u0161n brahma t\u015ftodin-dro g\u015f\u0161umi\u0161\u0167n. Mu\u015fnannu\u0161as\u0161a\u0161 s\u015fr\u0161\u0161\u0101a stav\u0161\u0161a-
\u0161nas\u0161a cicchi\u0161nathath p\u015f\u0161vy\u0161\u0167i.}

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.

6. \textit{Sa ha \u015bs\u0161uta indro n\u0161ma deva \u015burdhv\u0161o bhuvan-
\u0161manu\u0161e dasmatama\u0161. Ava priyam-ar\u0161s\u0161am\u0161asya s\u0161hv\u0161\u0161chioh bharad d\u0161sasya svadh\u0161v\u0161an.}

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.

\[ \text{नूनं सा ते प्रति वर् जरित्रे दुःखीयर्दिन्त्र दक्षिणा मण्डोनी।} \\
\text{शिक्षरू स्तोतृःभ्यो मार्गं भग्भगों नो बृहद्देम विदर्थे} \\
\text{सुवीराः।।} 9 \text{।।}
\]

9. \text{Nūnaṁ sā te prati varam jaritre duḥyadindra} \\
\text{dakṣiṇā maghonī. Sikṣā stotṛbhya māti dhag-} \\
\text{bhago no bṛhad vadema vidathe suvīrāḥ.}

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.

\text{Mandala 2/Sukta 21} \\
\text{Indra Devata, Grtsamada Rshi}

\[ \text{विश्वजिते धनुजिते स्वर्जिते सत्राजिते नृजिते उर्वराजिते।} \\
\text{अश्वजिते गोजिते अब्जिते भुरे-न्द्राय सोमं चज्जायं} \\
\text{हर्ष्यतम।। 1 \text{।।}}
\]

1. \text{Viśvajite dhanajite svarjite satrājite nṛjita urvarā-} \\
\text{jite. Āsvajite gojite abjite bharendrāya somaṁ} \\
\text{yajatāya haryatam.}

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.

2.  

Abhibhuve’bhibhaṅgāya vanvate’śālīhāya sahamānāyā 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.

3.  

Satrāsāho janabhakṣo janamsahaścyavano yudhmo anu joṣamukṣitaḥ. Vṛtamcayaḥ sahurirvikśvārita indrasya vocaṁ pra kṛtāṁ vīryā.

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.
4. **Anānudo vrṣabho dodhato vadho gambhīra ṛśvo asamaśṭakāvyah.** Radhracodah śnathano vīlita-spr̥thurindrah suyajña uṣasah svarjanat.

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 gātumapturo vividrire dhiyo hinvānā uṣijo maniśīṅah.** Abhisvarā niśadā gā avasyava indre hinvānā draviṇānyāśata.

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.

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 Brahmaṇaspati, 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.

2. Devāṣcit te asurya pracetasā bṛhaspatē yajñīyam bhāgamānasūḥ. Uṣrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmāsi.

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.

3. 

\[\text{Ā vibădhyā parirāpas-tamārānsi ca jyotis'mantaṁ ratham-ṛtasya tiṣṭhasi. Bṛhaspate bhīmam-amerita-dambhanam rakṣoḥaṁaṁ gotrabhidam svarvidam.}\]

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.

4. 

\[\text{Sūnītiḥbir-nayasi trāyase janam yastubhyam dāśānna tamaṁho aśnavat. Brahmadvīṣa-stapano manyumīrasi bṛhaspate mahi tat te mahitvam.}\]

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.

Na tamaṁho na duritāṁ kutaścana nārātayasti-
tirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi
bādhase yaṁ sugopā rakṣasi brahmaṇaśpate.

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.

Tvaṁ no gopāḥ pathikṛḍ vicakṣaṇaṁstava vratāya
matibhirjārāmahe. Brhaspate yo no abhi hvaro
dadhe svā taṁ marmartu ducchunā
harasvatī
toward us may face the self-defeating forces of his own
corrosive mind from within himself.

उत मा यो नो मुच्चयादनागसोर रातीवा मत्त्: सानुको वृक्ष: ।
बृहस्पते अपू तं वर्तया पुष्ठ: सुरं नो अस्ये देवरवीतये
कृथि ॥ ७ ॥

7. \(\text{Uta vā yo no marcayādanāgaso’rātīvā martah}
\text{sānuko vrkaḥ. Bṛhaspate apa tāṁ vartayā pathah}
\text{sugam no asyai devavātaye kṛdhi .}

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.

त्रातारं त्वा तनूनां हवामहेः वस्पर्तरधिवकारंस्मयम् ।
बृहस्पते देवनिदो नि बहये मा दुरेवा उत्तरं सुमनमुन्नशनू ॥ ८ ॥

8. \(\text{Trātāram tvā tanūnām havāmahe’vvaspartara-}
\text{dhivaktāramasmayum. Bṛhaspate devanido ni}
\text{barhaya mā durevā uttaram sumnam-unnaśan.}

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.
9. Tvayā vayāṁ svuṛdhā brahmaṇaṁspate spārhā
vasu manuṣyā' bring small. Yā no dūre taṭīto yā
arātayo'bhi santi jambhayā tā anapnasaḥ.

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.

10. Tvayā vayam-uttamaṁ dhīmahe vayo bhṛhaspate
papriṇā sasninā yujā. Mā no duḥṣaṁśo abhidi-
psur-īṣata pra suśaṁsā matibhis-tāriśimahi.

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 splendour 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.


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
the Lord Omnipotent, father sustainer of the great Law
of social order, be the destroyer of hate, jealousy and
enmity.

18. **Tava śriye vyajihīta parvato gavāṁ gotramu-
dasṛjo yadaṅgirah. Indreṇa yujā tamasā parīvṛ-
tam bṛhaspate nirapāmaubjo arṇavam.**

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.

19. **Brahmanāspate tvamasya yantā sūktasya bodhi
tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti
devā bṛhad vadam 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 Brahmmanaspati, Brhspati Devata, 
Grtsamada Rshi

1. *Semāmaviḍḍhi prabhṛtim ya īśiṣe’yā vidhema navayā mahā girā. Yathā no miḍhvāntstavate sakhā tava bṛhaspate 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.


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. Semavi[ë]hi prabh¾tiÅ ya ¶Üi¦e'yŒ vidhema navayŒ mahŒ girŒ. YathŒ no m¶ÎhvŒntstavate sakŒ tava b¾haspate s¶¦adha¬ sota no matim.

2. Yo nantvŒnyanamannyojasotŒdardar-manyunŒ ÜambarŒÄi vi. PrŒcyŒvayadacyutŒ brahmaÄa-brhmaspatirŒ cŒviÜad vasumantaÅ vi parvatam.


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.


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.

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.

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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.

11. Yo'vare vājane viśvathā vibhuḥ mahāvīraḥ vṛṣṇapuṣṭaḥ. Sa deva devaṁ prati paprathe pṛthu viśvedo bhāvante viśvāt vṛṣṇapuṣṭaḥ.

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.
13. 

`Utāśiṣṭhā anu śṛṇvanti vahnayah sabheyo vipro bharate mañi dhanā. Viśudveṣā anu vaśa ṛṇamā-
dādiḥ sa ha vājī samithe brahmaṇaspatiḥ.`

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.

14. 

`Brahmaṇaspataterabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa
dive vi cābhajanmahīva rītiḥ śavasāsarat pṛthak.`

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. **Brahmaṇaspatē suyamasya viśvahā rāyaḥ syāma rathyo vayasvatah.** Viṁśu vīrāṁ upa pṛṇgdhi nastvaṁ 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.

16. **Brahmaṇaspatē tvamasya yantā sūktasya bodhi tanayām ca jinva.** Viśvaṁ tad bhadrāṁ yadavanti devā brhad vadema vidathe suvīrāḥ.

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.
Mandala 2/Sukta 25

Brahmanaspati Devata, Grtsamada Rshi

1. *Indhāno agniṁ vanavad vanuṣyatāḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa pra sarsṛte yam yam yujam 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. *Vīrebhīrīrān vanavad vanuṣyatō gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yamyaṁ 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.

1. Indõno agniÅ vanavad vanu¦yata¬ k¾tabrahmŒ uÜuvad rŒtahavya it. JŒtena jŒtamati sa pra sars¾te yaÅ yaÅ yujaÅ k¾Äute brahmaÄaspati¬.

2. V¶rebhirv¶rŒn vanavad vanu¦yato gobh¶ rayiÅ paprathad bodhati tmanŒ. TokaÅ ca tasya tanayaÅ ca vardhate yaÅyaÅ yujaÅ k¾Äute brahmaÄaspati¬.

3. Sindhurna k¦oda¬ Üim¶vŒ~n ¾ghŒyato v¾¦eva vadhr¶~nrabhi va¦¢yojasŒ. Agneriva prasitirnãha vartave yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.

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.

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.

Mandala 2/Sukta 26

Brahmanaspati Devata, Grtsamada Rshi

1. Rjuricchamso vanavad vanuṣyato devayannida-devayantam-abhyasat. suṇāvīrid vanavat pṛtsu duṣṭaram yajvedayajyorvi bhajāti bhojanam.
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.


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.

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 Brahmanaspati, 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, Brahmanaspati 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 Brahmanaspati, 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 juhomi. Śṛṇotu mitro aryamā bhago nstuvijāto 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 Ḗuṣanta. Ādityās̄aḥ śucayo dhārapūtā avṛjinā anavadyā arīṭāḥ.*

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.

3. Ta ādityāsa uravo gabhūrā adabdhāso dipsanto bhūryakṣāh. Antaḥ paśyanti vṛjinota sādhu sarvam rājabhyah paramā cidanti.

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.)

5. Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītāu pari śvabhreva duritāni vṛjyām.
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.

6. *Sugo hi vo aryaman mitra panthā anṛksaro 
varuṇa sādthurasti. Tenādityā adhi vocatā no 
yachatā no dusparihantu śarma.*

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.

7. *Pipartu no aditi rājapatrā’ti dveśāṁsyaryamā 
sugebhiḥ. Br̥hanmitrasya varuṇasya śarmopa 
syāma puruvirā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and 
abundance with her brilliant children of regal character
give us total fulfilment of life. May Aryama, just and judicious 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.

ティスो भूमीधारयन्त्रिहरूत चून्त्रीपि विद्वान अन्तरेषाम।
ऋतेनादित्या मही वो महिलवं तदर्यमन्वरुण मित्र चारु।

8. Tisro bhūmīrādhārayan trīṇrūta dyūṇ trīṇi vratā vidathe antareśām. Rṭenādityā mahī vo mahitvam tadaryaman varuṇa mitra cāru.

Adityas, brilliant children of Aditi, radiant concentrations 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.

त्री रोचना दिव्या धारयन्त तिरयव्या: शुच्यो धारपूता:।
अस्वप्नजो अनिमिषा अदर्द्धा उद्दशस्म नस्जने मत्यीय।


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 varuṇāsi rajā ye ca devā asura ye ca martāḥ. Śataṁ no rāsva śarado vicāke ’śyāmāyūmśi 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.


Ye Adityas, stars of the highest order of light, O
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.
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.

Adite mitra varunota mṝla yad vo vayaṁ cakr̄mā kaccidāgah. Urvaśyāmabhayaṁ jyotirindra mā no dirghā abhi naśantamisrāḥ.

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 afflict us.

Ubhe asmai pīpayataḥ samīcī divo vr̄ṣtim subhagō nama puṣyan. Udbhā kṣayāvājayan yāti pr̄tsūbhāvardhau bhavataḥ sādhū asmai.
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. \(Yā\ vō \ māyā\ abhidruhe\ yajatrāḥ\ pāśā\ ādityā\ ripave\ vicṛtāḥ.\) \(Āsvīva\ tāṁ\ ati\ yeṣāṁ\ rathenāriśṭā\ urāvā\ śarmanstvām.\)

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. \(Māhaṁ\ maghono\ varuṇa\ priyasya\ bhūridāvna\ ā\ vidāṁ\ śūnamāpeḥ.\) \(Mā\ rāyo\ rājantsuyam-ādava\ sthāṁ\ bṛhad\ vadema\ vidathe\ suvīrāḥ.\)

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*

1. *Idam kaverādityasya svarājo viśvāni sāntyabhyastu mahā. Ati yo mandro yajathāya devaḥ sukīrtim bhikṣe varuṇasya bhūreḥ.*

   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.

2. *Tava vrate subhagāsah syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣāsāṁ gomatīnāmagnayo na jaramānā anu dhyūn.*

   Varuna, lord of knowledge and wisdom, law and
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. \( Tava \ syâma \ puruvîrasya \ Ārmanruśamînsasya \ varuṇa \ praṇetaḥ. \) Yūyaṁ naḥ putrā aditeradadbhā abhi kṣamadhvam yujyāya 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. \( Pra \ sîmâdityo \ asrjad \ vidhartâṁ \ rtam \ sindhavo \ varuṇasya \ yanti. \) Na śrâmyanti na vi mucantyete vayō na paptū râghuyā pariṣṭhito.
वि मच्छ्याय रश्नामिवार्ग ऋष्याम्य्रे ते करुणा खामृतस्य ।
मा तन्तुष्टेदिव वर्यते धियं मे मा मात्रा शारणिन्योः पुर
ऋतोः ॥ ५ ॥

5. Vi macchrathāya raśanāmivāga ṛdhyāma te
varuṇa khāmṛtasya. Mā tantuṣchedi vayato
dhiyāṁ me mā mātrā śāryapasaḥ pura 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.

अणो सु म्यक्ष वरुण धियसं मतसम्प्रवृत्तावोऽ नु मा गृहाय ।
दार्मीव वृत्सादिव मुमुग्ध्याहो नुहि त्वदरे निमिषश्चनेशे ॥ ६ ॥

6. Apo su myakṣa varuṇa bhīyasāṁ mat samṛāḷr-
tāvo’nā mā gṛbhāya. Dāmeva vatsād vi mumug-
dhyamho nahi tvadāre nimiśaścaneṣe.

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.

मा नो वधैरवरुणे ये ते इष्टवेणें कृष्णन्तमसुर भ्रीणतिं ।
मा ज्योतिषं प्रवसाधारि गन्म सिष्यू मृदः शिष्ठशयो जीवसें
नः ॥ ७ ॥

7. Mā no vadhairvaruṇa ye ta īṣṭāvenaḥ kṛṇva-
ntamsura bhṛīṇanti. Mā jyotisāḥ pravasathāni
ganma vi sū mṛdhāḥ śiśratho jīvase naḥ.
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.

नमः पुरा तै वरुणोत नूनमुतापरं तुविजात्र ब्रवाम।
त्वे हि कर्म पर्वीते न श्रीतान्यप्रच्छ्युतानि दूधभ ब्रतानि॥ 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 ऋषण सावीरध्य मत्कृतानि माहं राजज्ञ्न्यकृतेन भोजम्।
अन्युष्ण इत्यु भूर्यसीरुषास आ नो जीवानवरुण तासूँ
शास्थी॥ ९ ॥

9. Para rṇa sāvīradha matkṛtāni māham rājanna-
nyakṛtena bhojam. Avyuṣṭā innu bhūyasīruşāsa
ā no jīvān varuṇa tāsu śādhi.

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.

Yo me rājan yujyo vā sakhā vā svapne bhayam bhūrave mahyamāha. Steno vā yo dipsati no vrko vā tvam tasmād varuṇa pāhyasmān.

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.

Māham maghono varuṇo priyasya bhūridāvna ā vidam śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.

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. Dhṛtavrata ādityā īṣirā āre mat karta rahasū-rivāgaḥ. Śṛṇvato vo varuṇa mitra devā bhadṛsyā vidvān avase huve vaḥ.

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. Yuya%m devāḥ pramatiryūyamojo yuya%m dveṣāmśi sanutaryuyota. Abhiṣattāro abhi ca kṣam-adhvamadyā ca no mṛlayatāpaśām 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 kitavām śaśāsa. Āre pāśā āre aghāni 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.


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.
7. **Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidāṁ śunamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.**

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*

1. **Ṛtaṁ devāya kṛṇvate savitra intrāyāhighne na ramanta āpaḥ. Aharaharyātyakturapāṁ kiyātyā prathamaḥ sarga āsām.**

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 Prakrti 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.)
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.

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, 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 grandchildren and for the growth and development of our land and cows, grant us plenty of means and materials.
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).

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.

6. Pra hi kratuṁ vṛhatho yāṁ vanutho radhrasya
stho yajamānasya codau. Indrāsomā yuvama-
smāṁ aviṣṭamasmin 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 intrepid leader of the forces of
damage and darkness.

Yo  

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.

Asmākebhīḥ 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.

Tāt  


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_

1. *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.

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.


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.

4. Uta sya devo bhuvaṇasya sakṣaṇistavaṣṭā gnā-bhiḥ sajoṣā jūjuvad ratham. Iḷā bhago brḥa-ddivota rodaśi pūṣā purandhirasvināvadhā paṭi .
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.

5. **Uta te devī subhage mithūḍrśośāsnaktā jagatā-mapijuvā. Stuṣe yad vāṃ prthivi navyasā vacaḥ sthātuśca 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.

6. **Uta vah śaṁsamaśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita rbhukuśāḥ savitā cano dadhe’pāṁ napādāśuḥemā 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, Ribhukssha, 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.

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. Asya me dyāvāprthivī rūyato bhūtamavitri vacasaḥ siṣāsataḥ. 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.

मा नो गुह्या रिप्ष आयोरहैन्दभूनमा ने आत्मो सीरद्धो दुच्छूनाभ्या। मा नो वि यथः सुण्या विविन्द्र तस्य ने सुमनाक्ता मन्नसा तत्क्षेमधे॥ २ ॥


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.

अहेल्भः मन्नसा श्रुख्तिमा वः हुह दुहानां धेरूनु श्रव्युषिमसुशचतमु। पद्याभिरामु वर्जः सा वाजिनं त्वां हिन्नोमि पुरुहुत विश्वाहा॥ ३ ॥

3. Aheḷatā manasā śrūṣtimā vaḥa duhānāṁ dhenum dipyuṣīmasāscatam. Padyābhirāśuṁ vacasā ca vājinaṁ 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.

4. Rākāmahaṁ suhavāṁ suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Śīvyatvapaḥ śucyācchidiyamānayā dādātu vīram śatadāyamukthyam.

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninterruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

5. Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣam subhage raraṇā.

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.

havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ.

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.

7. Yā subāhuh svaṅguriḥ suśūmā baḥusūvarī.
Tasyai viṣpatnyai haviḥ sinīvālyai juhotana.

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 sinīvāli yā rākā yā sarasvatī.
Indrāṇīmahva ātaye varuṇāṁiṁ 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.  À te pitarmārutāṁ sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no viro arvati kṣameta pra jāyemahi rudra pra jābhiḥ.

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.

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.

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.

6. **Unmā mamanda vrṣabho marutvān tvakṣīyasā vayasā nādhamānām. Ghrṇīvavacchāyāmarapā aṣiyā’’vivāseyam rudrasya sumnam.**

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.

7. **Kva sya te rudra mṛlayākur-hasto yo asti bheṣajyo jalāṣaḥ. Apabhartā rapaso daivyasyābhī nu mā vrṣabha cakṣamāthāḥ.**

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
immunity.


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.


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.
15. Evā babhro vrṣabha cekitāna yathā deva na hṛṇīse na haṃsi. Havanaśrunno rudreha bodhi bṛhadd vadema vidathe suvīrāḥ.

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.
पृष्ठे ता विश्वा भुर्वना ववक्षिरे मित्रायं वा सदुमा जीर्दानवः। पृष्ठद्वासी अनवभ्रार्धस ऋजिज्यासो न वयुनेषु धूर्ष्टैः॥ ४ ॥

4. प्रक्षे ता विश्वा भुवनाय ववक्षिरे मित्रायं वा सदुमायं जीर्दानवः। प्रशदास्वासो अनवभ्रार्धस ऋजिज्यासो न वयुनेषु धूर्षादाहः।

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.

इन्धनवभिर्युभी रुष्णदृधभिर्धवस्मभी: पुष्थिधिक्राज- 
दृष्टयः। आ हुसासो न स्वस्सराणि गन्त्तु मध्योर्दर्दाय मरुतः 
समन्यवः॥ ५ ॥

5. इन्धनवभिर्युभी रुष्णदृधभिर्धवस्मभी: पुष्थिधिक्राज- 
दृष्टयः। आ हुसासो न स्वस्सराणि गन्त्तु मध्योर्दर्दाय मरुतः 
समन्यवः॥ ५ ॥

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
6. Ā no brahmāṇi marutaḥ samanyavo narāṁ na ṣaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ 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. Iśaṁ stotṛbhyo vrjaneṣu kārave saniṁ medhāmarīṣṭīṁ duṣṭarāṁ 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. *Yad yuñjate maruto rukmavakṣaso’śvān ratheṣu bhaga a 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.


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
savours, 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 hinva-ntūṣaso vyuṣṭiṣu. Uṣā na rāmir-aruṇair-aporṇute maho jyotiṣā 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 kṣoṇībhīr-aruṇebhir-nāṇjibhī rudrā ṛtasya sadaneṣu vāyṛdhuh. Nimēgamānā atyena pājasa suṣcandram 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.

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.
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 vājayurvacasyāṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati jośiśaddhi.*

   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 sutaṣṭam 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.)

4. Tamasmerā yuvatayo yuvānāṁ marmṛjyaṁānāḥ pari yantyāpah. Sa śukrebhiḥ śikvabhī revadas-me dīdāyānīdhamo ghṛtanirṇīgapsu.

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-
śantyānannam. 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 sampr-
caḥ pāhi sūrīn. Āmāsu pūrṣu paro apramṛṣyaṁ
nārātayo vi naśannāṁrtāni.
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 हस्त्धादुपस्थं जिह्मानामुरध्वं विद्युतं वर्सानं।
तस्य ज्येष्ठं महिमां वहन्तेहिरंर्णवर्णं। परिः यन्ति यन्तिः। || 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.

हिरंर्णस्यूपः स हिरंर्णसन्दृग्पां नपातसेदु हिरंर्णवर्णः।
हिरंर्णयात्परि योनेनिर्वद्या हिरंर्णुदा दंतुत्स्रन्मस्यै। || 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.

तदस्यानींकुमुदः चारु नामार्गीच्यं वर्धते नसुरुपाम॥
यमिन्धते युक्तय: समित्वा हिरंर्णवर्णं घृतमन्न्रमस्य। || ११ ||

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.


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
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.  Asmin pade parame tasthiyāmsam-adhvasma-
bhir-viśvahā dīdivāmsam. Āpo naptre ghṛtama-
nnaṁ vahanīh svayamatkaiḥ pari diyanti yahvīḥ.

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghṛta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

15.  Ayāṁsamagne sukṣitīṁ janāyāyāṁsamu
maghavadbhyāḥ suvṛktim. Viśvaṁ tad bhadram
yadavanti devā bṛhad vadama vidathe suvīrāḥ.

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-shuchि, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi

1. **Tubhyaṁ hinvāno vasiṣṭa gā apo’dhukṣantsīmavi-bhir-adribhir-naraḥ. Pibendra svāhā prahutaṁ vaṣaṭkṛtam hotraṁ somaṁ prathamō ya īśiṣe.**

   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 prṣṭībhir-ṛṣṭībhir-yāmaṁ-chubhrāso aṁjiṣu priyā uta. Āsadyā barhīr-bharatasya sūnavaḥ potrāda somaṁ 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 prasthitāṁ somyaṁ madhu pibāgnīdhrāt tava bhāgasya tṛṇuḥi.
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*

1. **Mandasva hotrādānu joṣamandhaso’dhvar-yavaḥ sa pūrṇāṁ vaṣṭyāsīcam. Tasmā etam bharata tadvaśo dadirhotrāt somam draviṇo-dah piba ṛtubhiḥ.**

   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.
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, yajna 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 yuṇjāthāmiha vāṁ vimocanam. Prṝktarṇaḥ hāvinśi madhunā hi kaṁ gatamathā somam pibatam 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.

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*


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.


2. Viśvasya hi śruṣṭaye deva ārdhvah pra bāhavaḥ pṛthupāṇīḥ sisarti. Āpaścidasya vrata ā nimṛgrā ayam cid vāto ramate parijman.

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.
4. **Punah samavyad vitataṁ vayantḥ madhyā kartornyadhāc-chakma dhīraḥ. Ut samhāyās-thād vyṛtūṇradardhar-aramatiḥ savitā deva āgāt.**

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.

5. **Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ soko agneh. Jyeṣṭhamātā sūnave bhāgāmādhadanvasya ketamiśitaṁ savitrā.**

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 jigīṣur-viśveśāṁ kāmaś-
caratāmamābhūt. Śaśvāṁ apo vikṛtam hitvyā-
gādanu vratam 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 hitamapayamapsu bhāgaṁ dhanvānvā
   mṛgayaso vi tasthuḥ. Vanāṁ vibhypo nakirasya
   tāni 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. Yāṭṛādhyaṁ varuṇo yonim-apyam-aniṣitaṁ
   nimiṣi jarbhurāṇah. Viśvo mārtāṇdo vrajamā
   paśurgāt sthaśo janmāni savitā vyākah.
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.

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.

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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.

अस्मभ्यं तद्धिनो अद्वयः पृथिव्यास्वयम् दृत्त क्षायं राधा
आ गांत। शं यस्तूत्तर्थम् आपणे भृवृत्युपश्चाय सहितजर- 
रित्रेव ॥ ११ ॥

11. Asmabhyaṁ tad divo adbhyaḥ prthivyastvayā
dattam kāmyam rādha ā gāt. Śāṁ yat stotṛbhyā
āpaye bhavātyuruṣaṁsāya savitarjaritre.

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

ग्रावांनेव तदिदर्थं जरेथें गृढ्भेव वृक्षं निधिमंत्रमच्च।
ब्रह्मांनेव विददर्थं उवधशाससु दृतेव हन्या जन्यां पुरुत्रा ॥ १ ॥

1. Grāvāṇeva tadidarthaṁ jarethe gṛdhreva vrkṣaṁ
nidhimantamaccha. Brahmāṇeva vidatha uktha-
śasā dūteva havyā janyā purutrā.

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.

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.

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. Nāveva naḥ pārayatam yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣanyā tanūnām khṛgaleva visrasah pātamasṁān.

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.


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.

7. *Hasteva śaktimabhi saṁṛadāḥ naḥ kṣāmeva naḥ samajataṁ rajāṁsi. Imā giro aśvīna yuṣmayan-tīṁ kṣṇotreṇeva svadhitiṁ saṁ śiśītām.*

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
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.

2. Imau devau jāyamānau jūṣantemau tamāmsi gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmāsvantaḥ somāpūṣabhyaṁ jananuṣṭir-yossu.

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature’s power of light and energy, creates the generative maturity and advance far ahead in our projects of life.
ripeness in the developing fields of generation such as earth, cows and women.

3. **Somāpūṣanā** rajasovimānam saptacakraṁ rathamaviśvaminvam. Viṣūvrtam manasā yujyamānam tam jinvatham vṛṣaṇā pañcaraśnim.

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.

4. **Divyanyaḥ sadanāṁ cakra uccā prthivyāmanyo adhyantarikṣe.** Tāvasmabyāṁ puruvāraṁ puruṣāṁ rāyaspoṣāṁ vi śyatāṁ nābhimasme.

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. *Viśvānyanyo bhuvaṇā jajāna viśvamanyo abhī-
cakṣāṇa eti. Somāpuṣaṇāvavatāṁ dhiyāṁ me
yuvaḥbhyaṁ viśvāḥ pṛtaṇā 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 viśvaminvō rayim somo
rayipatirdadhātu. Avatu devyaditirnărva 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

वायो ये ते सहस्रिणो रथासस्तेभिरा गाहि।
नियुत्वान्त्सोंमात्ये॥ 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.

नियुत्वान्त्वायवक्षायं शुक्रको अचायमि ते।
गन्तासि सुन्वते गृहम्॥ 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.

शुक्रस्याय्य गवाशिर इन्द्रवायू नियुत्वात।
आ चायतं धिबतं नरा॥ ३ ॥

3. Śukrasyādyā gavāśira indravāyū nuyutvataḥ. Ā yātaṁ 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.

Ahman vami mitraavaruṇa sutaḥ soma rtavṛdha.
Mamedihā śrutaṁ havam.

4. Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
Mamedīha śrutiṁ havam.

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.

Rajānāvanabhidruḥa śruve sadasyuttame.
Sahasrāsthūṇa āsāte.

5. Rājānāvanabhidruḥa dhruve sadasyuttame.
Sahasrāsthūṇa āsāte.

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.

Tā samrājā ghṛtāsūti ādityā dānunāspatī.
Sacete anavahvaram.

6. Tā samrājā ghṛtāsūti ādityā dānunāspatī.
Sacete anavahvaram.
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 ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

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.

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.)

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 bhayamabhīṣadap cucya-vat. Sa hi sthīro vicarṣaṇīḥ.*

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.

13. **Viśve devāsa ā gata śrnutā 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.

14. **Tīvra vo madhumāṇaḥ ayan 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.

15. **Indrajyeṣṭhā marudgaṇā devāsah pūṣaratayaḥ. Viśve mama śrutā 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.

अन्वितेऽङ्गे नदीतेऽङ्गे देवितेऽङ्गे सरस्वति।
अप्रशस्ता इव स्मसि प्रशस्तिमम् नस्कृधि॥ १६॥

16.  
Ambitame naditame devitame sarasvati.
Apraśastā iva smasi praśastimamba 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.

त्वे विश्वास सरस्वति श्रीतायुंषि देव्यायः।
शुन्होत्रेषु मत्स्व प्रजां देवि दिदिल्लिः नः॥ १७॥

17.  
Te viśvā sarasvati śrītāyumṣi devyāṁ.
Śunahotresu matsva prajāṁ devi didiḷḍhi 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.

ह्रमा ब्रह्मा सरस्वति जुषास्वा वाजिनिवति।
या ते मन्म गृतसमदा ऋतावरि प्रिया देवेषु जुहति॥ १८॥

18.  
Imā brahma sarasvati juṣasva vājinivati. Yā te manma gṛtsamadā ṛṭāvari priyā deveṣu juhvatī.
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.

19. *Pretām yajñasya śambhuvā yuvāmidā vṛṇī-\textit{mahe}. Agni\textit{ ca havyāhanam.}*

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.

20. *Dyāvā \textit{nah pr\textit{thi}vī imam sidhramadya divis\textit{prśam}. Yajñām deveṣu yac\textit{chatām}.}*

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.
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.

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

**Mandala 2/Sukta 42**

*Indra (in metaphor) Devata, Grtsamada Rshi*

1. **Kanikradajjanuṣam prabruvāṇa iyarti vācama-**
   mariteva 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.

अर्थ क्रन्द दक्षिणातो गृहाग्निः सुमुखलोकेऽभद्रवाधी श्रकुन्ते।
मा नः स्तेन ईश्वर माघशंसो बृहद्वैतम बिद्धे सुवीरोः। ॥ ३ ॥


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 celeb rant.

Mandala 2/Sukta 43

Indra (in metaphor) Devata, Grtsamada Rshi

प्रदृśक्षिणिदुभि गृणनति कारवो वयो वदन्त ऋतुः शास्कुन्तलयः। उभे वाची वदति सामग्रा ईव गायत्रेय च त्रैष्ट्यधुं चारुः राजति ॥ १ ॥
1. Pradakṣiṇidabhi graṇanti kāravo vayo vadanta ṛṭuthā śakuntayāḥ. Ubhe vācau vadati sāmaγā iva gāyatram ca triśṭubham ca cānu rājati.

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 Sama-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 brahmaputra iva savaneṣu śamsasi. Vṛṣeva vājī śiśumātīrapītyā 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.

आवदुङ्गस्त्वं शाकुने भूष्रम वंद तूष्णिमार्षीन: सुप्रति चिकित्त्वं न:। यदुम्पत्तन्वदसि कर्करिषयथा बृहद्देदम विदधः सुबीरा: ॥ ३ ॥
3. Āvadaṅstvaṁ śakune bhadrāṁ vada tūṣṭīṁśaṁ-
sīnāḥ sumatim cikiddhi naḥ. Yadutpatan vadasī
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

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.

Prāṇcam yajñam cakrma vardhatāṁ gīṁ samid-bhiragnim namasā duvasyan. Divaḥ śaśāsurvi-dathā kavināṁ grītsāya cit tavase gātumīṣuḥ.
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 yahvīḥ śvetam jajñānamarūṣam mahitvā. Śīṣuṁ na jātamabhya-ruraśvā devāso agnim ānimjan vapusyan.

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. Šukrebhiraṅgai raja ātatavān kratum punānah kavibhiḥ pavitraiḥ. Śocirvasānah paryāyur-apām śriyo mimite bṛhaīrānūnāh.

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.)


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.

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānāḥ śukrā rabhasā vapūṃṣi. Ścotanti dhārā madhuno ghṛtasya vrṣā yatra vāvrđhe kāvyena.*

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.


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.


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.

उरौ महाः अनिबाधे वर्धाःपो अग्रिः युःसः सं हि पूर्वीः। ऋतस्य योनीवशयुद्मूला जामीनामग्रिरपसि स्व-सूर्णाम्॥ ११ ॥

11. Urau mahāṁ anibādhe vavardhā'po agnim yaśasaḥ sam hi pūrviḥ. Ṛtasya yonāvaśayad damūnā jāmīnāmagnirapasi svasīnām.

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.

अक्रो न बलिः समिथे महीना दिद्रुक्ष्रेयः सुनवे भाक्राजीकः। उदुस्तिर्या जनिता यो जजानाद्यां गर्भाऽ नूतमो यहै अग्रिः॥ १२ ॥


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 गर्भी दर्शतमोष्णिनां वर्ना जजान सुभद्रा विसर्जयम्।
देवासशिच्छु-मनसा से हि जगमुः पनिष्ठम जातं तत्वसं दुवस्यन्॥ १३॥


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.

बृहन्त इद्द्रानवो भात्रजीवक्षणिं संचन्त विद्युतो न शुक्रः।
गुहेव वृष्टि सदसि स्वे अन्तरपार ऊँवेः असृतं दुहानाः॥ १४॥


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. Īṇe ca tvā yajamāno havirbhīrīle śakhitvam summarīṃ nikāmah. Devairavo mimīhi sam jaritre rakṣā ca no damyebhiranīkaiḥ.

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.

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

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.

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.


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.

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.

22. Imaṁ yajñaṁ sahasāvan tvam no devatrā dhehi sukṛato rārāṇah. Pra yaṁsi hotarbrhatūriśo no 'gne mahi dravināmā 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 śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā’gne sā te sumatirbhūtvasme.
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 ghṛta 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 rocayajjanu rodas̄ ubhe se m̄trorabhavat putra ūya¬. Havyavāgni rajarañohito."


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.
2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyāḥ. Havyavāḷagnirajarascanohito 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.

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 Bhṛgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.


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.
4. mandrasya sani¦yanto vareÄyaÅ v¾Ä¶mahe ahrayaÅ vŒjam¾gmiyam. RŒtiÅ bh¾gµuČm-ujijaÅ kavikratu-magniÅ rŒjantaÅ divyena Üoci¦Œ.

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 far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

5. AgniÅ sumnŒya dadhire puro janŒ vŒjaÜra-vasamiha v¾ktabarhi¦a¬. Yatasruca¬ surucaÅ visvadevyaÅ rudraÅ yajیnŒÅ sŒdhadi¦¢im-apasŒm.

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. PŒvakaÜoce tava hi k¦ayaÅ pari hotaryajñësu vµktabarhiśo narãh. Agne duva icchamänäsãa Ïpyam-upãsate draviñãm dhehi tebhyaã.

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. Œ rodasì aprñadã svarmahajjåtãm yaden- amapaso adhãrayan. So adhvarãya pari ñîyate kaviratyo na vãjasåtaye canohitaã.

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.


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.

13. र्तावानां यज्ञियम् विप्रमुक्त्यमाम याम dadhe
mātariśvā divi kṣayam. Tam citrayāmāṃ hari-
keśamāmahe sudītimagnim suvitāya
navyaṃ

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.

14. Śucim na yāmanniṣiram svardṛṣaṃ ketuṃ divo
rocanasthām-uṣarbudham. Agniṃ mūrdhānam
divo apratiṣkutam tamāmahe namasā vājinam
bṛhat.

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.

Mandram hotāram śucimadvayāvinam damūna-
samukthyaṁ viśvacarṣaṁim. Ratham na citram
vapuṣāya darśatam manurhitam sadamid rāya īmahe.

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

Mandala 3/Sukta 3

Vaishvanara Agni Devata, Vishvamitra Gathina Rshi

1. Vaiśvānarāyaḥ pṛthupājase vipo ratnā vidhanta
dharuṇeṣu gātave. Agnirhi devaṁ amṛto duva-
syatyathā dharmāṇi sanatā na dūḍuṣat.
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 vitiated.


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 brilliances of nature and humanity as the very treasure home of light and intelligence.


Pious scholars and wise yajakas praise and
To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vāishvanara 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 vitiated.

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.

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-iṣībhirjīro damūna abhiṣasticatanaḥ.**

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 samiśo didīhi nah.Vayāmsi jinva brhataśca jāgrva uṣigdevānāmāsī sukraturvipām.**

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.

Vaiśvānarā ṭava dhāmānīya cake yebhiḥ svarvidabhavo vicakṣaṇā. Jāta āprṇo bhuvanāni rodasī agne tā viśvā paribhūrasī tmanā II 10 II


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 damśanābhyo bhṛadarinādekaḥ svapasyayā kaviḥ. Ubhā pitarā mahayannajā-yatāgnirdyāvāpṛthivī bhūrīretasā II 11 II


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**

*Apros, Graces, Devata, Vishavamitra Gathina Rshi*

1. *Samitsmit sumanā bodhyasme súcāsucā sumatiṁ rāsi vasvāḥ. Ā deva devān yajathāya vaksi sakhā sakhīntsumanā yakṣyagne.*

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.

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.

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
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.


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 virūpe. Yathā no mitro varuṇo jujoṣadindro marutvāṁ uta vā mahobhīḥ.

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 nṛṣaṇje sapta pṛksāsah svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhurānu vratam vratapā didhyānāḥ.

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.

8. Ā bhāraṭī bhāraṭībhīḥ sajosā ilā devairmanuṣyebhiragnīḥ. Sarasvatī sārasvatebhīrarvāk tisro devīrbarhiredam sadantu.

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.

9. **Tannasturīpamadha pośayitnu deva tvāṣṭarvi rarāṇaḥ syasva. Yato vīraḥ karmanyaḥ sudakṣo yuktāgrāvā jāyate devakāmaḥ.**

O Tvashtā, 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. **Vanaspate’va srjopa 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.

अ याह्याग्रे समिधानो अवराहि-न्द्रेण देववेः सुरथं तुरेभि�।
बञ्जन्त आस्तामदिति: सुपुत्रा स्वाहा देवा अमृता माद-चन्ताम्।


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.

Praduṣṭigriñchāvṛtyo stotriśubham ca pratibhastṝya: ।
Pūrव mātrasya sāndṛṣṭaśca kevalaḥ: ॥ २ ॥
2. Predvagnirvāyrdhe stomebhīrgīrbhiḥ stotṝṇāṁ
namasya ukthaiḥ. Pūrṝṛtasya saṁdṛṣṭaśca kevalaḥ
saṁ dūto adyauduṣaso viroke.

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.

Aṛdhaṇa dharmāni sānviṣṭaṁ viṣṭvā paṁ gṛhoṁ mitra
ḥṛṣṭaṁ saṁartho: ।
Ava hṛṣyaṁ yajyena: ṣānvaṁśādabṛṛdtu virohe
dhṛyoḥ maṁ: ।
3. Adhāyyagnirmāṇaṁ śiṣṭaṁ viṣṭvā garbho mitra
ṛtena sādhaṁ. A haryāto yajyaṁ sānvasthāda-
bṛṛdu virohe havyo maṁ: ।

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.

Mitro agnirbhavati yat samiddho mitro hota
varuṇo jātavedāḥ. Mitro adhvaryuṇiṣiro damūnā
mitraḥ sindhūnāmuta parvatānām.

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-
vioence 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.

Pāti priyam ripo agraṃ padaṃ veḥ pāti yahva-
ścaraṇāṁ sūryasya. Pāti nābhā saptaśīrṣā-
ṇamagnīḥ pāti devānām-upamādaṁ-ṛṣvah.

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.

6. Řbhuścakra īdyam cāru nāma viśvāni devo vayunāni vidvān. Sasasya carma ghṛtavat padaṁ vestadidagnī rakṣatyaprayucchan.

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.

7. Ā yonimagrhṛtavantamasthāt prthupragā-ṇamuṣantamuṣānaḥ. Dīdyānaḥ śucirṛṣvah pāvakaḥ punaḥ punarmātarā navyasi kaḥ.

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.
Sadyo jāta oṣadhibhirvavakṣe 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.

Udu śṭutāḥ 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.
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.

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

1. Pra kāravo mananā vacyamānā devādrīcām
   nayata devayantaḥ. Dakṣiṇāvāḏ vājini prācyeti
   havirbharantyagnaye ghṛtācī.

   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. Ārodasi aprṇā jāyamāna uta pra rikthā adha nu
   prayajyo. Divāscidagne mahnā prthivyā vacya-
   ntām te vahnayaḥ saptajīvāḥ.

   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.


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.


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 mahāni tava kratvā rodasī ā tatantha. Tvain dūto abhavo jāyamānśtvāṁ netā vrṣabha carṣaṇīnām.**

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 yogyābhirghṛtasnuvā rohitā dhuri dhiṣva. Athā vahā devān deva viśvāntsvadhvarā kṛṇuhi jātavedāḥ.**

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 vibhāṭīravanu bhāsi pūrvīḥ. Apo yadagna uṣadhagvaneṣu hoturmandrasya panayanta devāḥ.**
5. 
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. 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. 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. 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. 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 होता यस्य रोदसी चिदुर्वी यज्ञयज्ञमभि वृधे गृणितः।
प्राची अध्वेरेव तस्थतुः सुमेके रूहतावरी रूहताजातस्य सुत्ये॥ १० ॥


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.

इच्छामयं पुरुस्त्रं सुनिं गोः श्रृङ्खल्लम हर्वमानाय साधः।
स्यात्रेः सूनस्तनयो विज्ञावात्ये सा ते सुमतिभूत्वस्मे॥ ११ ॥

11. *Iḷāmagne purudāṁsāṁ saniṁ gōḥ śaśvattamāṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā’gne sā te sumatir-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*

Pra ya āruḥ sītiprśṭhasya dhāserā mātarā viviśuḥ sapta vāṇīḥ. Parīkṣitā pitarā sam carete pra sarsrāte dirghamāyuḥ prayakṣe.

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.

Divakṣaso dhenavo vrṣṇo aśvā devīrā tasthau madhumad vahanīḥ. Rtasya tvā sadasi kṣema-yantarāmparyekā carati vartaniṃ gauḥ.

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets
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...
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.

6. Uto piṭṛbhyāṁ pravidānu ghośāṁ maho maha-
   dbhyāmanayanta śuṣam. Ukṣā ha yatra pari
dhānamaktoranu svam dhāma jariturva-vakṣa.

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.
7. **Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ raksante nihitam padam veh. Prāṇco madantyukṣaṇo ajuryā devā devānāmanu hi vratā guḥ.**

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 nyṛñje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śamsanta ṛtamit ta āhuranu vratāni 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.

9. **Vṛṣāyante mahe atyāya pūrvīvṛṣṇe citrāya raśmayah suyāmāḥ. Deva hotarmandratarasoṣcitvān mahā devān rodasī eha vakṣi.**
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.

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 yajña, 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.
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*


Vanaspati, 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 śrayamāṇaḥ purastād brahma vanvāno ajaram suvīram. Āre asmadamatim bādhhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, 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.

उच्चर्यस्व वनस्पते वर्षम्-पृथिव्या अर्थिः।
सुमिती मीयमानो वर्चोः धा युज्वाहसे || 3 ||

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.

युवा सुवासः: परिवीत्त आगात्स उ श्रेयान्भवति जायमानः।
तं धीरास: क्रवय उत्त्रायन्ति स्वाध्योऽ मनसा देव्यंतः || 4 ||

4.  *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānāḥ.*
*Tāṁ dhīrāsāḥ 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.

जातो जायते सुदिनत्वे अहं समुर्य आ विद्ये वर्ष्मानः।
पुनन्ति धीराः अयसोऽ मनीषा देव्या विप्र उदितैर्तिः
वाच्चम् || 5 ||

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.


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 vrknāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryam devatrā kṣetrasādhasah.
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.

Vanaspati, 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.
Agni Devata, Vishvamitra Gathina Rshi

सङ्कायस्त्वा वचनमहे देवं मर्त्यस ऊँचतेऽ । अपां नरांत सुभम्ग सुदीदितिं सुप्रतृतिमेहस्यम् || १ ॥

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.

कार्यमानो वृन्द त्वं यन्मातूरारजगानुपः ।
तत्त्वं अग्नि ग्रहो निवर्तिन्यं यद् दूरे सत्त्रीहार्थवः || २ ॥

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.

अति तृणं वंशक्षिप्ताश्वेव सुर्यनां असि ।
प्रप्रायं यज्ञित्व पर्यन्त आस्ते येषां सर्वये असिं श्रीतः || ३ ॥
3.  
Ati trṣṭaṁ vavakṣithāthaiva sumanā asi. Prā-
pṛānye yanti paryanya āsate yeṣāṁ sakhye asi śritaḥ.

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 debebhyo m athitam 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.
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*


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. 

2. _Tvāṁ yajñēṣvrtvijamagne hotāramiḷate._
_Gopā ṛṭasya didihi sve 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. 

3. _Sa ghā yaste dadāśati samidhā jātavedase._
_So agne dhatte suvīryaṁ sa puṣyati._

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

4. 

4. _Sa keturadhvarāṇāṃagnirdevebhirā gamat._
_Aṉjānaḥ sapta hotṛbhirhaviṣmate._

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 pūrvyāṁ 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 dravīṇāya 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 yajiśṭho 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.

8.  Sa naḥ pāvaka dīdihi dyumadasme suvīryam.  
Bhavā stotṛbhyo antamaḥ svastaye.

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

अग्रिहोता पुरोहितोध्वरस्य विचर्षणिः।  
स वेद यज्ञमानुष्क्क ॥ १ ॥
1. **Agnirhotā purohito’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 uṣigdūtaścanohitaḥ.**
   *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 pūrvyaḥ.**
   *Arthāṁ 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. **Agniṁ sūnum sanuśrutaṁ sahaso jātavedasam.**
   *Vahnim devā 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. \textit{Adābhyah} pura etā viśamagnirmānuṣīnāṁ. \textit{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.

6. \textit{Sāhvān viśvā abhiyujaḥ kraturdevānāmamṛktāḥ. Agnistuvīśravastamaḥ.}

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.

7. \textit{Abhi prayāṁsi vāhasā dāśvān aśnoṭi martyah. Kṣayaṁ pāvakaśociṣaḥ.}

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 sutam gīrbhīrnambhō vareṇyam. Asya pātaṁ dhiyeṣītā.
to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

इन्द्रायणी जरितुः सच्छा युज्ञो जिगाति चेतनः।
अया पातमिमं सुतम्॥ २ ॥

2. Indrāgni jarituḥ sacā yajño jigāti cetanaḥ.
Ayā pātaminṁ 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.

इन्द्रमग्निं कविचछदा यज्ञस्य जूत्या वृणे।
ता सोमस्प्रेहं त्रृम्पताम्॥ ३ ॥

3. Indramagnim kavicchadā yajñasya jūtya vṛṇe.
Tā somasyeha 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.

तोशा व्रत्रहर्णः हुवे सजित्वानापराजिता।
इन्द्रायणी वाजसात्माम॥ ४ ॥

4. Tośā vrtrahaṇaḥ huve sajitvānāparājitā.
Indrāgni vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,
unconquered, winners of the highest order of prizes.

5. *Pra vāmarcantyukthino nīthāvido jaritārah. 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.


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 dhītayāḥ. 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 taviṣaṇi vāṁ 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 divā pari vājeṣu bhūṣathaḥ. Tad vāṁ 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 deverbhirā sa no yajiṣṭho barhirā 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 daksām sacanta ūtayaḥ. 
Haviśmantas-tamālete tam saniṣyanto’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 eśāṁ sa yajñānāmathā hi ṣaḥ. 
Agniṁ tam vo duvasyata 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 śaṁtamā. 
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.

5. *Didivāṁsaṁ-apūrvyaṁ vasvībhiraṁya dhītibhiḥ.*

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 devahūtāmaḥ.*

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*

आ होता मन्त्रो विन्द्धान्यस्थात्सत्यो चन्द्रा कृत्वित्तमः स वेधाः। विन्द्धान्यस्थात्सत्यो अग्निः शोचिष्केषः पृथिवियां पाजो अश्वेत॥ १ ॥

1. Ā hotā mandro vidathānyasthāt satyo yajvā kavitamaḥ sa vedhāḥ. Vidyudrathaḥ sahas-sputro agniḥ  sócिष्केशः pṛthivyāṁ pājo aśret.

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.

अयामि ते नमुन्तकिं जुषस्व ऋश्वावस्तुभ्यं चेतते सहस्वः। विन्द्भाँ आ वस्क्षिं विन्द्भां नि पैत्सि मध्य आ बहिर्स्तयेये यज्ञः॥ २ ॥


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.


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
namasopasadaya. Yajiṣṭhena manasā yakṣī devā-
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.

6. Tvaddhi putra sahaso vi pūrvardevasya yantyū-
tayo vi vājāḥ. Tvaṁ dehi sahasriṇāṁ rayim no ’drogheṇa vacasā satyamagne.

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 yāṇīmā 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*

वि पाजसा पृथुना श्रोशुचानो बार्धस्व द्विषो रक्षसो
अमीवा: । सुशर्मणो बृहत: शर्मणै स्याम्ग्रेहं सुहवस्य
प्रणीती ॥ १ ॥

1. *Vi pājasā prthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmano bṛhataḥ śarmanī syāmagnēraham suhavasya praṇītāu.*

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.

त्वं नो अस्यो उष्णो व्युष्टं त्वं सूरं उदितं बोधि गोपा: ।
जन्मेव नित्यं तनंयं जुष्मस्य स्तोमं मे अग्रे तन्वाय सुजात ॥ २ ॥

2. *Tvāṁ no asyā uṣasavo vyuṣṭau tvāṁ sūra udite bodhi gopāḥ. Janmeva nityāṁ tanayāṁ juṣasva stomaṁ me agne tanvā sujātā.*
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.


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.


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
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.

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.

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.

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.
7. *Iḷāmagne purudarīṇsaṁ saniṁ goḥ śaśvattamāṁ havamānāya sādha. Syānnaḥ sūnustanayo vijā-vā’gne sā te sumatir-bhūtvasme.*

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. *Imaṁ naro marutaḥ saścatā vṛdhah yasmin rāyah śevṛdhāsah. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuḥ.*

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.

3. *Sa tvam no rāyah śiśihi mīḍhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'na-mīvasya śuṣmiṇah.*

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. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdevesvā duvah. Ā deveśu yatata ā suvīrya ā śamsa uta 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. Ma no agne’mataye māvīratāyai rīradhaḥ. Māgotāyai sahasasputra mā nide’pa dveśāṁsyā 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.

6. Śagdhi vājasya subhaga praśāvatō ’gne bṛhatō adhvare. Sam 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.
Mandala 3/Sukta 17

Agni Devata, Kata Vaishvanitra Rshi

1. Samidhyamānaḥ prathamānu dharmaṇaḥ samakut-bhirajyate viśvavārah. Šoicyeśo ghṛtanirṇik pāva kaḥ 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. Yathāyājya hotramagne pṛthivyā yathā divo jātavedaścikitvān. Evānena haviśā yakṣi devān manuṣvad yajñaḥ 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.
3. **Trīṇyāyūṃṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoh.**

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.

4. **Agniṁ sudītim sudrśam grṇanto namasyā-mastvedyām jātavedaḥ. Tvāṁ dūtamaratim havyavāham devā akṛṇyannamṛtasya nābhim.**

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 yajīyān dvitā ca sattā svadhayā ca śambhuḥ. Tasyānu dharma pra 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**

1. **Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣitayo janānāṁ prati prati viṁśatidāhatah.**
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.

তপো ছবঃ অন্তরাঃ অমিত্রাণ্তপ্র- শান্তমরুষঃ: পরস্য। তপোঃ
বসো চিন্তিতান্বে অচিন্তান্নি তে তিষ্ঠান্তামুরঃআয়স্যঃ। ॥ ২ ॥

2. Tapo śvagane antarāṁ amitrāṁ tapā śaṁsa-
araruṣaṁ parasya. Tapo vaso cikitāno acittāṁ vi
te tiṣṭhantām-ajarā ayāsaḥ.

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.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हृदयं तरसे बलाय।
यावदीशे स्रहणा वन्दमान हुमां धियं शत्सेयाय
देवीम्। ॥ ३ ॥

3. Idhmenāgna icchamāno ghṛtena juhomi havyaṁ
tarase balāya. Yāvadīse brahmaṇā vandamānai-
māṁ dhiyaṁ śataseyāya devīm.

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
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.

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.

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 bodhyādhi śravāmsi 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.

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.

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.


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-uṣasāṁ ca devīṁ bṛhaspatim savitāraṁ ca devam. Āśvinā mitrāvaruṇā bhagāṁ ca vasūn rudrāṁ ādityāṁ 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 yaṁ namamāṁteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagnē medaso ghṛtasya hotaḥ prāśāna prathamo niṣadya. II 1 II

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, 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.

5. *Ojiṣṭhaṁ te madhyatō meda udbhṛtam pra te vayam dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo 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.
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.

2. *Agne yat te divi varcaḥ prthivyām yadośadhi-
svapsvā yajatra. Yanāntarikṣamurvātatantha
tveṣaḥ sa bhānuraraṇavo nṛcakṣāḥ.*

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.

3. *Agne divo arnamacchā jigāsyacchā devān ūciṣe
dhiṣnyā ye. Yā rocane parastāt sūryasya yāścā-
vastād-upatiṣṭhanta āpah.*

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.

4. \textit{Purīṣyāso agnayāḥ pṛavaṇebhīḥ sajośasah.} \textit{Juṣantām yajñamadruho’namīvā iṣo mahīḥ.}

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.

5. \textit{Ilāmagne purudairsaṁ sanin gor śaśvattamaṁ havamāṇaṁyā sādha. Syānnaḥ sūnustanayo vijā-vā’gne sā te sumatirbhūtvasme.}

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.

\textbf{Mandala 3/Sukta 23}

\textit{Agni Devata, Devashrava Bharata and Devavata Bharata Rshis}

1. \textit{Nirmathitaḥ sudhita ā sadhasthe yuvā kavirodhvārasya prañeṭa.} \textit{Jūryatsvagnirajaro vane-śvatrā 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.

2. Amanthiṣṭāṁ bhāratā revadagnim devaśravā
devavātaḥ sudaksīṁ. Agne vi paśya bṛhatābhi rāyeśāṁ no netā bhavatādanu dyūn.

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.

3. Daśa kṣipāḥ pūrvyam sīmājījanantsujātaṁ
mātriṣu priyam. Agnim stuhi daivavātam deva-
śravo yo janānāmasad vaśī.

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.


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.

5. *Īlāmagne purudāṁsaṁ sanīṁ gōḥ śasvatamāṁ havamanāya sādhha. Syānnaḥ sūnustanayo vijā-vā’gne sā te sumatirbhūtvasme.*
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.

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.

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.

अगीे विश्वाभिरग्रिफ्फिंदुवेरभिमुह्र गीरः।
च्येष्व य उं चायवरः॥ ४ ॥

Yajñēṣu ya u cāyavaḥ.

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.

अगीे दा दाशुषे रूय्रं बीरवन्तं परीणसम।
श्रीश्रीहि नै सूनुमति॥ ५ ॥

5. Agne dā dāśuṣae rayim 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

अग्रे द्रिवः सूनुसीस्म प्रचेतास्तनापृथिव्या उत्तत्विश्ववेदः।
ऋधग्देवेण इह यज्ञा चिकित्वः॥ १ ॥

1. Agne divah sūnurasi pracetāstanā prthivyā ut viśvavedāḥ. Ṛdhag-devāṇ iha yajā cikitvāḥ.
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 devān 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.


Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers 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.

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers 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.

Mandala 3/Sukta 26

Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra Upadhayaya Devata, Vishvamitra Gathina Rshi

Vaiśvānarāṇ manasāgniṁ nicāyyā havīsmanto
anuṣattyam svarvidam. Sudānum devaṁ rathiram
vasūyavo gīrhī raṇvaṁ kuśikāso havāmahe.
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.

2. 

Tam śubhramagnimavase havāmahe vaiśvāna-raṁ mātariśvānamukthyaṁ. Brhaspatim manuṣo devatātaye vipram śrotāramatithim rāghuṣya-dam.

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.

3.  

Aśvō na krandañjanibhiḥ samidhyate vaiśvānaraḥ kuśikebhir-yugeyuge. Sa no agniḥ suvīryaṁ svaśvyam dadhātu ratnam-amṛteṣu jāgrvīḥ.

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.

4.  


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.

अग्निश्रियों मरूतों विश्वकृष्ण आ त्वेषमुग्रमव ईमहे चयम्।

The sūrāninoṁ rudhriya vēryaṁñīrionāyaṁ: sīṁhaṁ n hṛṣeṣkṛntevaṁ:

Sudānāṁ: || 5 ||
5. Agniśriyo maruto viśvākṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣaniṁṇijah simhā na heṣakratavaḥ sudānavaḥ.

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.
7. **Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣu-ramṛtam 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 ghrta, 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. Varṣiṣṭham ratnamakṛta svadhābhirādīd dyāvāpṛthivī paryapāsyat.**

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.

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.*
*Devaṁjigāti sumnayuh.*

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 agnim vipaścitāṁ girā yajñasya sādhanam.*
*Sruṣṭivānam 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 शकेमं ते वृंयं यमं देवस्य वाजिनः।
अति द्वेषांसि तरेम॥ ॥

3. Agne śakema te vayam yamam devasya vājinaḥ.
Ati dveṣāṃsi tarema.

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.

समिद्ध्यमानो अद्वैरेण्कृप्त: पावक ईड़यः।
शोचिष्केषस्तमीमहे॥ ॥

4. Samidhyamāno adhvare’gniḥ pāvaka īḍyaḥ.
Śociśkeśastamīmahe.

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 अर्मत्यो घृतनिर्द्भावहुत:।
अग्निर्यज्ञस्य हव्यवादै॥ ॥

5. Prthupājā amartyo ghṛtaniṛṇik svāhutaḥ.
Agniryajñasya havyavāṭ.

Vastly powerful, immortal, adorned in flames of ghṛta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their
destinations far and wide.


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.


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.


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 bhūtānām garbhāma dādhe.
Dakṣāsya pitaram tanaṁ ॥ ९ ॥

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 dādhe vareṇyaṁ dakṣasyeḷā sahaskṛta.
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.

Agniṁ yantur-aptur-ṛtasya yoge vanuṣaḥ.
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’.

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.

Agniṁ yantur-aptur-ṛtasya yoge vanuṣaḥ.
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.
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.


In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.


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.


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.

\[\text{वृश्च्यं त्वा वृत्यं वृश्च्यन्वृश्च्यं: समिद्धिमहि।} \]
\[\text{अग्नि दीर्घंते ब्रह्मन् ॥ १५ ॥} \]

15. \text{व्रःनानं त्वा वृत्यं व्रःन व्रःनात्रं मादी-माहि।} \text{Agne didyataṃ bṛhat.}

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**

\[\text{अग्नि जुशस्वा नो हविः पुरोऽवां जातवेदः।} \]
\[\text{प्रातः सावे धियावसो ॥ १ ॥} \]

1. \text{Agni juśasva no haviḥ purolāśam jātavedaḥ.} \text{prātaḥ sāve 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.

\[\text{पुरोऽवां अग्नि पच्चतस्तुभ्यं वा घा परिष्कृतः।} \]
\[\text{तं जुशस्वा यविष्ठ्रयं ॥ २ ॥} \]

2. \text{Purolā agne pacatastubhyam vā ghā pariṣkṛtaḥ.} \text{tam juśasva yayiṣṭhya.}

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.

अग्नेवीहः पुरोऽशाशामाहः तिरोअङ्ग्यम्।
सहसः सूनुरस्यन्यत्रे हितः। ॥ ३ ॥

3. Agne vihi purolaśam-āhutan tiro-ahnyam.
sahasah sūnarasyadhvare 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.

माध्यंदिने सर्वने जातवेदः पुरोऽशाशामिह कंवे जुषस्व।
अग्ने यहस्य तवं भागधेयं न प्रमिनन्ति विदशेषु धीरा:। ॥ ४ ॥


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.

अग्ने तृतीये सर्वने हि कानिषः पुरोऽशाशां सहसः सूनवाहुःतमः।
अथा देवेष्वाध्वरं विपुन्यया धा रत्नवत्तमूर्तेषु जागृतिमिः। ॥ ५ ॥

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodāsh 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.


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.

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.

5. *Manthatā naraḥ kavimadvayantaṁ pracetasaṁ-
   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 yāmannasvinoranivṛtaḥ
   pari vrṇaktyaśmanastṛṇā dahan.*

   When the yajjakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, 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 yajinic programmes of love and non-violence for the general good.

8. Sīda hotaḥ sva u loke cikitvāntsādayā yajñāṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajāsyagne brhadd 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. Ayam te yonirṛtviyo yato jāto arocathāḥ. Tam jānannagna ā śīdāthā 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. Dhruvamayā dhruvamutāśamis-ṭhāḥ prajānan vidvān 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 pleasure yourself.

**Mandala 3/Sukta 30**

**Indra Devata, Vishvamitra Gathina Rshi**

1. **Icchanti tvā somyāsah sakhāyah sunvanti somaṁ dadhati prayāmsi. 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.

\[16.\] Yadadya tvā prayati yajñe asmin hotaḥ kikītvām dhruvamayāḥ dhruvamūtāmīḥ prajñanavidvā~n upa yāḥ 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 pleasure yourself.

Mandala 3/Sukta 30

Indra Devata, Vishvamitra Gathina Rṣhi

\[1.\] Icchanti tvā somyaḥ sakhyaḥ sunvanti somaÅ dadhati prayāsi. Titikṣante abhiṣastiÅ janāṇamdrīṇa tvadā kaṃcana hi praketaṁ.

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.

\[2.\] Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vrṣṇe savanā kṛt̐emā yuktā grāvāṇah samidhane agnau.

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.

\[3.\] Indrāḥ suśipro maghavā tarutro mahāvṛata-stuvikūrmirghāvān. Yadugro dhā bādhito martyēṣu kvatyā te vrṣabhā viryāṇī.

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. Tvaṁ hi śmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. 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 dṝhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁ- grubhṇā 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.

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.
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.

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.

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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.
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.

20. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistu-bhyāṁ viprā indrāya vāhaḥ kuśikāso akraṇ.*

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.

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.

22. Šunam huvema maghavānam-indram-asmin bhare nṛtam vājasātau. Šṛṇvantam-ugram-ūtaye samatsu ghnantam vṛtrāṇi samjitaṁ dhanānāṁ.

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.
Mandala 3/Sukta 31

Indra Devata, Vishvamitra Gathina or Kushika Aishirathi Rshi

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 ābhūtvā rejaṁāno mahāṣputrāṁ aruṣa-
sya prayakṣe. Mahān garbhō mayhā jātameṣāṁ
mahī pravṛddharyaśvasya 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 jaitrīrasacanta sprdhānam mahī jyotista-
maso nirajānan. Tam jānatīḥ pratyudāyannu-
saḥ patīr-gavāṁ-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.

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.


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.

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.

8. \( \text{Sataḥ sataḥ pratimānāṁ purobhūrviśvā veda janimā hanti śuṣṇam. Pra ŋo divaḥ padavīr-gavyurarcantsakhā sakhīṁramuṁcanniravadyāt.} \)

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.

9. \( \text{Ni gavyatā manasā sedurarkaiḥ kṛṣṇānāsāḥ amṛta-tvāya gātum. Idam cinnu sadanam bhūryeśāṁ yena māsāṁ asiśāsannṛtena} \)

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
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.

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.

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.


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 vr̥tahantsūnrtānāṁ girāṁ viśvāyur-vr̥ṣabhō vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhīr-mahān mahībhirūtibhiḥ saraṇyan.*

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.

मिहाः पावकाः प्रतता अभुवत्स्रति नः पिपृहि पार्मासाम्।
इन्द्रं त्वं रण्धिरं पाहि नो रिषो मथ्युमक्षु क्रणुहि गोजितोऽनः॥ २०॥


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.

अदेदिष्ट चृःत्रहा गोपतिगार्ग अन्तः क्रणणां अरुष्येत्यमभिगात्।
प्र सूत्तता दिशामान ऋक्तेन दुरश्चृ विश्वां अवृणोद्यप स्वा:॥ २१॥


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. ‘Sunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye samatsu ghanantamaṁ vṛtraṁi samjitaṁ 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 somaṁ somapate pibemāṁ mādhyāṁ-dināṁ savanaṁ cāru yat te. Prapruthyā śīpre maghava-nṇrī̄sīn vimucyā 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.


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.


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 innvasya 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 Vṛtra, 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.

6. Tvamapo yaddha vṛtram jaghanyāṁ atyāṁ iva prāsrjaḥ sartavājau. Śayānamindra caratā vadhena vavrivāṁsāṁ pari devīradevam.
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.

8. Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yaḥ prthivīṁ dyāmutesmāṁ jajāna sūryamūṣasam sudamsāḥ.

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 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 creates the sun and the dawn and the day.

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.
13. \textit{Yajñenendramavasā cakre arvāgaināṃ sumnāya navyase vavṛtyām. Yaḥ stómebhīr-vāvṛdhe pūrvyebhīryo madhyamebhiruta nūtanebhīḥ.}

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.

14. \textit{Viveṣa yanmā dhīśaṇā jajāna stavai purā pāryādindramahnaḥ. Āṁhaso yatra pīparad yathā no nāveva yāntamubhaye havante.}

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. अपूर्णो अस्या कलाशः स्वाहा सेक्तेवा कोशाम सिशे सिसिचे पिबाध्याई। समु प्रियाः आवर्त्र चादाया प्रदाक्षिणिधि भोमः सीसा इंद्रम्।

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.

16. न त्वा गाभिरः पुरुहृत सिन्धुरायत्रयः परि बन्तो वरन्त। इत्या सखिः भ्य इष्टितो यदिन्द्राससहृदयं चिन्दरं जो गयम्-मूवम्॥ १६॥

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. सुनाम हुवेम मघवाणमिन्द्रमुस्मिन्भरे नृत्तम् वाजसातो। श्रृणवन्तमुग्रमूत्यसृ समत्तु मन्तं वृत्ताणिः संजितं धनं-नाम्॥ १७॥

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


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
question. 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 yāthah. Samārāṇe īrmibhiḥ pinvamāne anyā vāmanyāmapyeti śubhre.*

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.)
3. *Acchā sindhum mātrtamāmayāsām vipāsāṃ-
urvīṃ subhagāmagānma. Vatsamiva mātarā 
samrihāṇe samānaṃ yonimanu saṃcaranī.*

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.

4. *Enā vayāṃ payasā pinvamānā anu yonīṃ deva-
kṛtam caranīh. Na vartave prasavaḥ sargataktah 
kīmyurvipro nadyo johavīti.*

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. *Ramadhvaṃ me vacase somyāya ṛtāvarīrupa 
muhūrtamevaiḥ. Pra sindhumacchā bhratī 
manīṣā’vasyurahve kuśikasya sūnūḥ.*
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, in-vested 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.
10. Ā te kāro śṛṇvāmā vacāmsi yayātha durādan-asā rathena. Nī te namsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.

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.


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*

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.

3. *Indro vrtramavṛṇocchardhanītiḥ pra māyaṁ-maminād varpaṁtiḥ. Ahan vyāmsamuśadha-gvanesvāvirdhenā akṛṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhels 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 alongwith 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. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ var-ṇamatiracchukramāsāṁ.*

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.


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

11. Śunam huvema maghavānamindramasmin bhare nṛtamāṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantuṁ vrṭrāṇi samjītam dhanānām.

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

1. Tiṣṭhā hariṁ ratha ā yujyamānā yāhi vāyurṇa niyuto no accha. Pibāsyandho abhisṛṣṭo asme indra svāhā rarimā te madāya.

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.

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.

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.

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.
4. *Brahmaṇaḥ te brahmayujā yunajmi hariḥ saṅkhyāyā
daharāmada āśū. Sthiraṁ rathāṁ sukhamindrār-
dhitīṣṭhan prajānan vidvāḥ upa yāhi 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. *Mā te hariṁ vṛṣanā vītaprśṭhā ni rīraman yajamā-
nāso anye. Atyāyāhi śaśvato vayaṁ te’ram
sutebhiḥ kṛṇavāma 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.

6. *Tavāyaṁ somastvamehyarvāṁ śaśvattamaṁ
sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā
dadhiṣvemaṁ jaṭhara 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.
4. Brahma te brahmayujœ yunajmi har¶ sakhŒyŒ sadhamŒda ŒÜµu. 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
reach the yajnic destination. Indra, lord of knowledge
and power, riding the chariot which is steady and
comfortable, knowing and discovering further, go close
the moon and bring the nectar of magical powers.

5. MŒ te har¶ 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
dadhìvemaÅ 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. Stûrñaţ te barhiţ sutal indra somah krtâ dhânâ
attave te haribhyâm. Tadokase purušakâya vršne
marutvate tubhyam râtâ havînî. 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. Imam naraţ parvatâstubhyamâpah samindra
gobhirmadhumantamakran. Tasyâgatyâ suma-nâ
râva pâhi prajânan vidvân pathyâ anu svâh.
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. \(Yāñ ābhajo maruta indra some ye tvāmavardhannabhavan gaṅaste.\) \(Tebhiretāṁ sajoṣā vāvakśāno’gneh piba jihvāyā somamindra.\)

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. \(Indra piba svadhayo cit sutasya’gnervā pāhi jihvāyā yajatra.\) \(Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñam haviśo juṣasva.\)

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. \(Śunāṁ huvema maghavānaminindrasmin bhare nṛtamaṁ vājasātou.\) \(Śrṇvantamugr-amūtaye samatsu ghnantam vṛtrāṇi samjitam dhanānām.\)

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 śu prabhṛtimīn sātaye dhāḥ śaśvaccha-
śvadūṭibhīryādamānāḥ. Sutesute vāvṛdhe vardha-
nebhīryāḥ karmabhīrmahadbhiḥ 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 rbhuryebhīr-
vṛṣaparvā vihāyāḥ. Prayamyamānān prati śū
gṛbhāyendra piba 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 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 yādamāṇā īndrāya somaṁ suṣutaṁ bharantah. Amśum duhanti hastino bharitrair-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.

8. **Hradā iva kuksayaḥ somadhānāḥ samāṁ vīvya ca savanā purūṇī. Annā yadindraḥ prathamā vyāśa vṛtram jaghanvāṁ avṛṇīta somam.**

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.


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 viśvāvārasya bhūreḥ. 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.
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. *Vārtrahatyāya 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. Arvācīnāṁ su te mana uta cakṣuḥ śatakrate.  
Indra kṛṣṇvantu 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 viśvābhīrābhirīmahe.  
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 dhāmabhīḥ śatena mahayāmasi.  
Indrasya carṣaṇīdhrtaḥ.

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 tūṛṣu śravaḥsu ca. Indra sākṣvābhimātisu.*

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 onslaufths 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.

8. Šuṣmintamaṁ na ītaye dyumninaṁ pāhi jāgrvīm.
   Indra somaṁ śatakrate.

   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.

9. Indriyāṇi śatakrate yā te janeśu 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.

   Ājñeśvinaṁ śravō bṛhatdibumnte dāvijña vr̥ṣeṣam.
   Ute śravyaṁ tīraṁjīsam. ॥ १० ॥
10. **Agannindra śravo bṛhad dyumnam dadhiṣva duṣṭaram. Ut te śuṣmaṁ 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*

1. **Abhi taśṭeva dīdhayā maniṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛṣat parāṇi kaviṃnicchāmi samādrīśa sumedhāḥ.**

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.

2. *Inota pṛccha janimā kavīnāṁ manodhṛtaḥ suktastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

   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 śimidatras guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṁ mātrābhirmamire yemururvī antarmahī samṛte dhāyase 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. Ātiṣṭhantam pari viśve abhūṣaṇcchriyo vasāna-
ścarati svarocih. Mahat tad vrṣṇo 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 vrṣabho 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.


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.


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 hiranyayīmamatiṁ yāmaśiśret. Ā suṣṭutī rodasī viśvaminve Apīva yoṣā janimāṇi 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.
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.

2. **Divaścidā pūrvyā jāyamānā vi jāgrvirvidathe śasyamānā. Bhadrā vastrāṇyajunā vasānā seyamasme sanajā pitryā dhīḥ.**

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.

3. **Yamā cidattra yamasaṃraśūtā jihvāyā agram patadā hyastḥāt. Vapūṃṣi jātā mithunā sacete tamohana tapuṣo budhna etā.**

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.

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.

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.

**6.** Indro madhu sambhṛtamusriyāyāṁ padvad viveda saphavanname goḥ. Guhā hitaṁ guhyāṁ gūḷhamapsu haste dadhe dakṣiṇe dakṣiṇāvān.

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!)

**7.** Jyotirvṛṣṇīta tamaso vijānannāre syāma duritā-dabhīke. Imā girāḥ somapāḥ somavṛddha juṣa-svendra purutamasya kāroḥ.
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 vr̥ṣabhaṁ 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 vr̥ṣasva tāṛpim.

   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.

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 aksitā. pīvī somasya vārvdhe.*

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 parāvataśca vrtrahan. Imā juṣasva no giraiḥ.*

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.

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 na indra madryagghuvānah somapītaye. Haribhyām yāhyadrivah.*

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.  \textit{Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḷāsām.} 

   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.  \textit{Rārandhi savaneṣu ā eṣu stomeṣu vrtraḥan. Uktēśvindra 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.  \textit{Matayaḥ somapāmurṁ rihanti śavasaspatim. Indram vatsaṁ 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.  \textit{Sa mandasvā hyandhaso rādhase tanvā mahe. Na stotāraṁ 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.

Vayamindra tvāyavo haviśmanto 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.

Māre asmad vi mumuco haripriyārvāṁ 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.

Arvāñcam tvā sukhe rathe vahatāmindra keśinā.
Gṛṛtasnū 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*

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
   *Haribhyām yaste asmayuḥ.*

   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.

2. *Tamindra madamā gahi barhiḥṣṭhāṁ gravabhiḥ sutam.*
   *Kuvinnvasya tṛṇavaḥ.*

   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 mamācchāguriṣītā itaḥ.*
   *Āvṛte 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. *Indra* somasya pītaye stomaṁriha havāmahe.
   *ukthebhiḥ* 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 dadhiśva śatakṛato.
   *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.

6. *Vidmā hi tvā dhanaṁjayaṁ vājeśu dadhṛṣaṁ kave.*
   *Adhā te sumnamīmahe.*

   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 gavāśirāṁ yavāśirāṁ ca naḥ piba. 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 pradīvah 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 pūrvīrati carṣaṇirān aryā āsīsa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyam 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 yajñaṁ namovṛdhāṁ sajoṣā indra deva haribhiryāhi tūyam. Aham hi tvā matibhir-johavīmi ghṛtaprayāḥ sadhamāde madhūnām.

   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.

6. \( \text{अ त्वा बृहन्तो हरयो युज्यना अर्वागिन्द्र सध्यमादो बहन्तु} \)
\( \text{प्र ये द्विता दिव ऋषिन्यात्ता: सुसंमृज्ञासो वृषभस्य} \)
\( \text{मुरा: || ६ ||} \)

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.

7. \( \text{इन्द्रु पिब वृष्ण्डृतस्य वृष्ण्ड आ यं ते श्रेष्ठं उशाते जुभारे।} \)
\( \text{यस्य मद्द्व्यां स्मार्यसि प्र कृष्णीयस्य मद्द्व्य अर्प गोत्रा} \)
\( \text{ववर्धें} || ७ || \)

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 maghavānamindramasmin bhare 
ṣṛtamāṁ vājasātau. Śṛṇvantamugr-amūtaye 
samatsu ghanantāṁ vṛtraṁi 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

1. Ayāṁ te astu haryataḥ soma ā haribhiḥ sutah. 
Juṣaṇa indra haribhirna ā gahyā tiṣṭha haritam 
ratham.
and the horses are sun-rays.)

2. \textit{Haryannuṣasamarçayah sūryaṁ haryannarocayaḥ. Vidvānścikītvān haryaśva vardhasa indra viśvā abhi śriyāḥ.}

   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.

3. \textit{Dyāmindro haridhāyasam pṛthivīṁ harivarpasam. Adhārayaddharitorbhubhūri bhojanam yayorantarhariścarat.}

   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.

4. \textit{Jajñāno harito vṛṣā viśvamā bhāti rocanam. Haryaśvo haritam dhatta āyudhamā vajram bahvorharim.}

   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.

5. *Indro haryantamarjunaṁ vajram śukrairabhī-
vṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā haribhirājata.*

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 re-
veals the earth and her environment sprinkled over
by cloud showers.

*Mandala 3/Sukta 45*

*Indra Devata, Vishvamitra Gathina Rshi*

1. *Ā mandrairindra haribhiryāhi mayūraram-abhiḥ. Mā tvā ke cinni yaman vim na pāśino’ti dhanveva tāṁ ihi.*

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 valamrūjah purāṁ dārmo apāmajaḥ. 
   Sthātā rathasya haryorabhisvara indro dṛḷhā 
   cidārūjah.

   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.

3. Gambhīrāṁ udadhīṅriva kratuṁ puṣyasi gā iva. 
   Pra sugopā yavasam dhenavo yathā hradaṁ kulyā 
   ivāśata.

   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 nastujāṁ rayiṁ bharāṁśaṁ na pratijānate. 
   Vṛkṣaṁ pakvaṁ phalamaṅkīva dhūnuhīndra 
   sampāraṇaṁ 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.

\[
\text{स्वयुरिन्द्रा स्वराठसि स्माहिष्टिः स्वयंशस्तरः। स वैतृथ्वान ओजैः पुरुष्टूत भवान नः सुश्रतस्तमः।।}
\]

5. \textit{Svayurindra svarālasi smaddiṣṭिः svayaśas-taraḥ. Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suṣra-vastamaḥ.}

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.

\textbf{Mandala 3/Sukta 46}

\textit{Indra Devata, Vishvamitra Gathina Rshi}

\[
\text{युध्मस्य ते वृषभस्वराजं उग्रस्य युनः: स्त्रिविरस्य घृष्णे। अजूर्यतो वृजिणो वीराङ्गिणिन्द्रं श्रुतस्य महतो मुहानि।।}
\]

1. \textit{Yudhmasya te vrṣabhasya svarāja ugrasya yunah sthavirasya ghṛṣveḥ. Ajūryato vajriṇo vīryāṇi-ndra śrutasya mahato mahāni.}

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.

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.

3. *Pra mātrābhī ririce rocamānaḥ pra devēbhirvīśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikśād-ṛṣī."*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies 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.

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. *Yam somamindra prthividvāvā garbham na mātā bibhṛtastvāvā. 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 siṃcasva jaṭhare madhva ūrmim tvam rājāsi pradivaḥ 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.


Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.
Sadyo ha jāto vrṣabhaḥ kanīnaḥ prabhartumā-
vadandhasaḥ sutasya. Sādhoh piba pratikāmaṁ
yathā te rasāśiraḥ prathamam somyasya.

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.)
2. *Yajjāyathāstadar asya kameṁśoḥ pīyūsama-pibo giristhām. Taṁ te mātā pari yoṣā janitrī mahaḥ piturdama āsīncadagre.*

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*

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 of darkness, whom the brilliancies 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. *Yamānu nākiḥ pṛtanāsu svarājāṁ dvitā tarati nṛtamaṁ hariśṭhām. Inatamaḥ satvabhīryo ha śūṣaiḥ pṛthujrayā 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.


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.

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. *Śunaṁ huvema maghavānānimdrāmasmin bhare nṛtamāṁ vājasātāu. Śṛṇvantamugram-ūtaye samatsu ghnantam vṛtrāṇi samjitam dhanānāṁ.*

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. Oruvyacāḥ pṛṇatāmebhira-nnairāsyā havistanvah kāmāṃrdhyāḥ.

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 śrūṣṭimāvah. Iha tvā dheyurharayaḥ suśipra pibā tvasya suśutasya 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.

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. *Imāṁ kāmāṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryayo matibhistu-bhyāṁ viprā indrāya vāhaḥ kuśikāso akran.*

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.

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.

2. Šatakratum-arṇavaṁ śākināṁ naraṁ giro ma indram-upa yanti viśvataḥ. Vājasanīṁ pūrbhidam tūrṇim-apturāṁ dhāmasācam-abhiṣācam svarvidam.

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 vazorjaritā panasyate’nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanāṁ 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.


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.


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 praṇītī tava śūra śarma-nnā vivāsanitā 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.
8. **Sa vāvaśāna iha pāhi somaṁ marudbhiringandra sakhibhiḥ sutam naḥ. Jātaṁ yat tva pari devaś abhūṣan mahe bharāya puruhūta viśve.**

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 investitured you with power and honour for the sake of grandeur and glory in life.

9. **Aptūrye maruta āpireśo’mandannindramanu dātivārāḥ. Tebhiḥ sākaṁ pibatu vṛtrakhādaḥ sutam somaṁ dāṣuṣaḥ sve sadhasthe.**

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. **Idaṁ 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. \( Yaste\ anusvadha\-\text{masat\ sute\ ni\ yaccha\ tanvam.} \)
\( \text{Sa tvā mamattu somyam.} \)

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. \( \text{Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.} \)
\( \text{pra bāhū śūra rādhase.} \)

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**

*Indra Devata, Vishvamitra Gathina Rshi*

1. \( \text{Dhānāvantāṁ\ karambhiṇamapūpavantam-ukthinam.\ Indra prātarjuṣasva naḥ.} \)
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.

 пу́рө́лāशां पच्चिमं जूष्प्वेन्द्रा गुरस्व च।
 तुभ्यं हव्यानिः सिस्रते ॥ २ ॥

2. Puroḷāśaṁ pacatyaṁ juṣasvendrā gurasva ca.
    Tubhyāṁ havyāṁni sisrāte.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

 пу́रो́लाशां च नो घसों जोष्यासे गिररशच नः।
 वधूयुरिव योष्णाम् ॥ ३ ॥

3. Puroḷāśaṁ ca no ghaso joṣayāše giraśca naḥ.
    Vadhūyuriva yoṣaṇām.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

 пу́रो́लाशां सनञ्ज्ञु प्रातःसावे जूष्प्वच नः।
 इन्द्रः क्रतुर्हि तै ब्रह्मन् ॥ ४ ॥

4. Puroḷāśaṁ sanaśruta prātaḥsāve juṣasva naḥ.
    Indra kraturhi te bṛhaṇ.

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.

Indra, 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. **Indrāparvataḥ brhatā rathena vāmīriṣa ā vahatam suvīrāḥ. Vītam havyānyadhvareṣu devā vardhethām gīrdbhirilayā 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 paraṁ gāḥ somasya nu tvā suṣūtasya yaksi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā ṣacīvaḥ.**

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. \( \text{Saṁsāvādhyavyo prati me ġṛṇihīndrāya vāhaḥ kṛṇavāva juśṭam. Edaṁ barhiryajamānasya sīdā’thā ca bhūdukthamindrāya śastam.} \)

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.

4. \( \text{Jāyedastāṁ maghavantsedu yonistadit tvā yuktā harayo vahantu. Yadā kadā ca sunavāma soma- magniśtvā dūto dhanvātyaccha} \).

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. \( \text{Parā yāhi maghavannā ca yāhinda bhrātarubhayatrā te artham. Yatṛā rathasya bṛhatō nidhānaṁ vimocanam vājino rāsabhasya.} \)

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).

अपा: सोममस्तमिन्द्र प्र योहि कल्याणीर्या सुरण्य गृहे तें। यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥ ६ ॥


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.

इमे भोजा अंगिरासो विरुप्या दिवसपुत्रासो असुरस्य वीरः।
विश्वामित्राय दर्दतो मघार्य सहस्त्रावेप्र तिरंतः
आयुः ॥ ७ ॥

7. Ime bhoja anigiraso virūpa 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.

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.


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. **Haṁsā iva kṛṇutha ślokamadribhirhirmadanto girbhiradhvare sute sacā. Devebhirviprā ṛṣayo nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ 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 kuśikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prā-gapāgudagathā yajāte vara ā pṛthivyāḥ.**

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.

12. *Ya ime rodasī ubhe aham-indram-atusṭavam.*

Viśvāmitrasya rakṣati brahmedaṁ bhārataṁ janam.

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.

13. *Viśvāmitrā arāsata brahmendrāya vajrīne.*

Karadinnaḥ surādhasah.

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.


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.
17. *Sthirau gāvau bhavatāṁ viḻurakṣo meśā vi varhi mā yugam vi śāri. Indraḥ pātalye dadatāṁ śarītorariṣṭaneme abhi naḥ sacasva.*

   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.

18. *Balam dhehi tanūśu no balamindrānaḷutsu naḥ. Balam tokāya tanayāya Ḗivase tvam hi baladā asi.*

   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.


   Akshya, 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.

अयपूर्णमान्यतृतिष्ठ च हा मा च रीरिषत।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात। ॥ २० ॥


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.

इन्द्रोत्तिर्भिरहुलाभिरन्नेः अन्ध योऽच्छुःक्षाभिर्मिचवास्तृत जिन्व।
यो नो त्वेषगढः सस्यदीप्तिः चर्मु द्विष्पस्तमु प्राणो जहातु। ॥ 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.
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.
Mandala 3/Sukta 54

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir Vachya Rshi

1. *Imani mahe vidathyāya śūṣaṁ śaśvat kṛtvā īḍyāya pra jabh-uḥ. Śrṇotu no damyebhir-anīkaiḥ śrṇot-vagnir-divyair-ajasraḥ.*

   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. **Yovorrtam rodasī satyamastu maheṣu naḥ suvitāya pra bhūtam. Idaṃ dive namo agne prthivyai 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.

4. **Uto hi vāṃ pūrvyā āvividra ṛtāvarī rodasī satya-vācaḥ. Naraścid vāṃ samithe śurasātāu vavandire prthivi vevidānāḥ.**

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 devān acchā pathyā kā sameti. Dadṛśra eṣāmavāmā sadāmsi paresu 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. Samānāya viyute dūre ante dhruve pade tasthata-

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.


Savitā, 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.

14. *Viḍavī stomās purudasmamarka bhagasyeva kārṇaṁ yamānāy yugtaṁ purandara vṛtrahā so bhāgasya yajnaṁ vyāvahāraṁ pūrṇamānaṁ.*

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. *Indró Viśvairvīraḥ patyāmānā ubhe pāpraudvīs quadrasō mahītvaṁ. Purandara vṛtrahā ṛṣisthaṁ dhāraṇe śaṁbhavyaṁ na bharatā bhūravi paṁvaṁ.*

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.

14.  

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.  

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.

16.  

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.


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 aditiryajñīyāso’dabdhaṇī varuṇasya vratāṇī. Yuyota no anapatyāṇī gantoḥ prajāvān naḥ paśumāṇ astu gātuḥ.**

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajña 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 naḥ pṛthivī dyaurutūparaḥ 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. Šrṇvantu no vrṣaṇaḥ parvatāso dhruvakṣemāsa iḷayā madantaḥ. Adityairno aditiḥ śrṇotu 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*


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 Prakrti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.


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 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-
śvantaḥ. Antarvatīḥ suvate apravītā mahad
devānām-asurātvam-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
vratāni mahad devānām-asurātvam-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.

8. Śūrasyeva yudhyato antamasya pratiṣcinam dadṛṣe viśvamāyat. Antarmatiṣcarati niṣṣidham gormahad devānām-asuratvam-ekam.

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.
9. 

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.

Vishṇu-gṛiva: परम पाति पार्थ: प्रिया धार्मान्यमृता दर्थानः।
�ग्रिष्टा विश्वा भुवनानि वेद मुहदेवानामसुरत्वमे-क्रमं॥ १०॥

10. Viṣṇurgopaḥ paramam pāti pāthaḥ priyā
dhāmānyamṛtā dadhānaḥ. Agniśṭā viśvā bhuva-
nāṇi veda mahad devānām-asaṃtvam-ekam.

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 vapūṃśi tayoranyad rocate
krṣṇamanyat. Śyāvī ca yadaruśī ca svasārau
mahad devānāṃ-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.

12. Mātā ca yatra duhitā ca dhenuḥ sabardughe
dhāpayete samīcī. Rtasya te sadasīle antarmahad
devānāṃ-asuratvam-ekam.

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.

13. Anyasyā vatsam rihaṭī mimāyā kayā bhuvā ni
dadhhe dhenuṛūdhah. Rtasya sā payasāpinvatelā
mahad devānāṃ-asuratvam-ekam.

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.)


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.

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.

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.

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, Prakrti. 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.

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.

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.

Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. Śrṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.

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.

Imāṃ ca nāḥ prthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Purāḥ sadaḥ sārmasado na vīrā mahad devānām-asuratvam-ekam.

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.

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 bhārān eko acaran bibhartyam varṣiṣṭha-mupa gāva āguḥ. Tistro mahīruparāstas-thuratyā guhā dve nihite darśyekā.

One constant and unmovining 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 unmovining 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 unmovining 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. Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkaḥ patyate māhināv-āntsa retodhā vṛṣabhaḥ śaśvaṁānām.

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.

अभिकं आसां पदुवीरः बोध्यादित्यानामहे चासु नाम।
आपशिचिदस्मा अरम्यत देवीः पृथ्वग्रजन्ति; परि षीम-वृज्जन्॥ ४॥

4. Ṭṛī ṣadhaṁ padavirabodhyādityānāmahve cāru
nāma. Āpaścidsasmā aramanta devīḥ pṛthag
vrajanīḥ pari śīmavṛñjan.

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 energy love to flow for him, each in its separate path, to him and from him.

त्री पृथ्वस्थे सिन-धवस्त्रि: कविनामुत त्रिमाता विदर्थेषु
सम्राद। ॠतार्वीर्योर्षणस्तिस्त्रो अष्टास्त्रिर दिवो विद्रेषे
पत्यमाना: ॥ ५॥

5. Trī ṣadhaṁ sindhavastriḥ kavīnāmūta trimātā
vidatheṣu samrāṭ. Ṛtāvarīryoṣaṇāstisro apyā-
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.


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 sośavīti rājānā mitrāvaruṇā supāṇī. 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. Ṛtāvāna 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*


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.

\[\text{Indra} \text{ su pūṣā vṛṣaṇā suḥstā divo na prītāḥ šaśayāṁ duduhre. Viśve yadasyāṁ raṇayanta devāḥ pra vo’tra vasavāḥ sumnam-asyām.}\]

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.

\[\text{Yā jāmaṁo vṛṣṇa icchāṁ šaktim namasyanṝfīr-jānate garbhahasmin. Acchā putraṁ dhenaṁ vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.}\]

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 rodasā sumeke grāvno yujāno adhvare manīṣā. Imā u te manave bhūrivrārā 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 sumedhā agne deveśūcyata urūcī. Tayeha viśvān avase yajatrānāsādaya 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 parvatasyeva dhārāśaścānti 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. Dhenu¬ pratnasya kāmya¬ duhŒnŒ'nta¬ putra¬
   Ücarati dakcio¬.  dyotani¬ vahati Üubhr-
   ayŒmo¦asa¬ stomo aÜvinŒvaj¶ga¬.

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 vŒm¾tenordhvŒ bhavanti
ditareva medhŒ¬. JarethŒmasmad vi paÄerma-
   n¶¦ŒÅ yuvoravaÜcak¾mŒ yŒtamarvŒk.

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. SuyugbhiraÜvai¬ suv¾tŒ rathena dasrŒvimaÅ
dæutaÅ Ülokamadre¬. KimaÆga vŒÅ pratyavar-
tiÅ gami¦¢hŒ''hurviprŒso aÜvinŒ purŒjŒ¬.

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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 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.

1. Dhenuḥ pratnasya kāmyaṁ duhāna’ntaḥ putra-ścarati dakṣiṇāyāḥ. Ā dyotanim vahati śubh-ayāmoṣasah stomo aśvināvaǰīgaḥ.

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.

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.


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.


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.
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?

आ र्मन्येश्यामा गंते कच्चिदेविविष्ये जनासो अश्विना हवन्ते।
इमा हि वागोक्त्रजीका मध्यूति प्र मित्रासो न ददुरुस्त्रो
अग्रें॥ ४॥

4. Ā manyethāmāgataṁ kaccidevairvisve janāso aśvinā havante. Imā hi vām gorjikā madhūni 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, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,
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.
8. Asvinā pari vāmiśaḥ purūcīrīyurgīrbhiryatamānāna
amṛḍhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari
dyāvāprthivī yāti sadyaḥ.

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.

अनमीवासा इठ्ठया मदन्तो मितर्जो वरिंमन्त्रा पुष्ठिवया: ।
आदित्यस्य व्रतमुपप्रियन्तो वद्य मित्रस्य सुमतो स्याम ॥ ३ ॥

3. Anamīvāsa ilaẏā madanto mitajñavo varimannā prthivyāh. Ādityasya vratamup-akṣiyanto 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.

अर्ध्म मित्रो नमस्य: सुशुःवो राजो सुशुःतो अंजनिष्ठ वेधा: ।
तस्य वद्य सुमतो यज्ञस्यार्घि भुदे सोमनसे स्याम ॥ ४ ॥


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.

महाँ आदित्यो नर्मसोपसद्धो यात्यज्ञिनो गृणाते सुशुःवः ।
तस्मात् पुत्रण्यत्मायु जुर्य्वस्दानहिस्मार्जने हुविरा जुहेत ॥ ५ ॥

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.


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.
8. *Mitrāya pañca yemire janā abhiṣṭiśavase.*  
*Sa devān viśvān bibhāri.*

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.

*Iśa iṣṭavratā akaḥ.*

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 Rbhus Devata, Vishvamitra Gathina Rshi*

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā.*  
*Yābhirmāyābhiḥ pratiṣṭātviṣarpasāḥ saudhanvanā yajñīyam bhāgamānaṣa.*
O Rbhus, leaders of science and technology, your intellectual 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 endeavour.

2. \(Y\text{äbhi}h\) sácibhiścamasāñ apiṁśata yayā dhiyā gāmariṇīta carmaṇāḥ. Yena harī manasā niratakṣata tena devatam-rbhavaḥ samānaśa.

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.

3. \(I\text{ndrasya sakhyam-rbhavaḥ samānaśurmanornapāto apaso dadhanvire. Saudhanvanāso amṛtatvamereire viṣṭyī śamībhiḥ sukṛtaḥ sukṛ-tyayā.}

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 pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo 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 ṛbhuhbirvājavadbhīḥ samuksītam sutāṁ somamā vr̥̃ṣavā gabhastyoh. Dhiyeśito maghavan dāśuṣo gr̥he saudhanvanebhīḥ saha mātvā nṛbhīḥ.**

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.

Indra ॠऽभुःमानवाजवामानवत्स्वेहः नोऽस्मिनस्वरन्ते शाच्या पुरुषः। हृदान्ति तुष्यं स्वसर्गाणि येरिने त्रा देवानां मनुष्यश्च धर्मान्भिः ॥ ६ ॥

6. Indra ṛbrahimān vājavān matsveha no’smint-savane śacyā puruṣṭuta. Imāni tubhyamāṁ svasarāṇī yemire vratā devānāṁ manuṣaśca dharmabhiḥ.

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 supplicants. 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.

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.

Indra ॠऽभुःमानवाजवामानवत्स्वेहः स्तोऽमं जरितरूपं याहि युज्ञियम॥ शास्तं केतेभिःभिःविभिःवियवेसुहस्त्राणीयो अध्वरस्य होमानि ॥ ७ ॥


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 fulfilsments 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_

उषो वाजेन वाजिनि प्रचेता: स्तोमं जुषस्व गृणातो मंधोनि।
पुराणी देवि युक्ति: पुरिन्धिरनु प्रतं चरसि विश्ववारे॥ १ ॥

1. _Uṣo vājena vājini pracetāḥ stomāṁ juṣasva
grñato maghonī. Purāṇī devi yuvatiḥ purandhiranu
vrataṁ carasi viṣvavāre._

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.

उषो देव्यमत्याः वि भाहि चन्द्ररथा सूनृता ईर्यन्ति।
अत्तस वहनं गुयमासो अश्वा हिरण्यवर्णसो
पृथुपाजसो ये॥ २ ॥

2. _Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā
irayanī. Ā tvā vahantu suyatamāsō aśvā hiraṇya-
varṇāṁ pṛthupājaso ye._

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.

उष्ण: प्रतिच्छव भूवनानि विश्वोध्वर्ती तिष्ठस्यमृतस्य केतुः।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या वावृत्तस्य॥ ३॥

3.  Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasyamṛtasya ketuḥ. Samānamartham 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.

अव स्मृमेव चिन्तती मधोनुषा यतिः स्वसरस्य पतिः।
स्ववर्जनेन्द्री सुभागा सुदंसा आन्तांढ्रिवः पप्रथ आ पृथ्विलयः॥ ४॥

4.  Ava syūmeva cinватī maghonyuṣā yāti svasarasasya patnī. Svarjanantī subhaṅgā sudarṣamsā āntād divāḥ
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 वो देवीमुष्यसं विभावतीं प्रवो भरद्वं नरंसाम सुवृक्षिम्।
ऊर्ध्वं मधुधा दिविदि जाओं अश्रेत्रं सौचचा स्वरंचे रूपव-सम्मुक्कः॥ ५॥
5. Acchā vo devīmuṣasām vibhāṭīm pra vo bhara-
dhvaṃ namasā suvṛktim. Ūrdhvaṃ 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. Rūtāraṃ divo arkairabodhyā revatī rodasī citra-
masthāt. Āyatīmagna uṣasāṃ vibhāṭīm vāma-meṣi
draviṇaṃ bhikṣamāṇaḥ.

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 uṣasāmiśaṇyān vrṣā mahī rodasī
dā viveśa. Mahī mitrasya vāruṇasya 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 vāṃ bhṛmaya manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṃ yena smā sīnāṁ 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?

2. *Ayamu vāṃ purutamo rayīyaṃchaśvattamam-avase johavīti. Sajośāvindrāvaruṇā marud-bhirdīvā pṛthivyā śrṇutaṁ havam me.*
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.

3. Asme tadindrāvaruṇā vasu śyādasme rayirma-rutah sarvavīraḥ. Asmān varūṭrīḥ saranaḥairavatvasmān hotrā bhāraṭī daksinābhiḥ.

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.


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 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.

O lord and master, 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).

तां जूषस्व गिरिं मम वाजयन्तीमवा धियम्।
वधूयुरिं योषवणाम्॥ ८ ॥


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.

यो विश्वाभि विपश्यति भूवना सं च पश्यति।
स नें: पूषावित्ता भृवन्त०॥ ९ ॥


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.

तत्सवितुर्वर्षेऽवनं भगवं देवति धीमहि।
धियो यो नें: प्रचोदयात्॥ १० ॥

10. Tat saviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

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.


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.


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. *Somo jigāti gātuvīd devānāmeti niśkṛtam. 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.

Somo asmabhyaṁ dvipade catuspade ca paśave. 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.

Asmākamāyurvardhayannabhimātiḥ sahamānaḥ. Somaḥ sadhasthamāsasadat.

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.

Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṃsi 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.

17.  *Urúsåmsà namovrdhà mahñå daksåsyà råjåthaḥ.*  
Dråghïståbhåhi śucivratå.

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.

18.  *Grññåna jamadagninå yonåvårtasyà sìdatam.*  
Påtañ somåmårtåvårdhå.

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.